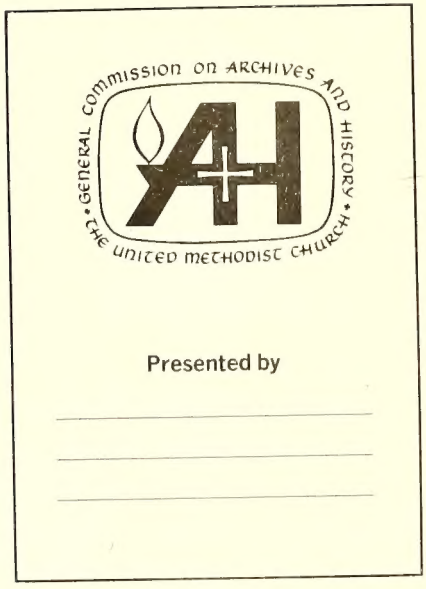
GENERAL COMMISSION ON ARCHIVES AND HISTORY
THE UNITED METHODIST CHURCH
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Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

VOLUME XXXIV | GREENSBORO, N. C., JANUARY 5, 1928 | NUMBER 9

Christianity Not a Foreign Religion

In some countries Christianity has to bear the reproach of being a "foreign religion." But really Christianity is to every people and to every individual man, no matter what his peculiarities, the most fitting religion. Every nation and every individual that puts on Christianity will find it fits like a well-made garment. Other religions are indeed foreign and unadaptable, but not so Christianity. The most supernatural religion, it is at the same time the most natural religion. It is unfortunate anywhere, in this country as much as in China, when Christianity is presented in such a way as to create the impression that it is something "foreign" to our true life. The fact is that Christianity is needed to make life natural and true. The un-Christian man is the "foreigner," he is the unnatural man. Christ was perfectly natural in the best sense of the word because he was perfectly Christian. Christianity is not something to prepare us for a super-mundane state of existence, though it does that. Christianity is something that prepares us to live our true lives here. Let men understand that when they are asked to become Christians they are not asked to make of themselves monstrosities; they are asked to come to their true selves.

If This Were Your Last Year

We often hear people declare that if we knew this would be our last year of life, we would live very circumspectly and well. We would so live that we would be prepared for death when it came.

But is not such a supposition an impeachment of the wisdom or goodness of God? If the supposition were true, ought not God to reveal to us the fact that it is our last year? Could a man live circumspectly and well if he were constantly agitated by the thought that death is near? The reasons for right living are independent of the fact that we are approaching the end of our stay here. We ought to live well if we knew that death is a thousand years away. The kind of life to which fear of imminent death would prompt us would not be the best life. Regard for God, not regard for death, gives rise to the motive that impels to a good life. If the goodness of God does not lead us to good living, to noble lives, surely the fear of death and judgment will not do so. God is wise and good in withholding from us the exact day of our death. We should thank Him that He has done so and we should be moved by His goodness to the effort to make every year the best we can. Then we can face death and judgment with confidence. Doing the best we can of course includes repentance, reformation and belief in Christ's atonement for the pardon of our sins.

—Those men who destroy a healthful constitution of body by intemperance and an irregular life do as manifestly kill themselves as those who hang or poison or drown themselves. —*Shakespeare.*

Chinese Christians Carrying On

Report comes from missionaries who have been driven out of central China by the war that the missionary work is still going on, being continued by Chinese Christians. This is as it should be. The native Christians, if real Christians, will have in them the evangelistic spirit and will labor to spread the good news that has meant so much to them. Persecution scattered the early Christian workers and thus spread the church. It seems likely that the agitation of the Chinese people will result in giving the Gospel a better chance. If so, that will be a great compensation for the losses of war, great as they are.

For months our government has had marines in Nicaragua to help keep order, it is said. There has been strong protest against this interference in the government of another people, but the President and those who advise him have tried to justify the course taken. Whether right or wrong, the result has been bloodshed. Six American soldiers have been killed and 28 wounded up to this time. Some months ago there was an engagement in which there was little damage done to our men and great injury to the enemy. Since last Friday morning there have been two engagements resulting in the injuries stated above. Whether our part is right or wrong in interfering with the government of Nicaragua, let us hope that we will soon be freed from the obligation to engage in a war to support any party in Nicaragua. Who made us a ruler over Nicaragua? On what ground can we justly interfere in the internal affairs of that country?

—The art of saving people is the great art to be mastered by church members. It is the main business of church members to help make true church members of others. And when we say this we are thinking that there is much more involved in being a true church member than merely being voted into the church and having our names enrolled on the church register. We are not true church members unless we are members of the body of Christ, animated by the spirit of Christ. If we are thus related to Christ, we will prize our church membership above all other relationships, and we can not rest until our neighbors and friends have come to enjoy the same blessed relationship. How to make them realize what a great thing it is to be a member of the body of Christ and how to bring them into the same experience is indeed a great art. Let us try to improve in this art until we are workmen that need not be ashamed of our work and until we can be effective workers to bring our friends and neighbors to salvation.

"Be strong!
Say not the days are evil—who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out, and bravely, in God's name.
Be strong!"

It seems that there is a new interest in the true values of worship. This closer examination of what constitutes real worship is ruling out much haphazard, aimless digging of the cheaper type. It is now known that true worship is not a matter of exhibition. It is very sacred. Reverence and even silence is basic in worship. There must be time and opportunity for the Spirit to speak. Participating rather than spectating is the law of worship. And so, since only a few persons in the local church know or care anything about the jump of notes and the duration of rests, these few have the delight of wading through the two-page puzzles while the larger number sit in ignorance and spiritual starvation. This large number, therefore, come and go, try to fix themselves into the church but find it mighty hard since there is no easy, natural and satisfying expression of their heart's feeling.

It is impossible to develop a soul into the full love of church worship by feeding his soul on non-church music all the time. Often we have erected a church, employed a Methodist Protestant preacher, joined the conference and sailed under its banner, still failing to guard and cultivate the lives of that church for true church loyalty. One reason there are so many who drop out from church membership is because they found no expression there—no place to take hold. We bring them into the Kingdom but do not give them Kingdom food! Of course they will not mature. Our church does not stress an elaborate ritual. Perhaps it should not. But the least thing we can do is to follow some such recognized order and hymns of worship as the hymnal gives. We must have some way of connecting constantly our people to the meaning of the church. Their spiritual interests must not be scattered over every strange and barren field of musical novelty. So we want the congregational singing because it brings the spirit of worship. It acquaints the soul with the richest musical expression of the ages. Too, it binds us together in common experience and trains for loyalty and meaning in the great church of ours. In other words, it simply means that when the worshipper asks for bread we must not give him a stone.

A READER.

EVANGELISM NOT ENOUGH

Evangelism is not enough. It does not matter how we may interpret it, it is not enough. It does not matter how we may operate it, it is not enough. It does not matter how widely we may conceive it, it is not enough. It does not matter how we may define it, it is not enough.

Evangelism is one of the words we repeat as a sweet morsel upon our lips; it is one of the favored concepts of the Christian believer. He speaks of it in many different ways. But it is only a word. It is almost a bauble today. It has been emptied of its content. We play with it; we use it as a decoration; we fondle it as something smooth and bright. Yes, we look upon it as crystal-gazers, expecting to find therein the confirmation of our faith.

Evangelism is something alive. As we know it today it is not enough. We are informed that it takes ten ministers in Protestantism today to make one convert. We are also assured that it takes forty members of a church working for a year to produce one convert. What is the meaning of all this? Are we at a standstill? Have we lost our Christian experience so that no longer we have driving power to send us out to help men in their seeking after God? What if we would acknowledge the same?

We are today preaching a standardized form of Christian experience and conversion. As a result, men weary of it. They are not attracted by it. Standardized calico or gingham may do for some folk, but it does not rise to the high level of registered value. The man who gets on in making converts for Jesus Christ is the man who has found a new experience which has enabled him to break away from the standardized form of conversion, which brings him something so fresh and so new, so vital and so remarkable, that because of its individuality, because of its distinctiveness, it becomes a source of attraction to other people.

The church fails today because it has nothing more than a standardized form of conversion to preach. Fit the mold and you have the thing. The new day will come, the new revival will be proclaimed, and some man or woman gets a new experience of God that breaks all standards, sends into discard all established forms, and proclaims by its own vitality a new discovery of the living God.

This was the reason why St. Paul carried the banner of evangelism of the early church into all parts of the Roman empire, making converts to the new religion of redemption.

This is the reason why St. Francis of Assisi lived his beautiful life, discovered new depths of Christian experience, and was used by the Holy Spirit in helping others to find the Christian secret of a happy life.

Yes, moreover, this was the reason why Savonarola, in his monk cell at San Marco, found himself with a burning message upon his lips. He had lived with the old form of faith; he had accepted the old standard; he had sought to press himself into the old mold, when suddenly he discovered a new experience of Christ which lifted him above the level of mediocrity; yes, beyond the walls of his monastery, until he became the voice speaking to all the community.

Cannot the same thing be said concerning Martin Luther? Did he not also find a new form of conversion? Did he not find a spiritual experience for himself that was not to be found in the confessional, neither in the monk cell, nor by acquiescing in the standardized spiritual forms then prevailing among his people?

Was this not also true of John Wesley and Charles Wesley? Did they not find a new experience? Were they not compelled to junk the old standardized forms of spiritual conversion? Did they not give themselves to an experience that was different from their friends and immediate associates? Verily, the evangelism of their day was not enough. They were under compulsion to find something new and vital. They found another experience that proved to be so different from the accepted form of conversion and of the spiritual life as then known and practiced that when they went out to proclaim their message they were attended by manifest spiritual power, and listened to by the multitudes because they had something new to give.

The great accomplishment of the church is the discovery of a new experience of God by faith in Jesus Christ.—*Western Christian Advocate.*

"Lord, may thy truth upon the heart
Now fall, and dwell as heavenly dew,
And flowers of grace and freshness start
Where once the weeds of error grew."

—The present is only intelligible in the light of the past. —*Trench.*

DENOMINATIONAL ENTERPRISES

FEBRUARY TO BE CENTENNIAL GRATITUDE GIFT MONTH

We are asking Dr. McCulloch to publish this week the Report of the Special Committee on Centenary Gratitude Gift Fund found on page 48 of the new conference journal that the matter may be fresh in our minds.

Pastors and delegates are thus reminded that the time is almost at hand to launch this campaign, so we should be getting our committees and other necessary organization. This is one of the undertakings in which we dare not fail. An early beginning will help to lead to success.

THE COMMITTEE.

Report of Special Committee on Centenary Gratitude Fund

(Report B)

To the North Carolina Conference.

Dear Brethren:

Your special committee on the Centennial Gratitude Gift desires to report as follows:

The General Conference at its last session made provision for the celebration of our hundredth anniversary at the general conference session of next May in Baltimore. A centennial committee was appointed and has in process at this time the preparation of a suitable program. A part of this anniversary is the raising of a Gratitude Gift of $100,000 for distribution among the boards of the church with a view of starting the new century free from debts and prepared for more extensive operations. The committee has made a distribution of this sum among the various annual conferences and are asking our conference for $12,000 as an appropriate sum.

Knowing that our conference would be meeting somewhat late in the year the president of the conference in consultation with various members of this body decided we should make some preliminary efforts to start the movement in North Carolina and so invited Rev. J. H. Straughn, D. D., director of the Gratitude Gift, to meet with our summer conference at High Point last July. Dr. Straughn came and after discussion it was decided to name a committee, which, while it was not authoritative, might study the whole situation and come to this conference prepared to make definite recommendations. The committee has had two meetings, one of them with the director.

We hail this centennial with happy hearts. We look back over these one hundred years and, marking the way that we have come, lift our hands in profound gratitude to our Heavenly Father for the marvelous providence that has attended us and to Him we give our deepest love and devotion. It is in our hearts to say with the psalmist, "What shall we render unto the Lord for all His benefits towards us."

With this in our minds we feel that it is most appropriate that we should celebrate this great moment, that we shall review the years and fix definitely in our minds the place that God has called us to occupy in the great family of the church.

We recommend therefore:

1. That we accept the apportionment of $12,000 asked of us by the Executive Committee and commit ourselves to the joyful task of laying this sum upon the altars of the church as a small expression of our gratitude to God for these hundred years.

2. We recommend that this conference raise up a committee charged with the promotion of this gift within our conference, with the president of the conference as chairman. That this committee shall have full authority in the premises to follow such methods as may seem wise and expedient.

3. That we designate the month of February as the time when our churches shall receive the gifts of our people for this purpose. That the time between the adjournment of this conference and December be employed in the dissemination of literature and information, the holding of group meetings, and the pursuit of other such methods as may be informing and stimulating.

4. That each of our churches be requested to appoint centennial committees who shall co-operate with the pastor in presenting the matter to our people. That the pastors be expected to preach centennial and denominational sermons and in every way prepare the minds and hearts of their members for this presentation. That all our churches shall use this great occasion for mutual inspiration and the quickening of love and devotion for the church.

5. That the Conference Committee have authority to appoint the young lady who shall represent our conference at the General Conference and shall have authority to decide all such matters as are not specifically mentioned in this report.

Respectfully submitted,

S. W. TAYLOR,
J. D. WILLIAMS.

A PLEA FOR THE ANIMALS

The stable at Bethlehem plays an important part in the story of the nativity. There were the Babe, His Mother, the shepherds and the wise men. They offered their adoration and their gifts to the Wonderful Child. But while for nearly 2,000 years they have been commemorated in countless ways, the dumb animals who looked upon this matchless scene have too often been forgotten.

Surely they were present for a purpose. For is not every creature of God holy? And those who share with man the mystery of sensitive life are emphatically near to him. There is not an alley cat which should not be sacred to us all on Christmas day; not a patient ox or burden-bearing horse and ass and mule which should not have a warm shelter and an extra feed of corn; not a dog whose tail should not wag from dawn till dark of this glorious festival. Let us see to it that the over-driven, little-considered and frequently ill-treated animal kingdom lifts up its head in gratitude for Yuletide. "The righteous man is merciful to his beast." It is a poor keeping of Christmas which does not cover with its protecting benevolence everything that has fur and feathers in home and on farmstead and field and in forest.—S. Parkes Cadman, in *Boston Herald.*

—Until we have come to appreciate the power of Christ in the uplift of our own lives we will not be able to impress upon others the need they have to seek the help of Christ in solving the moral problems of their own lives. But given in our own consciousness a demonstration of the saving power of Christ, we can recommend Him with such confidence that others will be led to seek Him and put their souls into His care as the Great Physician.

OUR STORY PAGE

BIRD O' GOLD

Little Prince Eric sat down by the white marble fountain in the palace court. His heart was very heavy.

He had just come from the royal presence of his aged grandfather, the King, and had heard that the Three Courtiers who had gone forth to find the whereabouts of his dear mother, had failed. Enemies of the happy kingdom of Euthalia had carried her away, and the old King, her father, was broken-hearted lest they had done her bodily harm.

Little Prince Eric did not understand it all, but he did grasp enough to know that everything would be all right if the beautiful Princess Alice could but be found and brought home.

Just then the cheerful notes of a lilting bird song attracted his attention. Prince Eric's eyes brightened. It was the bird o' gold which he had seen many times before. It seemed to be watching him eagerly, but when he would approach it, it lifted its shining yellow wings and flew straight out through the palace gateway.

Rowdee thrust his soft, cool nose into Eric's hand as much as to say, "I'm here, come and play with me," and away the snow-white puppy raced in the direction which the bird o' gold had taken.

Eric sat and thought a few minutes. He was not supposed to go outside of the palace grounds alone, but he knew where the heard gardener kept the key to the little side gate, and slipping Rowdee's leash into the dog's collar, he and the puppy were soon on the roadway beyond. Perhaps he could succeed where others had failed.

Rowdee raced straight ahead, then sniffed here and there, and pulled his master to the left. The roadway grew narrower and narrower. There was grass farther on and only a few tracks of cart-wheels. "Let's go back," cried Prince Eric. "We'll never find my mother off this way, I am sure! We must go to the big city and search where fine ladies are to be found." Just then Rowdee jumped and barked excitedly, and even Prince Eric stopped to listen, for there swaying as merrily as you please on the branch of a wild rose bush, was the bird o' gold.

"Come on! Come on! Come on!" he whistled.

How pleased Eric was to see him. It was like meeting an old friend in an unknown land.

The bird o' gold flew low to the ground, across the old roadway and to a tangle of bushes, every few minutes stopping to repeat his cry, "Come on! Come on! Come on!"—and Eric, overjoyed, dashed gaily after, still holding the slender, but stout, chain.

When the little boy reached the bushes, bird o' gold had disappeared, but he was beginning to be hungry, and he found himself face to face with a hedge of blackberry bushes laden with luscious fruit. Oh, how good they tasted! They were food and drink both, and right under the edge of the biggest bush, were some pieces of bread and meat, as though someone had eaten a lunch there and had thrown away what they didn't want. Rowdee feasted on these with pleasure.

The little prince and his dog now pressed on more slowly. Nightfall was approaching, and beyond they could see the shadows of a deep, dark wood. Prince Eric was a brave little chap, but he began to wonder where he and Rowdee would sleep when it came bedtime.

It was very cool and pleasant, and there were deligtful woodsy smells as the two travelers plunged into the forest path which now became a little more plainly marked, as if traveled now and again, and soon Prince Eric noticed footsteps in the moist earth—the tracks of bare little feet about the size of his own. He hurried on, and in a few minutes came to a small cabin.

He came near and knocked timidly. The door was opened by a little girl with the loveliest blue eyes he had ever seen, and a bright, flower-like little face framed in yellow curls. She had been crying.

"Oh, come in," she begged, "my grammy is so sick, and there is no one to get help for her."

Prince Eric stepped into a bare little room. The old woman on a pallet of straw in the corner eyed him anxiously.

"Who be ye?" she quavered.

"Prince Eric," he answered softly, "and I've set out to find my mother. If you'll tell me where to go for help, I'll do my best." He laid his hand upon her hot foreheard and stroked her hand gently.

"Give him Dobbin," gasped the old crone, "and hurry, lad, hurry."

Eric knew that he could not take Rowdee, so he fastened the chain around the latch of the cabin door.

The little girl led him to the enclosure back of the cabin where Dobbin was kept. And how glad Eric was that he had learned to ride in the palace parks!

"Dobbin most knows the way his own self," the little girl told him. "When you come to the village, ask for the old doctor, tell him that Hilda's grammy is terribly sick an' he must come as quick as ever he can."

As Eric started off, he was sure he saw the flesh of golden wings ahead, and he was comforted. There were times when the branches scratched his face; times when his heart stood still because of the sounds of strange animals in the wood; and once when he saw a pair of shining green eyes watching him from the velvet dark, he could hear distinctly the singing of a little bird somewhere near, and then he was afraid no more.

He didn't try to guide Dobbin. He just let the old mare find her own way, and as the dawn began to streak the sky, they stumbled into a quaint village street. A peasant going early to work, pointed out where the old doctor lived, and Eric soon told his story.

"I have no money," said the lad, "but this chain about my neck is of fine gold. Take it and buy food and medicine."

The old doctor did so and they were soon on the return journey.

"I've heard of a short cut," muttered the old doctor—"miles less than the wood road. Perhaps I can find it."

On and on rode the travelers.

"I'm afraid we're lost," the old doctor mumbled at length, stopping as if to turn back.

"No, no," protested the Prince. "I can hear a dog bark. It is Rowdee. Please go on."

At first the sound was very faint like a far-away echo, but it became louder until the two of them saw a little wisp of thin, blue smoke curling over the tree-tops. Hilda was at the door of the cabin to meet them.

"Hurry," was all she said.

The doctor gave medicine to the ailing one and food to Hilda. Soon the old woman was able to speak.

"I have only a little time to live," she whispered, "but I want someone to take word to the King, that his daughter, the Princess Alice, is held a prisoner in the dungeon of the old fort in this very forest. She is not harmed. The message is my gift to the brave—little—Prince."

"Come," said Prince Eric, taking Hilda by the hand and unfastening Rowdee's chain. "Come, we'll go to the palace, and soon my mother will be with us again, and I am sure my grandfather, the King, will always let you stay there, too."

Hilda slipped her little brown hand trustingly into Eric's, and as the children set forth, a bird o' gold fluttered across their path and poured forth a joyous burst of melody.—*Selected.*

A NEWSBOY PREACHER

A bright-eyed, shabby little fellow was working his way through a crowded car, offering his papers in every direction, in a way that showed him well used to the business and of a temperament not easily daunted.

The car started while he was making change, and the conductor, passing him, laughed.

"Caught this time, Joe!" he said. "You'll have to run to Fourteenth street."

"Don't care," laughed Joe, in return. "I can sell all the way back again."

A white-haired old gentleman seemed interested in the boy, and questioned him concerning his way of living and his earnings. There was a younger brother to be supported, it appeared. "Jimmy" was lame, and "couldn't earn much himself."

"Ah, I see. That makes it hard; you could do better alone."

The shabby little figure was erect in a moment and the denial was prompt and somewhat indignant.

"No, I couldn't! Jim's somebody to go home to; he's lots of help. What would be the good of havin' luck if nobody was glad? Or of gettin' things if there was nobody to divide it with?"

"Fourteenth Street!" called the conductor, and as the newsboy jumped out into the gathering dusk the old gentleman remarked to nobody in particular: "I've heard many a poorer sermon than that."—*Forward Magazine.*

THE MAN JOSEPH

And Joseph, with huge wonder in his eyes,
Flung in the doorway his torn cloak to ward
The chill from them, and whispered to the skies,
"I, Joseph, first doorkeeper to the Lord!"

Then when the shepherds and the kings had gone,
And they were sleeping quietly inside,
He watched the Star fade palely in the dawn:
"My wife! My Mary! She who is my bride."

"Jehovah! Father! Keep this hand from harm,
These eyes from dimming. All skill now be mine!
Thy help, O great One, who chose me to warm
And clothe and feed this body Child of Thine."

—*Louva Crane.*

IF PREACHERS DISAPPEARED

No one can pretend that, as a class, parsons are popular. When a dramatist presents a clergyman on the stage he is nearly always a grotesque figure of fun—timid, eccentric and incompetent. Fiction writers take him more seriously, but even in the best novels he shows up none too well. A very clever woman novelist, trying desperately to be fair, has written two books about clergymen—in one he is a selfish, worldly, heartless egotist, and in the other he is almost too good to live; indeed, at the end he dies while writing a sermon. One distinguished novelist, who, seeing that he is the son of a bishop, may be trusted to know his subject, has written a story of the clergy in a cathedral town that is as repellant and disquieting as it is brilliant and authentic. Yet if all preachers and missionaries disappeared from the earth, mankind would not be long in finding its way back into the jungle. It came very near it in 1914, under the temporary eclipse of Christianity. The churches, more than any other institution, cleanse and sweeten the life of the country and save us from sinking into a deadening, brutal and despairing materialism.—*British Weekly.*

NO EXCUSE FOR WARS

A letter signed by 138,770 citizens of Great Britain, who pledged themselves never to serve or aid any government in conducting war, was presented by Arthur Ponsonby, former Labor under-secretary for foreign affairs, to Prime Minister Stanley Baldwin recently. The signatories said they signed the letter "not from fear of death or suffering, but because of a rooted objection to and a heartfelt loathing of the idea of inflicting, by new and diabolical methods, suffering, torture, and death on innocent populations" with whom they had no quarrel. As war would be impossible unless the people co-operated, the letter said, it would be possible for the ordinary citizen to force settlement of international disputes by arbitration.

—The old year is dead, the new year is born. Humbly, fearfully, we sink on our knees, and slowly, in answer to our prayers, comes back something of the old faith of our childhood, and we rejoice that we are granted one more New Year's Day on which to begin again—not in our childish way, with utter disregard of the past, but trustingly, patiently, knowing that we must ever carry with us our past, and rejoicing that with God's help, we may make the future better because of the past. Then, as we rise from our knees, we look bravely forward to the veiled future that stands at our threshold; we know nothing of what it brings, we know only that it is God's new year. May He bless it to us all!—*Golden Rule.*

O, tender Christ, bless Thou this year!
Bless Thou its dawn, and bless
Its noontide and its evening, Lord;
And let each heart confess,
As days and weeks and months go by
To help the year grow old,
That of Thy glory, King of Kings,
The half not yet is told.

—*Mary D. Brine.*

—What I have done is due to patient thought.—*Isaac Newton.*

FROM PASTORS *and* PEOPLE

THE POSTAL CARD, W. F. Kennett, Editor

Christmas Cheer

Again our friends were very good to us at Christmas.

Granville Ct.

We had been away for a year and did not expect the people to remember us at Christmas. So many nice cards and good wishes came to us from Granville people that we are assured they have not forgotten us. Thanks, good people. We appreciate your good wishes. You were very nice to us while we were with you and you really paid us the best salary we ever received.

Poundings

From Mrs. W. C. York, of Giles Chapel, there came a nice lot of fresh meat. All of it was good; but the souse, or pressed meat, was par excellent. Mrs. York knows how to compound it like our mothers made it. It is almost a lost art. Thanks, Mrs. York. We appreciate your kind thoughtfulness and generosity.

From Maple Grove.

Then there came to us from Mr. and Mrs. Earle Bulla, of Maple Grove, a fine lot of fresh meat and a very generous pounding with the very best of pork sausage. Many thanks, Brother and Sister Bulla. We had thought poundings were things of the past with us, but you show us that it is not so. Billie and Hellen also brought us nice presents. Many other friends remembered us. We will not ask space to tabulate them all.

A Rich Gift

Last Christmas Bro. L. F. Ross, of Asheboro, sent us a very rich gift. With care and economy we made this rich gift last until now. It was a gift which made it much easier to get out of bed in the morning and start a fire in a cold room. We used it, some of it every cold morning. We really got the habit and feared that Mr. Ross might forget us and the habit would have to be subdued; but on December 22nd there came riding on the top of a large truck load of lumber a new and increased supply of this morning cheer. Three men carried the gift to the back lot where we keep it "under lock and key." The truck did not come just to bring this rich gift to us. Mr. Ross often sends trucks to our city loaded with home building material. If you are going to build a home with the Home Building, Inc., Asheboro, you can't do better, and then we are particularly concerned that trucks may continue to come and especially at Christmas time. What was this gift, did you say? Well, there is no infringement on the Volstead act. Mr. Ross and I are both staunch prohibitionists. Next Christmas, if we live and Mr. Ross does not forget us, we will tell you just what the rich gift is—it is and it is a really rich gift and appreciated on every cold morning. Thanks to you, my brother, and thanks to those who sent shirts—three of them—ties, four of them, and handkerchiefs and gloves and books, etc., etc. Thanks to each and a happy New Year to all our friends and to everybody.

417 N. Elm St., Greensboro, Dec. 29th.

Reidsville.—We are small in numbers over in this "neck of the woods;" but that does not argue that we are inactive. You may have observed that some of the most active things are small. What is more active than a flea? Do you know of anything as small that can make a lazy dog, or a lazy man for that matter, shake off a spell of ennui, whatever that is, so quickly as a flea? I do not. Now, wait a minute! I am not insinuating that we are like a flea except in just one particular, namely, activity. Now that I have saved my hide, I shall proceed to relate a few of the activities of our church here.

The Philathea class, the class that does things, held an enjoyable Christmas social at the home of Mr. and Mrs. H. S. Dixon a few nights ago. Mrs. Dixon and Mrs. Louise Smith were hostesses. At the close of the devotional and business session a delightful social hour was enjoyed. Santa Claus came in and presented gifts to each one present, and the hostesses served refreshments.

On Thursday night before Christmas the annual treat was given to the children. A short program was rendered, consisting of Christmas carols, readings, etc. Following the example of its Big Sister, the Junior Philatea class took an active part in the program. The Primary Department, under the direction of Mrs. L. C. Yount, added to the enjoyment of the occasion. The pastor and his wife were presented with a package containing green and yellow and white—greenback, gold and silver. The greenback matched the complexion of the pastor, and the gold and silver represented the sterling qualities to be found in all pastors' good wives. We hereby express our sincere gratitude to the friends contributing to this gift. May a kind Heavenly Father bless them, and give them abundant happiness and success in the New Year!

Our Woman's Home Missionary Society recently contributed ten pairs of pillow cases to the Children's Home.

On Monday after Christmas the pastor and his wife enjoyed a turkey dinner at the home of Rev. and Mrs. C. W. Bates, Greensboro. This is the reason we are able to "gobble" through the columns of the Herald this week.

GEORGE R. BROWN.

Albemarle.—The stationing committee saw fit to comply with request of the delegate of this charge and send me back to this charge for the second year, for which I am truly grateful.

The work started off in a very pleasant way. First, Mr. D. J. Hatley called me down to see a new white brick bungalow that he had just finished. After we had gone through and admired it he said, I want to present this place to you as long as you live here and preach for us, and we are not expecting that to be less than fifteen years and it's without cost to you or the church.

After we had recovered somewhat from our surprise and stammered our thanks, he said: I will have my trucks and a crew of men up and move you right in. So we were soon in our new home, and then the ladies' aid sent up a new parlor suit and fixed up that end of the house, and a number of the members of the church and the neighbors came to see us and each had a package containing something for the pantry, so they fixed that end of the house.

Our congregations have been good and our Sunday school has been holding up good so far this winter and we so far as we could see had a fine outlook for this conference year, but on last Thursday night our church caught fire and was burned down. We saved nothing. We had insurance to cover less than half of our loss. The building caught fire from the furnace just after the committee on the Christmas program had left the church.

We watched, and some of us through tears, the last thing we had in the way of a church go up in smoke and then turned away wondering what we were to do. We could not think of disbanding even for a little while, for we felt that would be fatal to our Sunday school, and a great loss of our congregation. There seemed to be no way out; just at the time that things looked the darkest our good friend D. J. Hatley again showed how big his heart is; he cleared out a big brick warehouse and said go in and use that till we can build, so we never lost a service. Even our faithful program committee was on hand with the children and put on a splendid program although they had but one day to get ready and all the fixtures to make again; they deserve much credit for their splendid work.

Our sister churches came to our rescue in such a splendid way, with seats, song books, pulpit, Bible and other things that were so much needed, for which we are very grateful.

We are to have a call meeting this week and make plans to begin a new church as soon as possible. We expect our new plant to cost between fifteen and eighteen thousand dollars.

Pray for us that in all things we may do the will of the Master.

J. R. ANDERSON, Pastor.

First Church, Thomasville.—Christmas with its happiness has come and gone, and in its wake can be found many who have felt the quickening of the Christmas spirit. Our Christmases have all been happy ones, and especially so since we entered the ministry of this great old church, which soon will be one hundred years young. Our lot has been cast in pleasant places, and it seems that each year those places and experiences are more pleasant.

Our children—50 in number—gave their annual Christmas program on Friday night, December 23rd. The church was filled, and the people seemed to enjoy the service from start to finish. The large congregation gave the best attention we have ever seen. Not only were the children made happy when the treat and gifts were delivered, but the parsonage family were made exceedingly happy. The first Christmas we were with these good people there were a number of gifts, then last year there were more, but this year there were as much as the two former years combined.

Three weeks before Christmas, Prof. E. E. Teague gave us our pork ham, wife wanted so badly, then during the week prior to Christmas day, Mrs. J. W. Baity gave us a hen, Brother Joe Hundley gave us two friers, Brother W. P. Carmichael gave another hen,

and we thought we had enough for one time. Then came the Christmas tree at the church. At the conclusion of the program, Brother D. R. Connell came out on the platform with two big Kingan hams. He said one was for Mrs. Trollinger and the other was mine. One weighed nearly 12 pounds, the other weighed over ten, and woman-like, she took the biggest, and on Christmas morning—woman-like—she cut mine. Then Mr. and Mrs. Jason Hedrick gave us another hen. This one came off the Christmas tree, dressed, ready for the pot, and 'mother' put it in the pot Sunday morning.

The pageant, "At the Door of the Inn," was given on Sunday night to an audience that was too large for the house, several persons being turned away for lack of room. The music, the acting, the response of the people were second to none. This is the second pageant we have put on here, and I believe that the people were more co-operative in this one than they were in the one a year ago, and when I say that it is saying "a mouthful." And when the offering was taken they responded very liberally. This will be sent to the treasurer for the G. C. B.

I must say that I have never seen a people who, as a whole, were quite so loyal, and seemed that they wanted to do just what was the best, and what should be done. Times were hard last year, and yet they went after the thing like Trojans, and even though we did not get on the honor roll we have something to show for what was done. We are hoping that we will come out on top, and go over the top this year, and get rid of some debts and pay all claims as well.

We are facing the new year feeling that we are doing the Master's work, and since Christ is our partner, we must make our plans large, and in so doing we will reach higher heights, and conquer broader fields. Pray for us, brethren, for this church has had the hardest struggle in her history for the last four years, and if we can but keep faith a little longer, we will mount the battlements and declare the victory to the world.

J. L. TROLLINGER, Pastor.

First Church, Concord.—Owing to an epidemic of measles in our city, the attendance at our church was off considerably on Sunday. This disease has spread so rapidly during the past week that the city board of health in special session advised against children under twelve years of age congregating anywhere.

The opening of the city and county schools has been postponed.

At the morning service Sunday our pastor brought a very helpful message appropriate to the New Year, on the subject "Looking Backward and Looking Forward or Between the Years."

On Friday evening, Dec. 23rd, the Young People's Christian Endeavor Society held a Christmas exercise in the S. S. Assembly room of the church for the poor and needy children of our city, and several small children were made happy, who doubtless would not have had a visit from Santa Claus.

On Monday night, Dec. 26th, a young people's rally was held in our church, at which time Revs. F. L. Gibbs and Lawrence Little made addresses. Rev. N. G. Bethea, of Lexington, was also present and spoke for a few minutes, adding much to the meeting.

On last Friday evening, at the home of the bride on Fink Street, Miss Bernice Nash, daughter of Mr. and Mrs. B. G. Nash, became the bride of Mr. Hoyt McEachern. The ceremony was witnessed only by members of the immediate families, and was performed by Rev. Lawrence Little, former pastor of the bride and a schoolmate of the groom, they having attended Davidson College together. Mrs. McEachern is a valued member of our church, a teacher in our Sunday School and for the past few years was our church reporter. She has been an efficient teacher in Rocky River school, this county, for the past three years. Mr. McEachern is a member of Rocky River Presbyterian Church and holds a position with the Civil Service Department in this county. Both are popular with a wide circle of friends who wish them much happiness in life together.

On Christmas night Rev. D. A. Braswell peacefully passed away at the home of his daughter, Mrs. F. C. Garmond, on Kerr Street. We are grieved at his going but we rejoice in the fact that the long nights of waiting and suffering are over, for "There is no night there." The news of his death did not come as a surprise to those who had been privileged to visit him and be with him, for they knew that the end was near, as did Brother Braswell, for he talked of going home. Funeral services were held in our church and were in charge of Rev. W. F. Ashburn, assisted by Revs. G. H. Hendry, N. G. Bethea, Lawrence Little, Dr. A. G. Dixon and Pres. S. W. Taylor. Other ministers attending were Revs. J. H. Moton, J. R. Hutton, H. F. Surrat, J. R. Anderson, Fred Furr, C. H. Hill, F. L. Gibbs, Robt. Short and N. Britain. Brother Braswell is survived by his second wife, who before marriage was Miss Minnie Rollins, of Cheraw, S. C., and the following children: J. T. Braswell, of Hamlet; Mrs. D. M. Eudy, of Hamlet; Sheriff John Braswell, of Rockingham; Mrs. S O. Bundy,. Mrs. F. C. Garmond and Mrs. B. F. Waddell, of Concord.

Miss Dora Elza Bundy and Mrs. Ray Sides, who have both undergone operations at the Concord hospital, have greatly improved and have returned to their homes.

MRS. D. A. M'LAURIN, Reporter.

Randleman Charge.—Two Christmas services were held on this charge, one at Worthville, the other at New Salem. Both were well attended and everybody enjoyed the splendid programs. The tree at each place was well loaded and very attractive.

On Friday night before starting for Worthville, Bros. W. F. Ivey and Burton Brookshire conveyed to us from Mt. Lebanon friends a generous pounding, consisting of a variety of pantry supplies. Miss Ruth Brookshire, Bros. W. F. Matthews and W. L. Ward also pounded us with cash donations. Mt. Lebanon Philatheas presented to Mrs. Neese a pair of kid gloves. Friends from the same church, headed by Miss Nora Hughes, did the same for the writer. Bro. Julius Hanner's latest donations were meat for the body and wheat for the chickens. Various edibles and dry goods were donated by the following: Mrs. Belle Smith, Mrs. J. B. Lamb, Mrs. Rom Ward, Mrs. Ad Brown, Mrs. Chas. Hayes and Miss Roselle Smith. Our entire family has enjoyed an unprecedented good and glorious Christmas. May we be more worthy.

W. H. NEESE.

Henderson. During the holiday season we have had many extra and special services, from which we have also received many extra and special blessings.

Our first quarterly conference was held on Wednesday night, November 30th, and plans for the coming year were made, many reports given, and all committees appointed for carrying out the goals set by the conference. If every member will co-operate with the plans and strive to reach each goal, we will indeed have a most fruitful and progressive year.

On Sunday evening, December 11th, Rev. S. W. Taylor, president of the conference, spoke to a well filled church here. He was pastor here some years ago and still holds a warm place in the heart of each member of this congregation. He was also present the following afternoon at the Ladies' Aid Society meeting, which was held at the home of Mrs. F. R. Harris. In his ever pleasing manner he commended the Ladies' Aid on their untiring efforts and willingness to serve in that capacity. He also spoke encouragingly of the different organizations of the women of the church and yet expressed his belief that in future years they would all be united in one great organization, having all interests combined and serving each need as required. Mrs. S. R. Harris presided in the absence of the president, Mrs. S. R. Watson. The general business of the society was then discussed, dues paid and reports given in. The program committee gave its report, which was a Christmas story read by Mrs. Clyde L. Finch, "The Candle in a Tree," after which the hostess served refreshments.

The Young Ladies' League met December 15th. in the Sunday School rooms of the church, Mrs. H. A. Jordan, president, presiding. The business of the society was transacted and various reports given. The parsonage committee reported a new suite of furniture sent to the parsonage, and much appreciated by both our pastor and his wife. The program for the evening was a short Christmas poem, which was enjoyed by all present.

The Missionary Society met Dec. 19th at the home of Mrs. L. R. Gooch. The meeting was called to order by the president, Mrs. Gooch. Mrs. R. A. Hunter conducted the devotionals, using for the topic "The Christmas Madonna," taken from "The Jewel Box." Stewardship discussion was held by Mrs. John Edwards, using the Nov. Record. Mrs. Henry T. Powell gave a most interesting outline and comment on the second chapter of the study book. The question box was conducted by Mrs. Walter Grissom. The business period was then opened and many plans were worked out and voted on by the society. In closing the meeting, special praper was offered for those mentioned on the prayer calendar of the Record.

Sunday, Dec. 25, being Christmas day, the birthday of our Lord, there was a special sermon very appropriate in its sweet and simple meaning preached by our pastor, Rev. R. A. Hunter. A very beautiful anthem was also enjoyed by those present. Our Sunday School leaders and other members of the church decided to celebrate Christ's birthday by giving our gifts to others, instead of having the usual Christmas tree and treat. So the White Christmas was observed and a collection taken for the G. C. B. Two of our Sunday School classes, the Baraeca and Philathea,

took needy families to help for the Christmas. That afternoon at five o'clock a union Christmas service was held at our church with quite a goodly attendance.

Many Christmas hymns and carols were sung by the choir and congregation, after which Rev. H. A. Ellis, pastor of First Baptist Church, told a most interesting Christmas story of the "Birth of Christ" and the "Three Wise Men." The parts of the wise men were taken by Messrs. J. Cooper, Alvin T. Barns, Wm. B. Harrison, who sang "We Three Kings of the Orient Are," after which the congregation was dismissed.

The eleven o'clock services January 1st were held by Rev. F. L. Gibbs, assistant of the Board of Young People's Work. A most inspiring and uplifting talk was enjoyed and many were made members of the Y. P. convention at the close of the service.

Among the college students who have come and gone again we mention Miss Martha Gooch, of Converse College; Miss Helen Hight, of N. C. C. W.; Miss Helen Hayes, of High Point College; Mr. Henry T. Powell, of Davidson; Mrs. Richard Gooch, of Fishburne M. Academy.

Wishing the editor and staff and all the readers a most prosperous and happy New Year. REPORTER.

Asheboro.—Our reporter has covered the ground so thoroughly in her reports that it has not seemed necessary for me to write very often so far since conference. While we are not going by leaps and bounds, yet things are moving. The weather has been so very irregular that it has interfered with Sunday School attendance. On the afternoon of Christmas Day the choir of the church rendered a beautiful musical program. This took the place of the usual entertainment by the children. An offering for the general conference budget was taken which amounted to nearly twenty dollars. The Sunday afternoon before Christmas Supt. Allman and the children from the Home were here and rendered a beautiful program.

During the month of December we had vesper services at five o'clock in the afternoon instead of the evening service. The people liked the hour so well that we are continuing through next Sunday anyway, and possibly longer.

On Tuesday evening, December 27, a rally was held in our church under the auspices of the Board of Young People's Work with Rev. F. L. Gibbs as the speaker. The purpose of the rally was to secure registrations for the Young People's Convention which meets in Baltimore next May. Thirty-four registrations have been secured here with more to follow.

Every few days some one here says, "I want the annual conference to come to Asheboro next year. You know I enjoyed the annual conference more than anything I ever attended before."

Mrs. T. F. Bulla, who has been sick for about three weeks, is considerably improved now. Billie Bulla, young son of Mr. and Mrs. Earl F. Bulla, who fell and broke his leg at Thanksgiving, is able to be out again.

It has been a great pleasure to have so many of our young people home during the holidays after being away at college and other places.

With all good wishes for a happy New Year to the editor and all the readers of the Herald, I am

J. E. PRITCHARD.

Hollister, Halifax Charge.—Our pastor, Rev. C. L. Spencer, brought another one of his good sermons at the eleven o'clock service Sunday. As this was Christ's birthday, he preached a sermon for this occasion. Bro. Spencer based his sermon on two texts, one found in the Old Testament and the other one in the New Testament. We were very glad to have with us Sunday at the eleven o'clock service one of our boys, Mr. Willie Wood, who is a student of High Point College. He is one of our young ministers. We are always glad to have him worship with us.

Tuesday evening the pageant, "Christ, the Light of the World," was presented to a large and appreciative congregation. Much credit is due Misses Bell and Sallie Wood for preparing the program. A treat was given to all the members of the Sabbath school. Old Santa Claus was present and presented the presents. REPORTER.

Pleasant Hill, Why Not Circuit.—We feel very fortunate in having Bro. Joel B. Trogdon as our pastor for the coming year. Bro. Trogdon preached for us yesterday and gave us an interesting and helpful sermon.

We were also glad to have with us Mrs. Trogdon and daughter and son.

Our Sunday School is progressing nicely under the leadership of our efficient superintendent, Wm. Staley. It is not among the largest Sunday Schools, but we know that we have a band of faithful workers who never grow weary in well doing.

The old officers for the church and Sunday School have been re-elected. We wish for these officers a bright year, and they will have it, with God's help, if we as a church and Sunday School give them our best support.

We have painted our church inside and out and bought new matting and placed on the floor and made some other improvements that were very badly needed.

Bro. J. C. Lowdermilk had the misfortune to stick a nail in his foot one day last week, which has caused him much pain. We trust that he will soon recover from this injury.

Will close, wishing the editor and everybody a happy and prosperous New Year.

FLONIE COX, Reporter.

Mt. Zion, Pinnacle Charge.—Our Christmas entertainment was attended by a full house.

Our children did their little part in great style. An offering of $8.75 was taken, after which old Santa Claus himself appeared on the scene and of course things became very lively among the children.

We had $39.20 to buy Christmas treat for Sunday School. Everybody seemed to have been well pleased with the entire program of entertainment.

"Granny" Mikels continues very sick at the home of her son, J. D. Mikels.

Mr. Roy Hunt and Miss Carrie Owens were happily married during the holidays. Mr. Hunt is the son of Mr. G. W. Hunt, of Seagrove, N. C., and Mrs. Hunt is the daughter of Mr. and Mrs. John Owens, of Shoals, N. C.

Mrs. G. W. Hunt, of Seagrove, has returned to her home after spending the holidays with relatives and friends at Pinehurst and Shoals, N. C.

Here's a little poem I read I think should be read by every man that thinks anything about New Year's resolutions:

MY CREED

"To live as gently as I can,
To be, no matter where, a man;
To take what comes of good or ill,
And cling to faith and honor still;
To do my best and let that stand
The record of my brain and hand;
And then, shall failure come to me,
To work and hope for victory.

"To have no secret place wherein
I stoop unseen to shame or sin;
To be the same when I'm alone
As when my every deed is known;
To live undaunted, unafraid
Of any step that I have made;
To be without pretense or sham,
Exactly what men think I am.

"To leave some simple mark behind
That will inspire some other mind;
If opposition I must show,
To be an honest, generous foe;
To play my little part, nor whine
That greater honors are not mine;
This, I believe, is all I need
To put within my New Year's creed."

May this be the very best year for the Herald family. "What I am not, but aspire to be, comforts me." Let's work harder.

C. W. ALLEN,

Mebane Charge.—We wish to express through the Herald our appreciation to the good people of this charge for the many tokens of kindness we have received. Hardly a week has passed since conference that we have not received some substantial evidence of their kindness. And on Friday evening, Dec. 16th, they pressed into service Bro. Dunn's truck and sent a good supply of good things. Some did not make connection with the truck and came later. When we looked over the nice things we found we had enough things, too numerous to mention, to last us quite a while. We wish to thank each one who took part in this. We appreciate your kindness more than words can express.

The work here is going along fine. We have some fine workers and we are looking forward for great things for this church this year. EDWARD SUITS.

Enfield.—The Christmas season was recognied by the Enfield church by having a Christmas service Sunday night and a Christmas tree for the children at the Hut Monday night.

On Saturday before Christmas our hearts were saddened by the sudden passing of Mr. Frank H. Whitaker, which took place at the old home here in Enfield. He was the only living son of the late Dr. B. F. Whitaker. He had never married. He had lived alone most of his life since the old home had been broken up. A few days previous to his death he had spent a few days in the home of his sister, Mrs. C. E. McGwigan. Fearing that he might mar the happiness of some member of the McGwigans during the Christmas, he

had returned to the old home just two days before he passed on into the beyond.

The funeral was conducted by the writer and the body laid to rest in the Enfield cemetery. For those who are grieved by the passing of this loved one our hearts are full of sympathy.

The pastor and his family continue to receive many expressions of good will from the people here. Our good brother, Mr. F. W. White, who in name is not exactly one of our folks here, being a member of the Eden M. P. Church, supplied the preacher's table with Christmas pork. Misses Susie and Mary Whitaker, eggs and chicken for the Christmas dinner. And Miss Mary Collins and mother played Santa Christmas morning by leaving a basket of many good things at the preacher's door. And finally, to make sure nothing was lacking, Bro. John Davis added a few pounds of nice country sausage. For these and all other kind remembrances we are truly grateful and hope to show our appreciation by the service we can render.

Sunday night Rev. F. L. Gibbs was with us and presented in a splendid and impressive way our young people's work. Although cold weather kept many from attending, yet those who were there gave a hearty response. Sufficient to say that Enfield will be there with her 'fifty registration fees' for the coming Young People's Conference in Baltimore.

J. CLYDE AUMAN.

High Point.—Prefacing his inspiring New Year message to the congregation, the text of which was taken from the beautiful 21st chapter of Revelation, Dr. S. K. Spahr called attention to the fact that New Year's Day fell on the Sabbath, which was most fitting and happy. Standing at the portal, we are on the threshold of a great task and these days that are opening to us are full of mystery and full of joyous hope; we know not what awaits us, what blessings and what sorrows. Let us forget the errors and disappointments, the failures and heartaches, for "Behold! I make all things new." It is easy for us to despair in these days which have fallen on evil; the nations of the earth seem ready to spring at each other's throats; homes and families are being disrupted in divorce courts; individuals seem to have forgotten God and His laws in murder, drunken revelry, and riotous living; but how is it with the church? Thank God it is the best influence of all. There has never been a New Year Day when men were more generous and ready to make greater sacrifice for their fellows than today. If God makes all things new, He must have the whole-hearted co-operation of all those who have pledged their lives to His service. Will you help Him? Will you pledge yourselves anew to glorify Him during the coming days of 1928?

At this service Mrs. J. H. Allred sang "Repent Ye" very beautifully with organ accompaniment by Miss Mae Kirkman, and the choir rendered "Hear Thou in Love, O Lord" with fine effect. Mrs. John C. Whitesell is now the efficient choir director.

At the evening service the message was delivered by Rev. P. E. Lindley, who is extremely popular with our people, and they always listen to his messages most gladly. A mixed quartette sang "Now the Day Is Over" very beautifully, and the anthem by the choir was "Sing, O Daughter of Zion!"

On Monday afternoon at 3 o'clock the Woman's Home and Foreign Missionary Societies met in joint session at the church. Mrs. E. L. Ballard read a very interesting leaflet by a worker, Miss Helen Marie Edick, which emphasized the conditions of living among the foreign peoples of our large cities, and more particularly in Pittsburgh, Pa., the seat of one of our missions. In our Home Society one phase of our work is stressed each month, and January is designated as the month for Pittsburgh mission. The sum of $6.40 was contributed for this cause.

Mrs. Ballard introduced as the speaker of the afternoon Mrs. W. C. Hammond, executive secretary of Board of Public Welfare of our city, and one of our own members, of whom we are justly proud. Mrs. Hammond in a very informal manner told us many interesting things of the great work which she is doing in High Point. She referred especially to the juvenile court, which is accomplishing splendid results for delinquent boys and girls of the teen age, of mothers' aid which is contributed by the state and county, of material relief, all of which cases are thoroughly examined and found to be worthy of help. At the recent Christmas time citizens of the city donated the sum of $1,400 for the worthy poor, and more than 250 baskets of meats, provisions, groceries and a present for each member were distributed to as many families. This great and splendid work of public welfare is one of the most worth-while institutions of our city, and surely redounds to the credit and generosity of its citizenry. There was an attendance of 22 members at this meeting, which was unusually good for so cold a day, and we can but feel that it is a most auspicious beginning for the tasks of the New Year. We were delighted to gain two new members, Mrs. J. T. Foister and Miss Elizabeth Welch, daughters of the late Mr. J. C. Welch, who meant so much to the First Church in its earlier days.

A social will follow the regular monthly meeting of the Sunday School Workers' Council this (Tuesday) evening.

We are pained to announce the serious illness of Mr. C. L. Gray, Sr., at his home on Lindsay street, but he is resting more comfortably today. A large number of friends are hoping for his early recovery. Much sympathy is expresed for Mrs. Gray, whose mother, Mrs. Jackson, of Groometown, is also quite ill.

Miss Lucille Pickens is spending this week with friends in Toccoa, Ga.

Classes at High Point College will resume work tomorrow morning (Wednesday) after a recess of two weeks. Students and faculty members are already returning.

South Lexington Church.—We have had so much to be grateful for during the past year. As the new year comes to us, it brings with it many opportunities, and may we each determine to take advantage of each opportunity. May the Lord be our guide, as to just how and when to grasp these opportunities. May we resolve to make this a better year than last. We can do it by the help of God. May our Sunday school take on new life. May each member make a new resolution, that he or she will try to win someone for Christ this year. We can do it, so why not do our best for the Master?

Our Sunday School is doing good work. There was a slight decrease in attendance last Sunday. We are looking forward to a good year, and may the Lord crown every effort with success.

The Christmas exercise was a success. The "Mothers' Class," with Bro. W. C. Gibson as teacher, presented a nice basket to each aged person in the community. This is a good work. It is like Christ.

The Sunday School had many who received gifts for perfect attendance. May the Lord bless every effort that is put forth for good, is the prayer of his servant.

REPORTER.

Charlotte, First.—Our reporter has been furnishing the press with the news from our church in a splendid way. However, there are some things which ought to be said by the pastor.

The membership in general received us cordially on our return from conference. Many expressions of kindness and co-operation have been given us. The new year has started exceptionally well. And our people are planning to make this the best year yet.

The holiday seasons have been observed with appropriate programs. Various causes were remembered with contributions. Local as well as denominational interests have claimed our attention. Thanksgiving afforded an opportunity to remember the Children's Home, while Christmas gave us another privilege to do so. White gifts to the King, a service presented by the church school. A Christmas cantata, "King All Glorious," by the choir was rendered on Sunday evening before Christmas day. The annual tree and treat came on Friday evening before Christmas. Christmas baskets of groceries, toys, etc., were distributed by the various organizations of the city and our church took some part in this special feature. Too, we are endeavoring to carry out the conference recommendations of observing certain months for specific undertakings. We desire here to make mention of the fact that all these special programs were well presented and we commend those who were responsible for them.

Our pounding has come in relay this time. Beginning on Wednesday evening before Christmas it has been coming in ever since. Many gifts most useful have reached us and we are profoundly grateful for them. Outside of the ordinary way of gifts of groceries and so forth, a radio came from Mr. B. W. Little, who is not a member of our church. Every expression, whether by word of mouth, by card or by gift, we deeply appreciate and wish for all a happy and prosperous life this year.

H. FREO SURRATT.

Haw River Ct.—Who said that folks always forgot the ex-pastor? It is not true with the Haw River people. We have been remembered continuously through the holidays with fresh meats, fruits, nuts and vegetables. It almost makes us forget that we are on our vacation, and feel that we are still pastor of Haw River Ct. Some good people, they are. God bless them.

Bro. Curry, busy as a bee, is getting the work well in hand. He is introducing up-to-now business methods that will insure the future success of the work. He is already getting things done. My opinion is that he

is the hardest worker in our conference. The people admire his push. We regret that Dr. Johnson and his fine family are soon to go to Mt. Airy. We will all miss them. Great big folks, they are.

With kind greetings to the M. P. family, I am truly W. D. REED.

English Street.—Christmas day passed quietly here, as many of our people were out of town visiting; they are returning now, reporting a good time. But they could not have enjoyed Sunday services any better than the ones who heard our pastor, Rev. D. I. Garner, who preached two sermons that morning, first to the children on "Next Year's Life," which was simple and interesting; then he told "us" older folks how we ought to do.

New Year's Sunday School was fairly good for such cold weather, 116 present. The superintendent, M. L. Boswell, has set the goal for an average of 200 per Sunday before the close of the year. We can if everyone does his bit.

The Christian Endeavor elected their new officers Sunday night for the coming year.

The Ladies' Aid treasurer opened the birthday box for last year Sunday night after service and found $8.85.

MRS. J. A. LEE.

Bethel, Flat Rock Circuit.—We had a nice Christmas program and tree which I think all enjoyed. We were very sorry to have Mr. Trogdon and family leave this work; our prayers and best wishes go with them and we hope they will come back to visit us. Our new pastor, Mr. Pegg, has preached for us twice and was with us at the Christmas entertainment. We were very glad to have him with us. He seems to be a very promising young man; we welcome him in our midst and hope this will be the most prosperous year the church has ever had. There have been quite a number of weddings among the younger members of our church during the holidays, viz.: Mr. Troy Pegram and Miss Edna Brown, Mr. Melvin Jones and Miss Ila Parker, Mr. Donald Combs and Miss Roxie Alley, and Mr. Carl Pope and Miss Lillie Anthony. We wish for these young people a long, prosperous, happy Christian life together. The attendance at Sunday School is good though could be better, and I think will continue through the winter. Prayer meeting each Sunday night. There seems to be quite an epidemic of colds in the neighborhood.

Best wishes to all the Herald readers for a happy, prosperous new year and may we all do more good than ever before.

REPORTER.

Asheville. A good audience enjoyed Bro. Paschall's sermon Sunday morning. At night there was a snowstorm, and yet a few heard his helpful message.

He has seen most of our members, and will carry a full list with him as he returns to Westminster this Tuesday. A miniature annual conference is being held in Asheville today (Monday). President Taylor and Pastor Paschall and Bros. Casto and Cranford and Bell are having luncheon with Chaplain and Mrs. J. S. Williams.

In spite of the cold, a good attendance is expected at the quarterly conference and get together meeting tonight at the church. The affair will be in the form of a reception to Bros. Paschall and Taylor.

Two happy Christmas features were not reported last week. The primary department in our Sunday School was given a delightful party in the afternoon of the 23rd. The children were perfectly happy. The parents and teachers were just as happy to see the little folks enjoy themselves.

Prayer meeting in Christmas week was led by Bro. E. C. Fawcett. His talk was most illuminating.

Bro. L. E. Neville spent the holidays visiting relatives near Enfield, N. C.

Our church will miss Misses Elizabeth Carter and Novella McIntyre and Eudura Younginer, who have returned respectively to Duke university, High Point College and the schools of High Point.

Every one here keenly feels the loss of Bro. D. A. Braswell. His faith and efforts and prayers greatly blessed our church in Asheville and vicinity.

REPORTER.

Pine Bluff.—The old year is gone and another has come to replace it in our lives. The past has now in its bosom the sorrows and joys of bygone days. The experiences of the past can only benefit us to the extent that we are willing to profit by them.

Christmas was very peaceably observed in this community. A short program, appropriate for the season, was given at Pine Bluff.

Our church and community has been made to feel the hand of Providence in the death of two of our people. Brother Jack Barbee departed this life December 24, 1927. He leaves to mourn his loss a wife and a large family of children; one preceded him to the Glory World. Also there is a host of friends that will miss his presence here. Brother Barbee was a charter member of Pine Bluff Methodist Protestant Church, and remained a faithful member until his death. During his active life he was an inspiration to the church; especially did he enjoy and help out so much in the singing. He has now gone to join the angels in the Heavenly Choir, and our loss is Heaven's gain.

Jessie Turner, wife of J. S. Turner, died suddenly at her home here on December 28, 1927. She assisted in getting her small child safely in bed only a few hours before she died that night. She was a mother of twelve children, all of which are living. One son, who had for some years made his home in Texas, did not get to see her remains before burial. He wrote his mother only a few days previous to her death that he would be home to spend Christmas with her. He arrived two days too late to see his mother. Her body was laid to rest at Lane's Chapel M. E. Church. The funeral was conducted by Rev. J. W. Hulin, of the Midland charge of the M. P. Church. This good lady will be missed by her family and a host of friends. She always had a word of cheer for all with whom she met.

Men and brethren, let's make this year the best yet in Kingdom service for our Master. Time can only tell when we will be called into eternity; let's be prepared for that time, and meet God in peace!

L. E. MABRY.

Flat Rock, Flat Rock Ct.—Having been unable to attend my home church for several weeks, I have watched the Herald for news but there has not been much from there to satisfy a homesick body.

Our conference family might infer that we are "resting on our oars," but such is not the case. We have a very live Sunday School under the superintendership of H. L. Johnson. Prayer meeting is held on Sunday night. The church is active and is responding spiritually to the earnest preaching of our pastor, Rev. J. P. Pegg. He expects to move into the parsonage first of February.

We felt sure our president would not let our old mother church be superannuated for long. We heartily welcome Bro. Pegg and hope we can work together for the advancement of the Lord's Kingdom.

Plans for our new church are in the hands of the committee and as soon as the weather will permit the laying of the stone we hope to begin work.

The children, under the training of Mrs. H. L. Johnson, Misses Ruby and Joy Friddle rendered a nice program for Christmas, after which they received presents and a treat from a nicely arranged tree.

In the death of our good Brother Wm. N. Parish the church has sustained a great loss. Bro. Parish went to Asheboro to visit his son and to attend conference and contracted pneumonia and died before getting home. He was so interested in the church work and would tell me every time he saw me how much he wanted to live to see our new church built, but the Lord called him, and left the work to be taken up by someone else. He helped me so faithfully this fall in cleaning up the cemetery. As he worked he would tell me how he wanted to see the church prosper and how much he wanted to do for the Lord and how little he felt like he was doing. But he did what he could, and we believe the Lord knew what was in his heart to do and has already said "Well done" and given him a Crown of Life.

Six of our oldest members have gone home this year: John Tharpe, B. W. Johnson, Robt. Wray, John Simpson, Wm. Parish and Dinah Parish.

Mr. and Mrs. George Friddle gave a sumptious turkey dinner December 27 in honor of their grandson, Mr. Percy Friddle, who was married December 24 to Miss Frances McCollum. Mr. Friddle is a member of Flat Rock. We heartily welcome his bride into our midst, and wish them all happiness.

Mr. and Mrs. R. R. Blackburn spent Christmas day with Mrs. John Ogburn, who has been very sick with sciatica. R. L. Ogburn spent the holidays with friends in Maryland. Mr. Cary Friddle was slightly injured in an auto accident recently. We are glad he is not hurt seriously. The little granddaughter of Mr. and Mrs. J. W. Williams is slowly improving after a very serious operation about Thanksgiving. The friends here are sorry to learn of the illness of Early Williams, son of the late W. J. Williams.

I do not know who the Flat Rock reporter is, but I offer my apologies and I'll promise not to come again till I have some sure enough good news.

MRS. JOHN B. OGBURN.

Halifax.—On Christmas day we had our regular services at Hollister and Ringwood churches. We had a good congregation at each place.

We had our Christmas services at Bethesda church on Sunday at 11 a. m. Rev. N. M. Harrison gave a lecture here on the birth and life of Christ and what it meant to the world. On Sunday night Rev. Willie Wood, one of our young preachers who is in High Point College, preached for us at Bethesda church. We were not able to attend either of these services on account of services at other places, but the people here were highly pleased with both messages. Mr. Wood preached on the visit of the wise men and shepherds. It was the first time that the people here had had the privilege to hear Willie Wood. There was a big congregation present to hear him. Several from his own community, and Prof. Matthews and a number of the faculty of Aurelian Springs high school where he graduated, and a number of his school mates, all were well pleased with his message.

On Sunday night we held our Christmas service at Eden church, and on Tuesday night we held the Christmas service at Hollister. The program was just fine at each place, and the Sunday School children received a treat. All were highly pleased with the services at both places.

The pastor of Halifax and his family have been well remembered by the members of the charge during Christmas time. We want to thank the following for nice Christmas presents: Mrs. W. R. Neville, E. V. Neville, J. H. Vinson, Mrs. E. G. Glenn, Mrs. E. A. Perry, Mrs. J. T. Aycock, Mrs. N. M. Harrison, Mr. and Mrs. E. T. Ellington, Mrs. W. A. Ellington and Mr. and Mrs. Galloway.

Mrs. L. B. Street remembered us with her part of the Bethesda pounding after we sent our report last week.

We were pleasantly surprised on the afternoon of Christmas day. After we had preached at Ringwood church and returned to our car we found it loaded with many good things to eat. Those who had a part in this were Mr. and Mrs. Spivey, Mr. and Mrs. E. V. Neville, D. W. Aycock and family, and E. H. Aycock, W. N. Aycock, I. M. Phelps and Mr. Porter.

On Christmas night we were remembered by Eden church. After the exercises were over we found that we had been remembered by a big pounding. Those who had a part in this pounding were Mr. and Mrs. J. W. Hardee, Miss Blanch Hardee, Mr. and Mrs. R. C. Rives, Mrs. J. R. Dickens, Miss Winnie and Miss Nannie Burt, John Burt, Mr. and Mrs. Phil Harlow, Mrs. Mary Ponds, Mr. and Mrs. D. D. Hammil, Mr. and Mrs. R. G. Willey, Mr. and Mrs. B. F. Willey, Mr. and Mrs. L. A. Williams, Mrs. S. A. Whitley, Mrs. Savannah Martin, Miss Lula Neville, Theodore Bennett, Mrs. Mamie McDaniel and Eugene Hammill. We want to thank every one who has so kindly remembered us during the Christmas holidays. C. L. SPENCER, Pastor.

Palestine, Flat Rock Charge.—Our new pastor, Rev. J. P. Pegg, filled his first appointment at Palestine third Sunday. The reporter was absent, but the following Sunday morning at Sunday School the Bible teacher said to me, "Why didn't you come to hear the new preacher? We have got the best young preacher you ever heard. I just love him already." The reporter had heard him preach his first sermon at Flat Rock and enjoyed his message.

Friday night before Christmas our Sunday School gave a tree and treated the entire school. The house was almost filled, and each little fellow enjoyed his bag of treat as well as the larger ones. The treat included 112 bags.

Did not have a program; after singing some songs, Supt. J. C. Tucker made a brief talk after which he gave out the honor pins to those that didn't miss a Sunday during the entire year. They were Supt. J. C. Tucker, Jem Payne, Bible class; Nannie Payne, Senior No. 1; Johnie Payne, Senior No. 2; Irene Payne, Cephus Payne, Ruby Albert, Leo Thacker, Junior class. We are real proud of the e and hope more will win honor pins next year. Sunday School going to run all winter. Friday afternoon, December 30, the first quarterly conference met at Palestine. Our pastor had with him President S. W. Taylor. We were all glad to have him with us and hope he will come again during the year. The meeting was held in love and harmony. All the churches on the charge were represented except Bethany. The pastor's salary reports were very good, while the other budgets were behind. Conference adjourned to meet in their next meeting at Gideon's Grove.

Mrs. Dolly Sharron, our Bible teacher, was sick Christmas Sunday. Mrs. Haily Anne Tucker is feeble. Mrs. L. A. Tucker, mother of the reporter, has been indisposed with colds. GRACE R. TUCKER, Reporter.

REMOVE WET GARMENTS

All of us at some time or other get caught in a rainstorm, fall into water, get our feet wet in falling weather, etc. These occasional "soakings" are harmless if the right thing is done afterward. Dr. R. S. Copeland says getting wet does no more harm than taking a bath if you do not stay in the wet garments. This, he points out, is particularly true of wet shoes. His advice is: Don't stay in wet garments. Get out of them into dry clothing. If you feel chilled after exposure it is a sign you have suffered from it and it is important to restore the circulation. The best way to do that is to take a good hot bath and go to bed.

THE PAPER CLEW.

A strange minister was about to preach as a candidate for a vacancy in a Scottish church, and the beadle asked him, "Are you a 'paper' minister?"

The candidate replied that he usually read his discourse.

"Oh, that's a' richt, then! When a man has a paper, we ken that he'll end where the paper ends; but when he has no paper, Heaven only knows when he'll stop."

Employer—So you didn't close that sale with Chandler's?

Salesman—No, sir.

Employer—What good did it do for you to take that course in 'The Power of Mind?"

Salesman—Well, you see, Chandlers had taken that coures too.

Man (to photographer)—Have I the pleasant expression you require?

Photographer—Perfectly, sir.

Man—Then shoot quick; it hurts my face.

"Hello, Rastus. How's yo' hawgs?"

"Dey's all right. How's yo' folks?"

THE EASTERN POPE

At the time when the pope of Rome is negotiating for a papal state absolutely independent from the Italian government the patriarch of the Orthodox church—the pope of Eastern Catholics—is fallen on evil days.

Vassilios III still has his spiritual authority but his political power has been completely shorn from him by the new Turkish republic. Bent with age and cares he still conducts solemn masses in the little church of St. George at Phanar, suburb of Constantinople. After many centuries of Turkish toleration the head of the Greek, or Orthodox, church has been removed from the place it was first established—Byzantium, now Constantinople.

A painting in the patriarch's residence commemorates an event of great importance in the history of the church. It shows Sultan Mohammed, the Conqueror, giving to the patriarch of the time, and to all patriarchs to come, the right of continued leadership over the church. Not only that but the sultan made large money grants to the patriarchs, whose political influence was appreciated. Thus it came about that Constantinople was for centuries the head seat of the Orthodox Christian and of the Mohammedan churches.

But the young republic expelled both the Moslem kaliph and the Greek patriarch.

Yet Vassilios manages to maintain some appearance of state in his small church at Phanar. After solemn mass at Easter the gospel is read in 10 languages to symbolize the universality of the church. The patriarch then gives out, with his own hands, painted Easter eggs. The number of eggs last time was 30,000.—The Pathfinder.

—Dr. J. I. Foust, head of N. C. C. W., is in ill health and has been granted leave of absence. Prof. Jackson takes his place temporarily.

—Rev. R. J. Tamblyn spoke to the Ministers' Association in favor of a broader fellowship among ministers. We regret our inability to be present.

—Rev. F. L. Gibbs was at Calvary church last Thursday night and made an effective appeal for the Young People's Convention to be held in Baltimore next May. He received quite a number of registrations. The fee of fifty cents will secure lodging and breakfast for five days it you go; if you don't go, it will help pay the expenses of the convention.

—A number of new uses for wild animals have been found. At Hillsdale, Michigan, a mud turtle was used to burrow through a drainpipe that had become clogged with silt; the Indians of Guerrero, Mexico, train boa constrictors sixteen to twenty feet long to kill rats, play with the children and guard the house; and in Venezuela a species of crane is used to guard sheep.

—Thermometers registered zero in Greensboro on January 2nd. In the western part of the state several degrees below zero was indicated. It was a freezing time for radiators and water pipes.

—A memorial church to commemorate the life and work of the late Wayne B. Wheeler, general counsel for the Anti-Saloon League, will be built at Little Point Sable, near Shelby, Mich., where he had his summer home and where Mrs. Wheeler was fatally burned last summer.

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J. F. McCULLOCH, Editor and Publisher

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OUR CHILDREN'S HOME

Offerings by Churches and Individuals

Salem, Saxapahaw Charge, $2.15; Macedonia, Fallston Circuit, $1.50; Salem, Saxapahaw Charge, $2.70; Mrs. Rubie Dickinson, Henderson, $5.00.

Offerings by Sunday Schools

Pleasant Hill, West Forsyth Circuit, $6.00; Efland, Orange Circuit, $5.02; Asheboro, $35.00; Ray Bible Class, Graham, $10.25; Pleasant Hill, birthday offering, Spring Church Charge, $6.54; Bethel, Alamance Circuit, $4.00; New Hope, Why Not Circuit, $4.14; Moriah, $2.00; Fountain Place, $5.12; Union Chapel, Granville Circuit, $15.40; Baraca Class, Grace Church, Greensboro, $21.00; Grace, Greensboro, $12.17; Lawndale Union, $7.93.

Christmas Offerings

Gibsonville Hosiery Mills Co., $10.00; Mebane Church, $5.65; Hobbs Chapel, Greenville Circuit, $4.25; Adrian Sunday School, of Union Town, Pa., Miss Pauline O. Hawkins, teacher, $14.00.

The folks of Haw River Circuit remembered us a few days ago with seven bushels of potatoes.

The church folks of First Church, Charlotte, recently donated us a nice box of groceries.

The Sunday School of the First Church, High Point, remembered the children with their usual nice treat of fruit and candy.

For all of the above contributions we are truly grateful and wish to thank all who had a part in them.

In my last report I mentioned the fact that the Rotary Club of High Point had given each child in the Home two dollars in cash. Now I must tell you how they spent it: In the first place practically every child in the Home obligates themselves to pay the pastor so much during the year; five or ten cents per month, or whatever amount they think they can raise; so I am glad to tell the readers of this report that this is the way they used it, by paying their church dues for the entire year. I have commended them in doing this, and feel like they could not have done anything deserving greater praise, in fact it is a good example for some of us older ones.

I am glad to report that our scarlet fever cases are doing fine, and we are hoping we may not have any new cases develop, and that the quarantine may be lifted before our next report.

E. F. ALLMAN, Superintendent.

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CHRISTIAN ENDEAVOR

Topic for January 8—What Prayer Can Accomplish. Mark 11:20-26.

Topic for January 15.—What Difference Does Reading the Bible Make? Ps. 1:1-6.

SUNDAY SCHOOL

Lesson for January 8—Jesus and the Sick. Mark 1:21-45.

Lesson for January 15.—Jesus and Sinners. Mark 2:1-17.

—Theodore (Teddy) Causey was married in December to Miss Nell B. Turbeville, of Charleston, S. C. He is in the employ of the General Electric Company and will live in Schenectady, N. Y.

—Joseph Causey, grandson of Rev. Joseph Causey and son of Joseph Causey, was recently buried in Mobile, Ala., where he was in charge of the national cemetery. Oscar Teague, a brother-in-law, attended the funeral.

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Greensboro, N. C.

—The long-promised smaller size dollar bills will be in circulation by next October, according to Treasury Department announcement.

Methodist Protestant Herald.
ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.
VOLUME XXXIV GREENSBORO, N. C., JANUARY 12, 1928 NUMBER 10

Pres Elderdice 5dec8
Westminster MD

Is One's Relation to the Church an Arbitrary Matter?

Religion is a voluntary matter and church membership is a voluntary matter. It is commonly agreed that the church membership should be made up of people who are voluntarily religious. If a man does not choose to be religious, he is not qualified for church membership. No one would blame a man for not joining the church if that man does not purpose to live a religious life. But still the question remains whether a man has a right to be irreligious and remain out of and apart from the church. Does it make it right to be irreligious because a man voluntarily chooses to be irreligious? Does it make it right to ignore the church because a man voluntarily chooses to ignore the church? Are right and wrong dependent on the human will or independent of the human will? Is it the end of the matter when a man arbitrarily decides that he will not join a church or will not live a religious life? What part or lot has God in human life?

We believe many people confuse the terms voluntary and arbitrary. Because religion and church membership are voluntary matters, it by no means follows that they are arbitrary matters. No man can absolve himself from the obligation to be religious and to join and support the church by any decision of his own mind. He may decide that he will not be religious, but he cannot decide that he ought not to be religious. We may set up our own wills as an authority equal to that of the wills of our fellowmen, but there is a Will that is above all human wills, and nothing we can do can free us from obligation to that divine Will. Does God will that men be religious? Does God will that men shall join and support the church? That settles it.

Men may try to persuade themselves that the church is only a human institution and therefore to be honored or not as we please, but if they will study the history of the church, if they will discern the true spirit of the church in our own generation, they will see that a man will ignore the church to his own great loss and infinite peril.

—The weather is never bad, but sometimes it is unpleasant and even disagreeable. Some winters have a long series of rainy or snowy or very cold Sundays. But this winter so far has been an open one for the most part. Since people have learned to ride in cars and learned to warm their churches, there is very little excuse for not going to church nearly every Sunday. The weather does not interfere with eating and not very much with sleeping. Why should it be allowed to interfere with worship? Gathered together in a warm church on a cold Sunday, the people should especially feel the goodness of God and rejoice together in the manifestations of His goodness which they may behold.

—Those who never retract their opinions love themselves more than they love truth.—*Joubert.*

Why Men Love the God of Nature and Do Not Love the God of the Church

There are people who never enter a church to worship who tell us that they worship God in the forests and fields. They are moved to worship by the sunshine and the flowers and the clouds of heaven. The beauties of nature awaken their souls to pleasant emotion and lead their thoughts to the Author of all. They love to worship the God of the fields and forests, but do not love to worship the God that is proclaimed from the pulpits of the churches.

We cannot doubt that these men are telling the truth. In the fields they find peace, whereas in the church their souls are disquieted. And we see the reason for the difference. We understand why they shun the church and flee to the forest or the field. In the church God is presented as a Moral Being displeased with human character and human conduct. In the church men are shown to be under obligation to repent and reform and live good and righteous lives. In the fields and the forests men do not hear the call to repentance; they do not hear predictions of the wrath to come upon the children of disobedience. These worshipers of the outer court delude themselves with the belief that they are acceptable worshipers. They realize not that they must "wash their robes and make them white in the blood of the Lamb."

Bethel Home a House of Prayer

High up on the mountain side in the town of Weaverville, N. C., is the institution known as Bethel Home. You know that it is a home for invalids, those afflicted with tuberculosis. Have you been thinking of this home as merely a house of invalids, a collection of people who spend their time in suffering and sighing and maybe complaining because of their hard lot? Then you must change your picture. You are altogether wrong. It is true these people are out of health, but they are not out of heart and hope. Nor are they given up to self-pity or complaint. On the contrary, they are active in sympathy for others in the world of labor as well as in the world of suffering. And they have a very active faith in God. They believe that God is trying to bless them through their afflictions and they believe that God is ready to bless the labors of men to the good of themselves and others. Hence these people of Bethel Home are much given to prayer, especially for Christian workers. They have a prayer-list of those for whom they pray daily and repeatedly. You may be surprised to learn later that they have been praying for you, that God will make your labors for Christ and the church more and more fruitful. Mrs. C. W. Bates, formerly of Weaverville, found out about this practice of prayer in Bethel Home and told about it in a Christian Endeavor prayer meeting she was leading last Sunday evening.

—Obedience and resignation are our personal offerings on the altar of duty.—*Hosea Ballou.*

AN ANNUAL ASSEMBLY

By A. N. Ward, D. D.

A resolution, embodying the ideas contained in the following observations, will be introduced at the next session of the General Conference of the Methodist Protestant Church, to be held in Baltimore in May, 1928:

1. The Methodist Protestant Church, within its far-flung lines, has many interests and many, oft-times, differing viewpoints. This is to be expected, and cannot be entirely overcome. The church serves the people of many sections of our country, and reaches over, in its missionary activities, into foreign lands. It looks upon life and its service to mankind from many angles, and is fixed in its relationships into the traditional heritages established by the first settlers. It has a North and a South, and an East and a West, and it conforms naturally to the developed and developing traditions of the various sections where its service is given. Once there was a breach in the church, caused by the political and other causes that brought about the Civil War. Happily that breach was healed, and the two became one again. But no permanent policy of general church obligations and activities can be successfully arrived at without better understandings and a mutual give and take among the sectional divisions into which the church is necessarily divided. Nationally, in the realm of politics, there are dangers ahead which will tax the wisdom of our statesmen, and which never will be solved without good feeling and a sincere desire to understand the underlying motives which prompt the action that often comes, ill-advised, from conflicting economic and political interests. There are dangers ahead of us, in the Methodist Protestant Church, unless we can find a way to a better understanding and a greater love among our people from whatever section of the church they come.

2. As is the case among all denominations, the Methodist Protestant Church in its General Conference, held once in four years, makes a survey of its field of operations and approximates its responsibilities and its obligations to the furtherance of the Kingdom of God in the world. Its conclusions are arrived at after careful examination into all the elements that enter into the problems considered, and its findings are embodied in a program covering a period of four years, and to which it commits itself, often without a dissenting vote in the final roll-call, and which it presents to the church at large to carry out. This program, alas, often meets with indifference from many quarters; and we seem to think we have done well when we have half done our duty and when we pay out, in general benevolences, fifty cents on the dollar.

3. I venture the opinion that often the cause for our failure is to be found in our lack of understanding of our obligations to our denominational interests, and in a lack of a better understanding among ourselves as to the way of approach to our problems and to ourselves. We need education along all lines of denominational obligations and church activities. We need to be taught, through educational processes, just what our obligations are and just how to approach them.

4. From a financial standpoint, the conclusions of the General Conference are embodied in a General Conference Budget, which lays upon the church an assessment of $500,000 for the general work of the church and divides the same among the various boards of the church for the general work of the denomination. There are those who think that our budget is too high, and who think that a smaller budget, say of $250,000 or $300,000, would more likely be secured. Personally, I do not think the budget is too large. We are getting that much now, and it is impossible for us to do our work as efficiently as we can or ought to do it. With a better understanding among our people and with the application of more modern methods, I am strongly of the opinion that not only the entire budget of $500,000 could be raised annually, but that much more could be raised. Our budget is small enough when we think of the wealth of our people and the obligations laid upon us by Almighty God. A penny a day from all of us would bring in annually a total of $678,900, or $178,900 more each year than our entire budget calls for. Certainly, when we think of our obligations to missions, home and foreign; to education, for the training of our young men and young women for the ministry and for the foreign field, and for the education of our youth in Christian colleges, and for all the other fields where our responsibilities lie; certainly, when we think of what we actually give, as a denomination, to these highly important enterprises upon which the very life of the church depends, we have more reason to be ashamed than we have to be proud. May God help us to find the way to do our duty in the fields where churches rise or fall as they do or do not do what their responsibilities demand!

5. I would like to see the Methodist Protestant Church, when it celebrates its Centenary in May, make a most careful examination into its problems and into its obligations, and then, by the help of God, map out a program for the first four years of its second century that would really be a measure of our responsibilities to the day in which we live; and then put the forces at work that would bring to pass what we started out to do. We have the men, the field, the financial ability to more nearly approximate the programs we propose than we have ever done. As the General Conference approaches, I find myself thinking more of what the future demands of us than of what we have accomplished in our first century of denominational history. I am grateful for what has been accomplished, but I am more grateful for our chance to do more in the second century than we have been able to do in the first.

6. We meet once in four years in a General Conference. This is the legislative body of the church, and the most important of all our denominational meetings. In the General Conference matters of legislation take up our time and our thought, and we devise a financial budget to take care of our denominational interests.

But this legislative assembly, the highest body of the church, meets only once in four years. I would like to see come into being an annual assembly of the church for the remaining three years of the quadrennium. The assembly I have in mind would meet annually, except for the fourth year when the General Conference holds its sessions, and would be held in the interest of educating and inspiring the church in the program as outlined by the General Conference. It should meet in May, immediately following the annual meetings of the general boards of the church, and should continue in session for at least two full days. If the boards met on Monday evening and continued their sessions throughout the morning and afternoon of Tuesday, this annual assembly could begin Tuesday evening and continue its sessions through Wednesday and Thursday. The program provided for this

assembly or conference should be the strongest and most comprehensive that the Methodist Protestant Church could provide, and there should be called in others from the outside to add emphasis to the importance of the program we have adopted. This assembly would not be legislative in character, but educational and inspirational; and should be open to all who would want to attend. I have one denomination in mind which holds such an assembly, and where fifteen to twenty thousand people, representing all the churches of the denomination who desire to participate, meet annually for inspirational and educational guidance. I would not restrict the attendance. Any member of the Methodist Protestant Church would be welcome at this meeting. A church could send none, or one, or all of its members. Each person attending would pay his own expenses, unless his local church should choose to provide otherwise. Reduced fares on the railroads and reduced rates for entertainment in private homes would make it possible for a great number to attend. A local committee, composed from the nearby Methodist Protestant churches, could attend to all matters of local entertainment, and a small registration fee would take care of the expenses of the program. The program should be in charge of a committee appointed by the president of the General Conference, or by the General Conference itself. This assembly should meet in the largest and most convenient centers, such as Washington, Baltimore, Pittsburgh, Columbus, Indianapolis, Kansas City, and even as far west as Seattle. The largest assembly hall in the assembly city should be secured. I believe we could fill the largest hall in any of the big cities after we once got started on such an enterprise. Thousands would go, and they would catch a vision of the largeness of our denominational enterprises, and the Methodist Protestant Church would fall into step with movements that would greatly increase her power and her influence.

Such an assembly would not interfere with our other conferences and conventions. Indeed, our Christian Endeavor and Sunday School conventions could meet at the time and make a full week of it. Our annual conferences would not suffer, for we might be able to go back to them with renewed faith and energy and do better in half the time what it takes us a week to do. To bring our people, young and old, rich and poor, preacher and layman, men and women, into such an assembly once a year would, in my opinion, solve many of our problems. At any rate we would have a chance of getting better acquainted with one another, and that would be worth everything it might cost. Friendship and understanding, along with the love that never fails, are the foundations upon which the Methodist Protestant Church can best and most successfully build.

Happy the heart that keeps its twilight hour,
And, in the depths of heavenly peace inclined,
Loves to commune with thoughts of tender power—
Thoughts that ascend, like angels beautiful,
A shining Jacob's ladder of the mind!

—*Paul H. Hayne.*

—The *North Carolina Christian Advocate* comes out in a new and more modern style of dress. This improves her appearance and she may be pardoned if for a little while she seems a little self-conscious. We congratulate the Plyler brothers upon this advance step.

AGAINST WAR

First, I do not propose to bless war again, or support it, or expect from it any valuable thing. It is an unmitigated curse, and with each change in modern life it becomes more unqualifiedly disastrous. So far as physical and moral devastation is concerned, it makes little difference who wins the war—victors and vanquished alike are involved in a common and monstrous ruin. War's motives, methods and results are essentially anti-Christian; no device of argument or trick of phrase can make war and Christian principles harmonious—I ought to know for I have tried hard enough to achieve that impossible task. The time to say this kind of thing is now. Let a man earn his right to refuse support to another war by explicitly dissociating himself in advance from any faith in war's methods or any willingness to compromise with them.

Second, while this attitude is important to the individual—may at any time become very unpleasantly important—it is not highly significant to the question of war as a whole. Refusing even to pay his poll tax because of the Mexican war, as Henry D. Thoreau once did, is not a very impressive act. Wars will not be stopped by individual conscientious objectors. So long as war continues at all, it will commandeer the sources of propaganda so overwhelmingly, will play on the emotions and motives of the populace so skillfully, will lie, as in the last war, so shamelessly and ingeniously that armies will be assembled and the conflict waged to the bitter end, though Leavenworth prison be filled to the garret.

The towering necessity is the creation of substitutes for war. . . . I believe in the league of nations, not because I think it ideal but because I think it the most promising nucleus of organized internationalism in the world. I believe in the world court, not because I think it a glorious finality leaping full statured from the head of the league, but because it is the most hopeful beginning we have around which to build up a codification of international law. I believe in the outlawry of war, not because I think that all the juridical agreements of all the governments on earth to outlaw war are in themselves sufficient to stop it, but because the outlawing of war is the very gist of what we are after and any approach which does not envisage outlawry as a goal and an important part of the method is in so far paltering with the issue.

Unless we can by established confidence in one another, by an intelligent organization of mutual interests, by an accepted codification of international law, and by consequet disarmament build up an assurance of security which the peoples of the world will trust, we will have another war. And then precisely how many conscientious objectors there are does not matter much. Civilization will go to pieces anyway.

Third, this question of war with its implied problems of nationalism, racial prejudice, and economic imperialism, presents the most crucial collision with Christianity that we are facing today. This generation, as history looks back on it, will be known chiefly by what we do about war, its causes and its prevention. Moreover, our present Christian churches will be judged by our children on this basis, as we ourselves judge the churches of two generations ago by their attitude toward slavery.—Harry Emerson Fosdick in the *Christian Century.*

—I pray God that I may never find my will again. O that Christ would subject my will to His, and trample it under His feet.—*Rutherford.*

FROM THE FIELD

KEY-WORDS

Optimism—Evangelism

Our mission as a church is not yet accomplished, and we may be assured that the God who has led us for 100 years will still lead on. Surely this is ground for OPTIMISM. The paramount need of the church is the spirit of evangelism. With only two converts per year as the average of all the churches of the country (I am told that this is according to statistics) surely no one can think that we are very earnest and active in the matter of soul-saving. And, with soul-saving as the one and only purpose for which Jesus came, certainly no one can doubt that evangelism should stand first in all the programs of the church.

OPTIMISM, then, and EVANGELISM are our key-words for 1928.

Zero

Zero, and below, is cold weather, even for the top of North Carolina; but this is what we found ahead of us upon our arrival at Asheville 8 p. m. Saturday, Dec. 31. The thermometer was down to four below zero at Weaverville this (Monday) morning. Despite the cold and the snow, we preached three times yesterday to attentive, though small, congregations. However, the attendance at Weaverville was very good. We were there with Bro. Cranford at Sunday School and the 11 o'clock preaching service. At 3 p. m. we were with Bro. Bell at Democrat, and at 7:30 with Bro. Cranford at Clark's Chapel. Tonight we are to be with Bro. Paschall and the Asheville church in their first quarterly conference. Tomorrow (Tuesday) we go back to Weaverville to be with Bro. Cranford and the Weaverville charge in their first quarterly conference. A part or all of Wednesday will be spent with the Weaverville charge in an effort to help with some matters that are vital to their work. We have been very kindly received by these people, and feel greatly indebted to them for their generous hospitality and their efforts to protect us from the cold. Bro. Cranford and his good wife have had us in charge at Weaverville, and today we are happy in the home of Brother and Sister J. S. Williams, with Bros. Paschall, Bell and Cranford as companion guests. After Sunday dinner, which was enjoyed in company with Bro. Cranford, at the Bethel Home, Bro. Casto wrapped me up in a fur coat, from heel to head, and with Bro. Cranford's cap to shield the tiptop of my pate, zero weather had but little bite for me. I have enjoyed my visit here, despite its cold, and for the concern of the people for my comfort, I am exceedingly grateful. In my report next week I shall have more to say about the work in this part of the state. I was glad to have Bro. Paschall as a travelling companion on my way up. He leaves tomorrow for Westminster.

Flat Rock

On Friday, Dec. 30, we were with Bro. Pegg and the Flat Rock people in their first quarterly conference, held at Palestine Church. The conference was well attended and the business transacted in harmony and with promptness. The pastor's salary is paid in full to date, and a small amount, we believe, on the G. C. B. A committee on finance was created which will apportion the financial obligations of the charge to each church, and also assist the pastor during the year in raising the budgets. We urged the spiritual needs of the church, and we expect that this, along with all of the other conference programs, will receive the earnest attention of this old and well-known charge. Bro. Pegg is entering upon his work thoughtfully and earnestly, and is liked by his people. We expect a good year on Flat Rock.

Herald

January is Herald month, and the goal for the conference is 3,000 subscribers. This is easily within the reach of our 231 churches, and is, in fact, a small expectation. The goal for each charge will be published this week. Please, brethren, push this, and let's make the undertaking complete.

A. C. B.

The first three months of the calendar year are the months for raising the A. C. B. We are very anxious that this be done because we are confident that it will mean more money for the budgets in the end. Every dollar raised now will make the closing up of the year much easier in effort and much more satisfactory in results. We need the inspiration of a few charges that will lead in this matter. What charge will be the first to help us by paying this budget in full?

College

We hope to have in our next report from Treasurer Idol a large number of charges that have paid the college assessment in full. December was the month set apart for this purpose; if your charge has not yet paid this claim, please, Bro. Pastor, make an earnest effort to get it now. The college must have the money, and there will be no better time in the year in which to raise it.

Budget Report

Because of absence from home we cannot run the budget receipts for November and December as we had hoped to do this week. This will appear next week.

Children's Home

We are urging churches everywhere to make monthly contributions to the Children's Home. About 180 of our Sunday Schools are now doing this. This number should be largely increased. The Home needs the money and our Sunday Schools need the blessing that comes from giving it. Bro. Pastor and Superintendents, get your Sunday Schools enrolled as regular contributing schools to this splendid institution.

Spiritual

In all of our thinking, and planning, and working, we must not forget that one thing is needful. If the spiritual life of the church can be intensified, all other needs will be more easily and more largely met. We are calling upon our people everywhere to pray that personal consecration, and love, and good will may abound throughout the conference, and that a pronounced spirit of evangelism may come upon the church. Surely this is God's will.

Announcements

Jan. 3. In committee meeting at Weaverville with Bro. Cranford and people of his charge.

Jan. 7 and 8. With Bro. Burgess, as announced last week.

Jan. 10. With Bro. Furr and the North Charlotte people —at night.

Jan. 11 and 12. We hope to be at Kannapolis and Spencer. Definite plans yet to be made.

Jan. 14 and 15. With Bro. Whitaker on West Forsyth, as follows: Union Hill, Jan. 14, 7 p. m.; Pleasant Hill, Sunday, 11 a. m.; Tabernacle, quarterly conference, 2 p. m.; Harmony Grove, 7 p. m. Monday, January 15, Stony Knoll, 2:30 p. m.; Baltimore, 7 p. m.

Fraternally,

S. W. Taylor.

WAR AND CRIME

Much has been written about "How to Prevent War." Nobody seems much interested, however. The fact is people want war, because war makes big fortunes. Let a law be passed requiring all men to fare alike; and war will end immediately. What sensible reason can there be in requiring young men to risk their lives, for a dollar a day, to protect some other man's money, when the other man does nothing but grow rich by the young man's slavery, called sacrifice. The instigators of war ought to be put in the front line of battle—property ought to be conscripted as surely as human life—all profit of war ought to be confiscated to public use —all legislators who think war is essential ought to lead the battle line. American holders of property in Nicaragua ought to be on the battle line. With such requirement all America, within a week, would be as peaceful as a zephyr in June.

Crime waves are just as unreasonable. When a man commits a crime, he ought to be dealt with very gently, but very firmly. He ought to know that he must obey the laws; or the laws will hold him. After a second conviction, he should never be turned loose to prey on an innocent public again. No politician ought to have the power to turn him loose.

A pardoning board, with all political parties represented on it, might be given power to parole a prisoner or criminal, on condition of some one assuming the responsibility of his future action; but not otherwise. It would cost no more to keep them under restraint than it does to run our courts, our jails, our bootleggers with their fine automobiles, and to furnish our locks and police and sheriffs and deputies without number. In fact such a system would be self-sustaining, to say the least of it.

Of course some one will say that Jesus recommended forgiveness, seventy times seven. He has not read it properly. Matthew 18:21-22: "Then came Peter to him, and said, Lord, how oft shall my *brother* sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times; but, until seventy times seven." Peter's question was concerning one of a family—not one who was destroying family ties—not one who wanted no restraint—not a menace to society—not one who has no respect for law or order or decency. Forgiveness "has gone to seed," in church and family and state, until there is left little respect for law, divine or secular. S. R. H.

A GOOD PRAYER

Recently I heard a minister, leading the devotions of a great reform convention, include this petition in his prayer:

"Give us the sublime faith that what should be will be some day."

Let us patiently wait, and earnestly work, and set our houses in order for the coming of that day.—*L. K. L.*

THE GRATITUDE GIFT—HOW GOES IT?

We are far enough along now to begin to get a fairly good idea of things:

1. It has been presented to every conference in the denomination and so far as I know has not received a single negative vote. How could any one vote against such a proposition anyhow! Every conference accepted its apportionment.

2. Twelve conferences, the smaller ones, where we expected to encounter the most uncertainty, have been the very first to subscribe their amounts. Here they are; it was done right in the conference session and with such a joyous outpouring of love: Alabama, Arkansas, Col.-Texas, Ft. Smith-Oklahoma, Georgia, Kentucky, Louisiana, Mississippi, North Mississippi, Tennessee, Virginia, Texas. Others are studiously at it.

3. I was particularly anxious for these six southern conferences which are my special work. They all made good with the exception of South Carolina, which closed its session very early and before I could get there. But they will meet their part. But I wish you could have seen Kentucky, and Georgia and Florida. Down in Florida a layman said, "If the churches don't pay it I will," and he can be depended on.

4. But the main dependence is on the seven larger conferences. They are the most heavily loaded with other things to be sure, but here is one proposition wherein no conference can afford to fail. The Gratitude Gift wins with Maryland, Pittsburgh, West Virginia, North Carolina, Eastern, Indiana and Ohio coming through in full. And they are hard at it and are determined to win. Maryland is well on the way; so is Eastern. West Virginia has been putting a fine enthusiasm into their effort with a splendid committee. Pittsburgh, according to Dr. Bromfield, will surely meet their quota. Indiana, North Carolina and Ohio are well set for their appeal beginning in February.

5. Several conferences, like Michigan, have the Gift in the regular budget.

6. I have discovered two things: (a) That one of the most fertile fields for gifts is in memory of those who have gone, memorial gifts. The Eastern conference proposes to publish with pictures where available all such gifts in their conference minutes. (b) That the status of the gifts is the measure of the enthusiasm of our pastors for it. This is the time to "bubble over." No such opportunity has or ever will come to us preachers to set our church before the world and to square ourselves with our own household. Oh, ministers of the church, get after this thing and by handsomely doing it make possible that first night of the General Conference the supreme moment of our history.

7. Now Kansas is going like a prairie fire. Each charge has its apportionment and the charge that raises the largest percentage will be permitted to name "Miss Kansas." One charge (I will mention it later on) has raised over 200 per cent. It is coming strong.

But what a picture when after twenty-six of these Misses step forward with full hands at the Lyric that wonderful night the whole great audience rises and sings the Gloria!

James H. Straughn, *Director MPCCG.*

—Gifts of a million dollars each from the Rockefeller Foundation and the estate of Dr. Charles M. Hall have been made to American colleges in the Near East. The Rockefeller gift is for medical facilities at the American University at Beirut, Syria; and the American College at Athens benefits by the other.

Denominational Enterprises

FOREIGN MISSIONS

The Detroit Student Volunteer Convention

It was my privilege to attend the Tenth Quadrennial Convention of the Student Volunteer Convention held in Detroit, Michigan, December 28, 1927, to January 1, 1928. Much time would be required and much space would need to be given if all were told that might be told of this great convention. I can only hope to touch the "high spots" and that but briefly.

The Personnel

There they were from all parts of the world beginning at Detroit and extending even unto the uttermost parts of the earth. There they were representing every class and practically every race upon the globe. There they were representing the leaders of the great missionary enterprise and those destined soon to become the leaders. There they were, the old, the middle aged and the young; the teachers and the pupils; those on the firing line—the missionaries—those in training—the student volunteers—those on the home base—the officers, the board secretaries and members of the boards. There they were with one purpose—world evangelization; one vision—world need and the churches' unfinished task; one determination—to meet that world need and to help finish the churches' task.

And what a sight met us at every service, morning, afternoon and evening. In that spacious auditorium of that magnificent seven million dollar Masonic Temple, at every session, we were met by that large group of sprightly, enthusiastic, zealous young people, from twenty-five hundred to three thousand strong, with the set purpose of carrying out that last great injunction of the Master—go, preach, win—for they too had the world vision, they too had heard the Macedonian call, they too were there to answer that call. Truly was one made to feel that here was a part of that great army which is even now getting ready to carry out the marching orders of our Christ in the next generation and thus propagate the church of the living God. Not with a gun-boat program or other armaments of destructive warfare but with the "shield of faith, the helmet of salvation and the sword of the Spirit, which is the word of God."

Christ Exalted

In practically every message delivered strong emphasis was laid upon the pre-eminence of the Christ. Never have I attended a religious convention in which Christ was more exalted from the platform than He was at this convention. It seemed to be the key-note of the convention. In none of the speakers was this more noticeable than in those from the foreign lands. Much, they would say, have we that is good and true in our religions, but they fall short of the full, the supreme, the essential truth; they are not good enough. To all that is good and true in any or all other religions must be added the additional good and truth that is found in Christ.

It seemed like the approach to a rediscovery of the Christ, in this day of infidelity and unscriptural teaching. As one of the foreign speakers, born a Mohammedan, so well put it: "Once Christ is born within, no one can doubt that He is *the* Son of God. Once Christ is born within, no one can doubt the Resurrection but that Jesus, though dead, is living—living right here among us today. No missionary, man or woman, ought ever to leave this country for the great foreign mission field unless he or she is born anew."

And Mrs. Kim, a Korean, so enthusiastically and impressively declared: "Christ is nothing but my life, my joy, my all." She accepted Christ when she was but five and one-half years old. Soon afterward her father and all her brothers died. Her mother took her to church. When old enough she dressed her in boys' clothes that she might have the advantages of school and secure an education. She acted the part of a boy well and went through school. Grown, she was imprisoned for five and one-half years, six months of which was in solitary confinement. She got so lonesome there that she began to pray and there she found Him. And to her He is now her life, her joy, her all.

Yes, Christ was exalted. Again and again it was made manifest in the convention that the foreigner, born of the Christ, is equally as good, if not a better, interpreter of the Christ than those who have been born and raised in a Christian environment. Many a so-called Christian might well go to the foreign Christian to have the Christ rediscovered to him.

S. W. Rosenberger, *Executive Secretary.*

(To be continued)

THE HIDDEN TREASURE

Roy and Rae were delighted when their father and mother decided to take a cottage at Mirror Lake.

Mirror Lake is round and reflects the trees and banks just as though it were a looking-glass.

In front of the cottage, there was a fine, sandy beach where the children loved to play. Rae had lots of fun rolling her hoop, but Roy was more interested in building forts and houses in the sand. He had a little flag to stick in the top of the fort when it was done, and a small, stuffed dog which Aunt Susan had just made, answered splendidly for a sentinel on guard.

Rae could not see any sense if there was nothing inside of the forts or back of them, to defend.

"What's the use of having a fort," she protested, "if there are no Indians or enemies to keep away? And besides, we haven't any guns to put in the fort!"

Roy looked troubled.

"There are treasures inside this fort," he defended stoutly. "Way down so deep you can't see 'em. And—wait!"

He ran back on the shore and returned with some round sticks which he thrust into the sides of the little mound.

"There," he said, "those are guns, and if anybody comes around here trying to take this fort, I'll shoot 'em."

"You couldn't shoot very hard with a stick," scoffed Rae. "Let's dig a well and bring some water from the lake in our little sand-pails and fill it up."

"All right," agreed Roy, "the people in the fort might need a drink."

The children went busily to work.

"Oh, see," cried Roy, "the water is coming into our well of its own self!"

Sure enough, the sand at the bottom of the hole they were digging was getting damp.

"I wonder where it comes from," asked Roy.

Rae thought a minute.

"It comes from the lake, of course. It soaks through the sand. I know because the sand is like a sponge and takes

the water up. It comes creeping, creeping along either on top or underneath."

The children waited, thinking that a lot of water would run into their well, but it didn't. So they took their pails and filled up the hole with water.

"There," said Roy, "now the people in the fort can drink all they want to."

"Oh," squealed Rae, "just look! The water is going down fast."

Sure enough, soon there was only a little puddle at the bottom.

"I know what's happening," Rae declared. "The water is soaking into the sand at the sides of the well. It runs out just as we thought it would run in."

Roy was frowning.

"If we could put some cement and stones inside the well like the one over at the farmhouse, the sand wouldn't tumble in, and the water wouldn't run out. I'll tell you what," continued Roy, his eyes sparkling. "I'll go and ask Muvver for that little piece of stove-pipe under the edge of the cottage. Then we'll put a lot of little stones in the bottom, and the water can't get away."

"Let's have the well right in the middle of the pile of sand where the fort is," urged Rae, for it is softer to dig there."

Roy looked disapproving, but he knew that Rae would have her own way, and it was going to be fun to see if the new well would really hold water.

Rae kept on digging. After awhile she stopped to rest as it was warm working in the sun. As she peered into the hole she had made, something sparkled and threw out tiny rainbows which made her blink.

She put her fingers down cautiously and picked up a handful of the fine, clean, white sand, and there lay a ring with a sparkling stone in the back of it, held by two little green-gold dragons.

Rae slipped the ring over her thumb but it was much too large. Perhaps it would make a bracelet for her doll. The sand was embedded in the prongs which held the stone, as Rae went down to the edge of the lake and washed it and rubbed it on her little checked gingham romper suit. The stone sparkled more than ever. She went back and polished it again on the fuzzy back of Ponto, the little canton flannel dog. Then she dropped it into her pocket.

The twins worked very busily, and after the piece of pipe was in place, they brought stones from Mirror Point where there were a lot of nice round ones. They stopped to throw some of them into the water. Whenever they found an especialy pretty stone, they put it in their pockets, for the little ones with white bands on them, they liked to play were money.

The water stood in the new well as they had hoped it would, and they were much pleased. By this time they began to feel hungry, and were glad to hear the lunch bell.

When they got back to the cottage, they found company, for their Auntie May had surprised them by arriving unexpectedly. They were overjoyed to see her, and were for taking her right down to the beach to see their well at once. But their mother said, "No, you must get cleaned up, for Auntie May is not used to eating with children who have been making mud pies."

"My," said Mrs. Foster as she slipped off Rae's dress, "what makes this so heavy!"

"It's my money," giggled Rae; "let me show you."

She tumbled out the stones on a chair, and there lay the ring.

"Where did you get that?" inquired Mrs. Foster, picking up the beautiful jewel.

"I found it when I digged the well," said Rae.

Mr. Foster came in at that minute.

"I believe," he said, "that it's the valuable diamond that was lost three years ago when we were down here. I'll get in touch with the Chief of Police at Mirrorville."

He went to the telephone at once.

"Whew!" he said at last, turning to the family circle. "You kids have done a good morning's work. This is the ring all right, for it has the two dragons at either side, and there is a reward of $200 for it."

"Two hundred dollars!" echoed the twins.

"How many ice cream cones and chocolate bars will that buy?" demand Roy.

"Enough to give you a lot of stomach aches," said his daddy. "But how about putting one hundred dollars in the bank for each of you?"

"I'd rather spend it now," pouted Roy.

Auntie May laughed and took out her pocket-book and gave each of the children a bright new dime.

"There," she said, "that ought to be enough for the present."

"It was a real fort, Roy," she nodded admiringly, "for there was a treasure hidden there after all."

"Of course there was," boasted Roy, "and that's why I took Ponto this morning when you wanted to leave him home."

"Roy Foster," accused Rae, "you didn't know anything about the treasure, and I was the one who carried Ponto. Now there!"

But Roy was taking his place at the table and didn't bother to reply to his sister.

"One hundred dollars isn't much good in the bank," he was saying.

"Not if it's a sand bank, young man," laughed his father. —*Selected.*

I WOULD, DEAR JESUS

I would, dear Jesus, I could break
The hedge that creeds and heresy make,
And, like the first disciples, be
In person led and taught by Thee.

I read thy words, so strong and sweet;
I seek the footprints of thy feet;
But men so mystify the trace,
I long to see thee, face to face,

Wouldst thou not let me at thy side,
In thee, in thee so sure confide?
Like John, upon thy breast recline,
And feel thy heart make mine divine?

—*Selected.*

—In the matter of personal character, the things to be most highly valued are Christ-likeness, spiritual power and wholehearted devotion to the service of Christ. When these things characterize the people of God we shall take the world for Christ. The failures and defeats that have been suffered by the Lord's people have come from their failure to be out and out for Christ. An out and out Christianity, utterly committed to Christ and His cause, will go from victory to victory. Halfhearted Christianity will go from defeat to defeat.—*Selected.*

FROM PASTORS *and* PEOPLE

Corinth, Littleton Circuit.—There were no services at Corinth yesterday as Rev. Mr. Crutchfield was away on a visit to his parents. He will preach for us Sunday at 2:30 p. m.

The first quarterly conference was held at Littleton on Dec. 13th with Rev. S. W. Taylor in charge; also our expastor, Rev. O'Briant, and Rev. N. M. Harrison and Rev. Shelton were present.

Yesterday right after Sunday School the stewards of this church met to make out the assessments for this year.

We are sorry to lose one of our most faithful Sunday School and church workers, Miss Fannie Barns, but she saw where she could be of better service somewhere else. Our very best wishes go with her and we hope to hear good reports from her at Winston-Salem.

Those visiting at Mr. M. J. Morris's during the Christmas holidays were Mr. and Mrs. C. T. Hardy and children, of Lynchburg, Va.; Mrs. G. F. Price and children, of Levi, Ky.; Mrs. J. L. Doxey and children, of Norfolk, Va.; Clifton Morris, of Lynchburg, Va., and Bonney Morris, of Davis Wagner College, Norfolk, Va.

Since our last report one of our Sunday School pupils, Sidney Walker, had the misfortune to fall from a school truck and break his hip. He was in hospital for three weeks, but has returned to his home and is getting along nicely.

We wish for the Herald and its readers a very happy and prosperous new year.

Mrs. B. F. MORRIS, Reporter.

Jan. 2nd, 1928.

State Street, Lexington.—Our Christmas entertainment was splendid and the offering was also good—$37.76. All expressed themselves as being pleased with the way the children acquitted themselves.

Our services have been well attended since conference notwithstanding the cold weather. In the services last Sunday we were glad to receive Rev. and Mrs. C. B. Way into our church here. They came from the Jerusalem Church where Bro. Way served last year. This gives us a good start for the new year and we are hoping that others who could be of real service to the Kingdom by uniting with the church here will see their way to join us soon.

We were delighted with the many kind remembrances received from old friends during the holidays. Cards to the number of 121 came all the way from Texas, Massachusetts, Rhode Island, Illinois, and many in between these distances. Fruits and useful articles from California, and a number of useful articles from friends that we love inside our dear old State. We thank you every one.

The church here remembered us with a beautiful silver flower basket filled with pink carnations. Each Christmas since we came except the first they have remembered us with a silver gift which will last to be handed down to future generations if not destroyed in any way. We appreciate these lasting tokens, for in after years they will be with us to remind us of the unfailing kindness which has been manifest in so many ways.

Individual gifts came from Mr. and Mrs. F. J. Cox, Mrs. H. C. Rogers, Mr. and Mrs. J. W. Lindsay, Mr. and Mrs. J. A. Walser, and from Yadkin College a nice box filled with good things from Mrs. E. L. Owen. All these gifts either helped to appease the appetite or warm the body. We thank you heartily, friends.

We are planning now for an early revival in our church and in our next Workers' Council, which meets this coming second Sunday night, will decide on a date for this. We have the promise of that veteran revivalist, G. F. Millaway, to assist us. Will all who read these lines please pray for us?

We are planning now for a better year in every way and we are hoping soon to have our church finances clear up in such a way the budgets of the conference that we may get in some good work on our church debt.

If all the strong churches could see the opportunity here and the manful way our folks are working to get out from under the burden that is upon us I am sure that there would be greater effort to pay the annual conference budget so that not only this but other places that are struggling could have the help they deserve to have to make such churches self-supporting. If this church had its debt off they could support a pastor the way they are paying now.

If all our people could have heard the address of Dr. Dixon at conference I am sure that many would be moved to give to this cause as they have never been before and many of the pressing claims that are on us now would be relieved.

With prayers for a prosperous new year to all our workers,

Sincerely,

N. G. BETHEA.

Lineberry, Davidson Charge.—Rev. C. E. Ridge filled his regular appointment at Lineberry Christmas day with a good crowd present. There was also a large crowd at Christion Endeavor. After a portion of the program was presented, Mr. Winburn Hulin, brother of Rev. J. W. Hulin, of Midland, was with us and gave us a very splendid talk, which was thoroughly enjoyed by all.

Despite the severe cold last Sunday, Brother Ridge preached a fine sermon to a nice congregation.

Having with us Rev. J. W. Frank, our Christian Endeavor program was postponed. Rev. Mr. Frank lectured on the methods and living of the Japanese people. Rev. Mr. Frank, a missionary, has been stationed in Japan for several years.

Mrs. C. E. Ridge has been sick for several days but is improving, we are glad to know. Also Miss Inez Ridge, her daughter, has been sick, but is able to be out again.

Miss Maggie Reid, teacher of the Intermediate S. S. class, was taken sick Sunday afternoon, and is thought to have pneumonia. We hope for her a speedy recovery.

As we are on the threshold of another new year, we should be thankful that our lives have been spared, and that we have had the privileges and opportunities that we have through the past year, although no doubt there are some things we would like to be erased from our lives that have happened in the past, but now it is history; we can press forward and try to make the coming year a brighter and better year than ever before. May God help us to continue to scatter sunshine in the pathways of those who are broken-hearted, sick or distressed.

Christian people, we ask an interest in your prayers in behalf of the sick ones of the community. May we all work together in love, friendship and truth during the coming year.

Best wishes to the Herald.

ROBERT LANIER, Reporter.

Tabernacle Charge.—Christmas was observed by both churches on this charge with appropriate exercises. On Saturday afternoon, December 24, a pleasing pageant was given at Tabernacle church by the children of the primary classes. The children, attired in different costumes, carried out their parts well. At the conclusion of the pageant a beautiful tree was undressed, pastor and wife receiving a number of valuable presents.

Sunday afternoon, December 25, a splendid Christmas program was rendered at the Julian church. Here, also, the pastor and wife received several valuable presents. The people of Tabernacle and Julian have the sincere thanks of both of us for these gifts. It is really a pleasure to serve such people.

We were glad to have President Taylor with us in our first quarterly conference. Before transacting the business he made a very helpful talk, stressing the importance of cooperation on the part of every official member. His visit was an inspiration. Some forward steps were made at this conference, and we are working and praying for a good year in kingdom service.

The pastor went to Greensboro recently to visit Brother D. H. Hunter and Miss Angeline Causey, the oldest members of Tabernacle church, both being mare than 90 years old. They are loyal to their church and to their Christ. May the Lord smile upon them as they face the sunset of life.

Miss Elsie Deviney, who is teaching in Florida, and Miss Elizabeth Hanner, who is attending High Point College, spent the holidays with their parents at Julian.

Rev. T. F. McCulloch will preach at Tabernable the fifth Sunday in this month at 11 a. m.

H. L. ISLEY.

Gibsonville.—The attendance morning and evening on the second Sunday of the new year gave evidence of having thawed out from the freeze-up of the Sunday before, also evidence of recovery from the demoralized attendance the last Sunday of the old year on Christmas day.

As the Christmas season approached, we, in our church services, sang about Christmas, talked about Christmas, and prayed that we might imbibe the real Christmas spirit and also exemplify it.

The numerous expressions of good wishes though cards and substantial gifts from friends elsewhere and here, including a nice check from one of the local manufacturing plants, enabled the pastor and family to realize that it was Santa Claus time, giving a thrill, an abiding thrill, not inferior to that of childhood and boyhood days. Yet, some people say, "There is no Santa Claus."

Our real presentation of the Christmas idea was on Friday evening before Christmas in the giving of the pageant, "White Gifts for

the King." This was so interesting and so impressive that for a time it was hoped we might have it repeated, but finally had to abandon the idea and content ourselves with what we had already received in the way of impression. A treat was given to the pupils of the Sunday school from the Juniors down.

A hopeful indication is that our young people are desirous, almost restless, to enlarge their activities through Christian Endeavor, and are planning to do so in the near future.

Our church is this week engaged with the other churches of the town in a series of union week-of-prayer services, in which we are praying for and discussing Evangelism, The Part of the Laity in Church Work, Christian Education, Missions, Benevolence and Welfare, Sabbath Observance, closing on Sunday night, the 15th, with a grand temperance rally celebrating the eighth anniversary of the adoption of the Eighteenth Amendment.

Our community has in store a treat scheduled for the 17th in the way of a religious service conducted in the school auditorium by "The Students' League of Many Nations," from a Training School in New York State. This is given under the auspices of the local churches.

Our people and pastor were glad to have as visitors in our congregation Sunday morning, Mr. and Mrs. Ed. Summers, of Greensboro, and Mr. and Mrs. Chamblis Davidson, of Roxboro. Mr. Davidson occupied the children's period in the morning service, giving the little folks such things as will help to meet their needs. I wish to express appreciation of valuable suggestions made through the paper and by letter in response to my inquiry for help to find something worth while for the children who attend church. Any time anyone else has something to offer, I shall be glad to have it.

T. M. JOHNSON.

Siler City.—On Thursday evening, January 5th, the members of the Senior Christian Endeavor Society and a number of invited friends enjoyed a brief business meeting and a social hour at the home of Miss Sallie Smith, tendered under the auspices of Miss Minnie Cooper and Mr. Marvin Phillips. The Christian Endeavor Society was reorganized, the following officers being elected: President, Miss Pearlie Moore; vice-president, Mr. Marvin Phillips; secretary-treasurer, Miss Clata Andrew; pianist, Miss Minnie Cooper; assistant pianist, Miss Lebus Stone.

During last year the Senior C. E. Society raised in various ways $138.72. On the heating system they paid $70; for paving walk and repairing steps, $43; for outside people who assisted in entertainments, etc., $5; and Christmas treat for children, $5. For the future they have planned to raise a sufficient found to paint the church, and with the newly-elected officers we feel sure they will be able to accomplish this.

Not only has the Christian Endeavor Society been active, but the Ladies' Aid Society, Missionary Society, church and Sunday school have been wide awake as well. The Ladies' Aid and Missionary Societies have for the past year painted and papered the church auditorium, placed electrical fixtures in the auditorium and papered the windows. The Sunday school rooms have been papered and painted also, and a new rug placed in the pulpit. The church has been under-pinned and a new heatrola added (which probably has been reported previously).

The financial condition of our church is very good at this time. The Annual Conference Budget has been paid in full. The College Assessment has been paid in full. Our pastor has been paid for two months, and there is enough money on hand to pay him for the next half month. On the General Conference Budget we have paid $35.00.

We are very sorry to report at this time that our pastor is sick again. Last Sunday Mrs. Dixon filled his appointment at Liberty, thereby being unable to fill her appointment here. REPORTER.

Pinnacle and Mt. Zion.—We are now in the beginning of our nineteenth year as pastor of this charge, and these good people have as cordially received us as ever in the past years, if not even more so. For this we are very thankful, as it seems to make it much easier for us to serve them, and we trust that we may be able to do greater things for the upbuilding and progress of the church at large than ever before.

Many of our members, friends and neighbors have remembered us with lots of good things to eat, such as fresh meats, etc., also many nice presents from the different Christmas trees, etc. Three of our churches gave little entertainments, which we think did well considering the cold weather and the time we had to give to preparing the programs. We appreciate all the efforts put forth by the parents and children, and all these favors make us feel that we should try to give more and better service.

Our work seems to be starting off with the usual interest, and a part of the work seems to be taking a greater interest than in the past. The extreme weather has hindered some, but we are hoping and praying for the most successful year yet on this charge. May pastor and people have a broader vision of what should be done and be willing to give of their time and talent to carry out this vision. Let us all pray for each other, that we may live such lives as to be a great influence for good, and that many of the unsaved may be brought into the Kingdom.

We again say we are very thankful for all kindnesses shown us.

A. L. HUNTER.

Harris Chapel, Vance.—Rev. M. P. Chambliss preached at the 11 o'clock hour Sunday and also held the communion service. We held our C. E. meeting at 7 o'clock, Miss Nellie McSwain being our leader. She gave us a fine talk, her subject being prayer. Miss Fannie Smith also favored us with a good solo. Our Christian Endeavor is quite small in number yet, but we hope others will join. Miss McSwain invited all the members to her home next Wednesday night for a little social. I think it was understood that Miss Warren will be our leader for next Sunday night.

We are sorry to report that Mrs. J. E. Burroughs, one of Harris Chapel's oldest members, has been confined to her room for quite a while. We hope for her a speedy recovery.

With best wishes to the Herald and all its readers, A S. S. MEMBER.

Kannapolis.—With the beginning of a new year we are having a good attendance regardless of the measles epidemic in our community. So many of our children and older folks are being kept at home. We had a very good attendance at Sunday school on last Sunday, 46 being present. Our pastor, Rev. E. G. Cowan, was at his other charge at Fairfield. We have service every Sunday except the second Sunday.

We have a real lively Ladies' Aid Society here and are doing splendid work. We are finishing a name quilt and have collected about $40.00, and have several squares which have not been turned in yet. We are selling silverware polish; $9.00 was turned in on that last month. We are paying for a piano for our church and also furniture for the parsonage, a dining table and 100-piece set of chinaware, shades for all windows, and a bed outfit; with the furniture our pastor brought they have a very comfortable home.

Mr. Lawson Henderson was burned right bad; he struck a match about his ear and it exploded. He was burned in his face, but I don't think it is serious.

Our president, Rev. S. W. Taylor, will be with us Wednesday night, January 11. We are expecting a good crowd.

REPORTER.

Richland Ct., Charlotte Church.—We began the new year with preaching and Sunday School. We always have Sunday School through the winter months unless the weather is real bad. It snowed us out the first Sunday in December.

We have preaching service only once a month. Mr. Love preached a good sermon Sunday morning. Among those kept away from church on account of colds were Mrs. W. S. Crowson and Mrs. Love, the pastor's wife.

New stewards were elected Sunday. They are D. T. McCain, T. T. Redding and Mr. and Mrs. A. B. Bulla. The other church officers were re-elected. The stewards and all other church officers are requested to meet at the parsonage Wednesday night, January 4th, for a business meeting.

We are hoping for a better year in 1928 than we have ever had before and we know if we will co-operate and live as we ought we will have it. REPORTER.

Davidson Charge.—It is indeed a pleasure to be returned to the pastorate here for the fourth year. Our accomplishments and our failures are written in the pages of past history. While we are in the same field of labor we have entered upon the threshold of the new year 1928. The first quarterly conference was held at Pine Hill church on December 17th. Brother M. K. Surratt was elected secretary. The business of the conference was transacted in a spirit of brotherly love. Plans were made for raising finances on the charge. These people are to be commended for the splendid progress made last year in meeting their financial obligations, as the new Journal will show. I believe that this will inspire them to do fully as well this year or better.

I am convinced more and more that a church or a charge that is doing worth-while work in the Kingdom service is a church or charge that meets its financial obligations. You find a church where liberality and un-

selfishness prevail, and I think you will find a church where Christianity and spirituality prevail. It is not so much a question of how much we are able to do in Kingdom service. The real question is, "How much are you willing to do?" Selfishness with much can do little, but love with little can do much.

Well, the folks have not come to the parsonage in great droves to pound the preacher severely, neither have groceries come in by truck loads; but we have been the receivers of many useful articles since the Annual Conference. During the holidays the pastor and family have received quite a number of useful presents from the people here. We greatly appreciate every token of appreciation shown us in word or deed since our return, and pray God's richest blessings upon all the flock. Every charge has its problems. They should stimulate us and cause us to go forth to conquer with Him who loved us and gave His life for us.

Now that our plans are made, we must do our best to work our plans, knowing that our records of 1928 will soon be on the pages of eternal history.

Bishop McDowell had been traveling over the country for many years. One day he shared his seat in the railway train with a bright-looking young man who soon opened conversation.

After a few general remarks the young man said, "I am a traveling man." The Bishop thought of the thousands of miles he had traveled in his ministry and said, "So am I." "My line is jewelry," pursued the young man. The Bishop thought of Mal. 3:17, "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels," and answered, "So is mine." "This is my first trip," said the young man. The Bishop replied, "I have been traveling for the same firm fifty years." "I represent my own house, for I travel for my father," continued the young man. "So do I," said the Bishop. Then the young man said, "I am determined to make good, for when I go home I want to carry father a good report." "So do I," replied the Bishop, prayerfully.

C. E. RIDGE.

Vance Charge.—I wish through the Herald to express my appreciation to the people of this charge for the good things received. Some one has said, "The message of Easter is 'Think of heaven,' the message of Thanksgiving Day is 'Think of your blessings,' the message of New Year's Day is 'Think on the passing of time,' but the message of Christmas says, 'Think of others.'" Yes, the spirit of Christmas is the spirit of good will. It is the spirit of service. This is at least a part of its message,—think of others.

While thinking of others many of them did not forget to think of their pastor. I wish to thank Mrs. H. G. Ellington for shirt, Master Seth Glover for necktie, Mrs. Lucy Basket's Sunday school class for stationery and two pair of hose, Mr. and Mrs. Charlie Basket for scarf, Mr. Stephen Greenway $1, Mr. and Mrs. S. R. Reavis $5, Mildred Jones necktie, and the writer has been informed that Mrs. J. B. Wiggins has a gift stored away to be delivered on his next round. I rather think this is a box of dry goods and notions. Of course a minister is subject to mistakes just like other men and may be mistaken in this particular case. The writer deeply appreciates and wishes for all a happy and prosperous new year.

M. P. CHAMBLISS.

State Street.—An unusually large attendance at the services Sunday marked the welcome contrast in the weather from that of the Sunday before. Mr. Lindsey, our superintendent, said he was so grateful to see almost the assembly room full when only a short while ago we organized with about 13 members.

Mr. Bethea began a series of sermons on the childhood and boyhood of Jesus. The beautiful and inspiring subject was presented in a very helpful and uplifting manner by Mr. Bethea. Many were heard to express their appreciation of it.

Sunday night the W. F. M. S. held their regular monthly meeting at the hour for the preaching service. The program was given at this time instead of on Thursday afternoon as usual, for the honorary members, almost all of whom are kept away from the afternoon meeting because of their business. A large crowd enjoyed this meeting.

Among the new members joining our Sunday school lately a very valuable one is Miss Cleo Spainhour, who is opening a class in music and expression at the home of Mr. F. J. Cox.

REPORTER.

Denton.—Due to the fact that the heating system was not sufficient to heat the church, a new up-to-date air blast heater has been installed.

The Christmas pageant entitled, "At the Door of the Inn," which was given here on Christmas eve, was pronounced a decided success. The children also did their part to make the program interesting, a very short program of songs and recitations being given by them.

There were 120 present at Sunday school January 8. We have prayer service every Wednesday evening, Christian Endeavor every Sunday evening, preaching service every first and third Sunday at 11 o'clock in the morning and 7:45 o'clock in the evening.

REPORTER.

Denton Charge.—Some of the churches failed to elect their reporters before conference, therefore we have not had as much news from Denton charge as as should have had. But the work in general is moving along fine, and we are expecting each church to report what it is doing.

So far we have not been able to arrange the appointments satisfactorily for Jerusalem church. We hope some arrangement may be made to take care of our Methodist Protestants at this union church. As most of the readers may know, this church was added to Denton charge at last conference. At present we can only offer them night appointments and fifth Sundays.

The first quarterly conference granted a raise of $200 on pastor's salary and proportioned it among the churches. This makes the present salary $1400, aside from Jerusalem church. The charge also paid for the moving expenses of the pastor and family. We thank all these good people for their support and co-operation.

Many from the different churches have remembered us with good things to eat as we pass among them, but on Christmas afternoon the Piney Grove members loaded down our car while we were in the church. It was a glad surprise to us. We will not try to mention all the articles or give all the names, but it was a good pounding for this little group of loyal workers. We thank each one of them for their gifts, and pray God's blessings upon them.

E. A. BINGHAM.

Roberta.—Rev. Mr. Short preached a fine sermon Sunday on "The I Will of the Lord." Almost everybody enjoyed it. There was no 6:30 o'clock service owing to the light being down.

Our Sunday school has started to growing now; it has been small on account of the measles.

The men at Roberta are causing things to happen. You would not know our church on the inside; we have four class rooms, ladies' rest room, and also have put up a gallery and beaver boarded all over inside. We are still planning to paint, put new carpet, and chairs for the choir, before work is stopped. If you don't believe Mr. Short can work, just come and see where you will catch him.

Louis, the 14-months-old daughter of Mr. and Mrs. Calvin Helms, died of double pneumonia at its home in Belmont and was buried Thursday afternoon at 2:30 o'clock at Roberta M. P. church, the funeral preached by Mr. Short.

Our community was saddened by the death of Brother Braswell, as he was the founder of our church.

The first quarterly conference will be held at Roberta next Saturday evening at 6:30 o'clock.

The school has not started yet since it stopped for Christmas holidays, on account of the measles.

Wish all of our readers a very successful year as never before.

MRS. C. W. W.

Pleasant Grove.—Yesterday was a good day for us in church and Sunday school. While the attendance was not perfect, yet it was good. We were pleased to note in the congregation some who are not regular attendants, yet their membership is with us. It is strange that some people are so hard to understand that when they join any church they promise allegiance to that church and not another church. This pastor has had his own members to speak to him of how they often attended a church of another denomination because it was a little nearer to their home and say, "Is not that just as good as to go to my own church?" His reply was, "When you joined the M. P. church, did you promise to support with your means and presence this church you attend of another denomination, or the church you joined?" Strong-minded men and women of fine character often do silly things in their church relationships.

While none of our members are very sick at this time, yet some were kept from church yesterday because of colds and perhaps other ailments. Mrs. B. E. Kennedy, Brother R. J. Kennedy, and others were away from church yesterday because of sickness. Mrs. Ethel Newby has also been in several weeks, but is now getting better. Mrs. J. R. Meredith's

father who lives in Concord has been in bad health for quite a while. Mrs. Meredith spent the Christmas holidays and part of the time since then with him. We miss her from church and Sunday school, as she is one of our teachers. We trust the condition of her father may change for the better.

The Ladies' Aid Society held its regular monthly meeting last week in the home of Mrs. Vivian Cecil. The attendance was not as large as usual because of the cold weather, yet the interest was good. Mrs. Cecil served delightful refreshments at the close of the meeting. Three visitors were present—Bro. G. L. Hilton and Mrs. Cecil's two sisters. This society has done and is doing fine work. Our Sunday school rooms upstairs are now completed and paid for because this society took the lead in the matter. This preacher would hardly know how to carry out a real aggressive church program without the help of a Ladies' Aid Society.

For the last two years we have been having no night services at the church on Sunday nights during the rough winter months. Last Sunday it was decided to have our regular services right on through the winter, same as in summer. This was a wise decision as there are always a faithful few who keep the church going "both in and out of season."

Mrs. O. W. Cecil, Mrs. R. J. Kennedy, Mrs. Clyde Payne, and Mrs. S. L. Murphrey have been appointed to canvass the membership of the church for subscriptions to the Methodist Protestant Herald. At this church we have some who read our church paper all the time, but there are many who seem quite indifferent along this line. These ladies—like all other ladies—know how to talk, and we are expecting a successful canvass.

The new high school building which is to be erected this summer has been located about two miles from our church. The church has voted unanimously to sell our parsonage in High Point and move it to this community. This will place the pastor in the midst of his members and near one of the best high schools in Davidson county.

GEO. L. REYNOLDS.

Rockingham.—We are getting along fine with our work. We have an excellent Sunday school, even though it is not as large as we would like to see. Our attendance record for Sunday, January 8, was good. We had 116 on roll and 115 present.

Our prayer meetings on Wednesday night are still having joint meetings with Evangelistic club. We have very helpful meetings in this way. Each is a help to the other.

Our pastor has given us excellent service since his return. He has delivered some of the finest sermons I have ever heard. He makes his message so very clear and plain that any one can understand. We appreciate our pastor and wife in the highest.

We are very sorry to say that one of our faithful members, Brother R. F. Gardner, has moved away and left us. We regret to give him up. He was a very faithful member and meant much to us as a church. Brother Gardner, we extend to you a hearty invitation to come back and visit us at any time.

We held our first quarterly conference on Saturday night, December 31. The different officers gave good reports. At this meeting the secretary of the conference for another year was elected. The writer was elected to this office, with Miss Myrtle McCaskill as assistant.

At the end of the quarterly conference we held a night watch meeting. We had an excellent congregation and a fine service. The meeting closed ten minutes after 12 o'clock.

The same teachers of the Sunday school were re-appointed for another year. A new one had to be appointed for Brother Gardner's Bible class as he has moved away. Miss Evie Gillis takes Brother Gardner's place and Mrs. Sam Covington is teacher of the Bible class.

We were glad to have an old brother and wife, Brother W. T. Collins, back with us on Sunday, January 8. Brother Collins, a welcome awaits you at our church at any time.

We have our furnace in and it is doing fine work. We also have a nice room in the basement part of the church. The furnace is giving complete satisfaction. Brother C. E. Phillips, we are looking for you now. We have a nice warm place to welcome you. We also extend a welcome to any of the other brethren that would like to visit us.

With best regards to the Herald and all of its readers,

(Miss) BIRDIE CONNELL, Rep.

Gideon Grove, Flat Rock Circuit.—Our reporter has been sick and did not meet our new pastor when he was with us, but am sure he gave us a good sermon. If I did not get my part of it, that was my bad luck; for it is always bad luck for us to miss, even if we are not able to go. We may read our Bible in the home and pray God's blessings on all the conditions of humanity. But there is something in meeting the congregation and listening to a good, consecrated sermon that lifts upward and onward.

We had a splendid Christmas service prepared by our own talent. Quite a number of grown-up young people took part as well as the smaller ones, and did well. It is indeed encouraging to see our young people taking part in such services.

While we were loath to give up our pastor of the last three years, we can welcome our new one, and may we co-operate with him to the extent that he feels at ease and that he may be glad to be one of us, and may we have a great year. Pray for us.

F. J. L., Reporter.

Loves Grove, Midland Circuit.—First, we want to thank the Conference for sending Brother Hulin back. We would have been very much disappointed if he had not come back. We don't want to boast about him, but we think he is one of the best men in the N. C. Conference. He was with us yesterday, and his message was a soul-lifter. We are always glad to have Brother Hulin visit our home, for it makes me think Papa has come back to see us.

Our Sunday school is moving on nicely with our new superintendent. I want us all to stand by him, for in unity there is strength.

A new year has come with great privileges for us all to work for our dear Master. If we will only open our eyes and look around we may see what our Master wants us to do.

We had a Christmas tree at Loves Grove church on Saturday night before Christmas, and it was fine. There was a present on the tree for every one there was in the house, old and young alike, and many presents for people not present. We sent them as a token of love for our folks.

Yours in His name,

JOHN N. SMITH.

Greensville Circuit, Hobbs Chapel.—Pastor Powell gave us his best last Sunday on "The Open and Closed Book." He said that this book should contain these three things,—Bible study, prayer, and duty; or the life that practiced these daily would have an open book of clean pages. I wish it had been possible for this sermon to be broadcasted all over this land of ours.

The first quarterly conference will be held at Philadelphia Saturday before the fourth Sunday in this month. All officials are requested to be present; all others are invited to come.

May the New Year bells ring in much happiness to the Herald readers.

REPORTER.

Greenville Circuit.—Happy New Year to all! Christmas has come again and gone. Old Santa came with smiles and toys. The first of our Christmas programs was rendered on Christmas morning at Hobbs Chapel. A beautiful little exercise by the children, in charge of Miss Dora and Mrs. Willie Pair. The pastor was called upon to render his little part. A collection for the children in our Home at High Point was taken. Old Santa had arranged a beautiful little Christmas tree back in the pulpit and had spread toys and presents to gladden the hearts of little folks and some of us older ones too, for the pastor, the largest one of all, was not forgotten. A nice substantial gift came to him.

The second was at Wesley's Chapel on Christmas night. The ladies had gotten up a Christmas pageant. The wise men from the East and shepherdmen led by the star came to Bethlehem to see the child Jesus born in the manger. This was the most impressive, the most fitting Christmas service I ever attended. Old Santa had beautifully decorated and put a large Christmas tree to the right of the pulpit. A knock at the door, in stepped old Santa, a jolly old soul; this made the children all laugh. Old Santa commenced to unload. It seemed he had presents for every one; the pastor's name was called several times; for an hour and a half Santa was busy giving out his presents. When the tree was unloaded he commenced to pull out baskets, boxes from under the tree and pile down by side of pastor, things of many varieties, a real pounding for the pastor and family. The ladies said this was a slight token of their appreciation of their pastor's return to them for the fifth year. This made us very happy and thankful to serve so kind a people.

The third was at Philadelphia on Monday night. A nice exercise was given by the children. A beautifully decorated tree stood just behind the pulpit loaded with presents. Old Santa was on time but very tired; he showed much fatigue. I think he had been out with some of the boys hunting during the day. He unloaded his pack and distributed many presents to gladden old and young. The pastor came in for a share. Among the pastor's presents was a beautiful shiny five dollar gold piece from R. M., S. E.

and G. G. Pearson with the good wishes of the three brothers to change the pastor's luck for another year.

The fourth entertainment was at Mathews Chapel on Tuesday night. An interesting program was rendered by the children. A beautifully decorated tree was loaded with presents. Old Santa came in covered with snow. He must have come from the north, for we had had no snow here. He showed age and seemed somewhat crippled. He managed to unload and jollied the crowd, giving out many presents.

The fifth was at Ebenezer. The pastor was delayed by auto trouble and when I arrived the exercise was well over. I was told the exercise was very fine. A nice tree loaded with presents. Old Santa came in fully recovered and went to his job making happy hearts all over the large crowd. Here the pastor was not forgotten and came in for a share. Fine order at all the churches. I hope we will not forget the Christ and will make him real in all of our lives throughout the year. For us it has been a good Christmas. We have been kindly remembered by hundreds of our friends in many states. For ten days before Christmas the mail man brought us cards and presents, sometimes ten to fifteen a day. Some packages said, "Don't open till the 25th." For 26 years of married life stockings were hung for Santa to fill till this time there were no stockings hung on account of the little absent stocking of our baby. We could not look upon the absent stocking. Somehow somebody must have thought by so many remembrances coming to us.

We truly thank every one who so kindly remembered us at this Christmas time. May God bless every one. H. L. POWELL.

To the officials of Greenville Ct.: Our first quarterly conference will convene at Philadelphia on Saturday before the fourth Sunday in January. Preaching at 11 o'clock, lunch, business session at 1 o'clock p. m.

H. L. POWELL.

Halifax.—On the first Sunday we preached at Eden church at 11 a. m. A very good congregation for the beginning of the new year. We had with us Mr. Lee S. Neville, of Asheville, and his sister, Pearl Neville, of N. C. C. W., Greensboro, N. C., and some others who were visiting in the community. In the afternoon we preached at Union. After the services here at Union we found our car loaded with sugar, dried fruit, canned fruit, corn flakes, eggs, etc., and instructions to call at a certain home in a few days and get my chickens. We decided that it was another real Methodist pounding.

We want to thank the following for this pleasant surprise: Mr. and Mrs. E. V. Neville, Mr. and Mrs. Harry Lewis, Mr. and Mrs. N. W. Cousin, Mr. and Mrs. B. F. Lewis, Mrs. W. T. Smith, and probably some others whose names were not found on the packages.

We want to thank every one on the charge for the many Christmas cards and presents and poundings we have received. It has been a real Christmas for the pastor and family, but we had better be careful what we say, or some other preacher will be wanting my charge next fall, or even the editor will be tempted to quit his job and come down here and serve these good people.

C. L. SPENCER, Pastor.

Asheville.—Sunday was another good day for us here. Bro. Casto gave us a most helpful message in the forenoon. He told us how to forget the unnecessary things—how to "leave them behind.' Our hates and hurts and dislikes and prejudices and sorrows and failures and evil habits and sins; how that God will take all these from us, if we let Him; that the high calling in Christ Jesus should be our only goal. Sunday night Dr. A. F. Purkiss, of the Christian Layman's movement, Pittsburgh, gave us a heart-searching message on "confessing sin.' He especially interested our young people, inviting their questions and giving instances of joyous service by young people, who have given up sin for Jesus. Prof. VanMeter added much to the enjoyment of the occasion. He will conduct the prayer meeting this Wednesday night, and will continue to teach us in soul-winning and in personal living. On Thursday night of last week he led us in a delightful meeting in the home of Mr. and Mrs. D. L. Meriwether, Lake View Park. There were 25 present, and every one was blessed.

Pastor Paschall left us Tuesday, January 3. He carried with him the confidence and grateful blessings of all our people. It is the regret of all that he must be away from us until May, but every one is determined to do his best for the church in the absence of our pastor. President Taylor presided over our quarterly conference on January 2. He gave us many timely suggestions. Bro. Paschall set a worthy goal in each department.

Our Christian Endeavor Society gave a delightful social after the quarterly conference adjourned. Miss Flossie Stout was the chairman in charge, and was supported by the entire society. We regret the illness of Mrs. C. C. McNeil. She has been in the French Broad Hospital for ten days. She is improving, and hopes to be at home soon. Mrs. Thad Carter is also in the French Broad Hospital. Today Mrs. S. V. Pickens' funeral is being held in the M. E. Church in Hendersonville. She and her late husband are remembered as loyal friends of our denomination. Mr. and Mrs. Roy Schreyer have a new member for our Cradle Roll. Our church here is much indebted to Bros. Hiatt and Hanner and Charnock for overhauling the furnace, and thus insuring comfortable Sundays for our worshipers.

There were several new members in Sunday School last Sunday. The C. E. meeting was very interesting and helpful. Mrs. McNeil has appointed Mrs. J. S. Williams to act as president of the Missionary Societies during Mrs. McNeil's illness. REPORTER.

Hebron, Orange Circuit.—We had a nice Christmas program and tree and I think it was enjoyed by all. Much credit is due Mrs. W. B. Jones and Misses Nannie McAdams and Velma Sykes for training the children.

Our pastor preached Christmas Sunday. The congregation was small, and the ones absent missed a good sermon.

There seems to be an epidemic of colds in the community. Hope it will soon pass over.

Mrs. Jerome Steele has been sick, but is improving.

On January 4, 1928, Hebron lost one of her charter members in the death of Mrs. J. A. Steele, aged 73 years, three months and 13 days. She was married March 29, 1877. To this union two sons were born, G. Lawrence and Jerome.

In early womanhood she professed religion and joined Hebron M. P. Church, and remained a consistent member till death. She was a regular attendant at church as long as her health would permit, and was always interested in church work. She was a good woman, liked by every one.

The funeral services were conducted by her pastor in the home January 5, in the presence of a large crowd, and the remains were then taken to the cemetery at Hebron and placed beside her husband who preceded her a little more than one year ago.

The large concourse of people gave testimony to the esteem in which she was held by the community.

She has come to the end of her journey.
Her sickness and sorrow are o'er.
She has entered the beautiful city.
She dwells on the golden shore.

Her spirit is hovering o'er us.
Her memory dwells in our hearts.
For I know that some day we shall meet her,
Never, no never, to part.

MRS. LELIA GILL, Reporter.

Tabernacle.—Our Sunday School is doing well considering the weather, but we are not having as large attendance as we would like.

A good audience enjoyed Brother Isley's sermon Sunday morning. His subject was "A Walk With God." Enoch was used as an example.

A banquet is to be given at the home of Mr. E. T. Coble Friday evening, January 13, at 6 o'clock, for the fathers and sons of Tabernacle Church. It is hoped all fathers and sons will be present. REPORTER.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$181,601.99
Mrs. Ella J. Mitchell.....	10.00
C. C. Robbins	1,000.00
R. L. Allred	25.00
	$182,636.99

Endowment Insurance Fund

Amount previously reported, $$9,012.21. No receipts since last report.

The handsome amount credited to C. C. Robbins is a payment on one of the new pledges secured by Messrs. Penny and Millikan. Our best thanks are tendered to Bro. Robbins and to others for their aid.

Correction.—Last week we made S. R. H. say, "The activity of the young people is the topic of the church," whereas he wished to say, "The activity of the young people is the activity of the church." The only excuse we have is that Bro. S. R. H. does not write with the typewriter degree of legibility. We beg his pardon.

—On January 1, 1928, the 65th anniversary of President Abraham Lincoln's emancipation proclamation (January 1, 1863), slavery was abolished in the British Protectorate of Sierra Leone, in West Africa. On that date a quarter of a million natives of "Darkest Africa" were given their freedom. Many of the slaves that were brought to America in colonial times came from Sierra Leone.

BUDGET RECEIPTS FOR NOVEMBER AND DECEMBER

A. C. B.

Spring Church	$137.50
Liberty-Siler	70.00
Alamance	40.00
Pleasant Grove	25.00
Randolph	12.00
Lebanon	14.03
Glen Raven	13.00
Mt. Hermon	2.56

G. C. B.

Henderson	$ 20.00
Spring Church	6.69
Liberty-Siler	35.00
Orange	7.00
Asheboro	17.58
Alamance	5.00
State Street	37.76
West End	20.00
Tabernacle	11.32
North Davidson	18.90
Randolph	4.00
Pinnacle and Mt. Zion	8.80
Chase City	3.26
Mecklenburg	2.50
Draper	2.35

College

Henderson	$115.00
Spring Church	12.50
Burlington	125.00
Liberty-Siler	26.00
Orange	80.00
Granville	84.00
Aalmance	6.00
English Street	40.00
West End	8.00
Vance	22.00
Tabernacle	14.25
Randolph	5.00
Spencer	10.00
Union Grove	10.00
Haw River Mis.	10.00
Yadkin College	5.00

Superannuates

Vance	$ 4.00

W. H. M. S.

Henderson	$101.90
High Point	105.30
Grace	50.00
Orange	23.10
Granville	3.00
Mebane	66.50
Forsyth	43.57
Enfield	36.00
Calvary	30.00
Winston	24.45
Gibsonville	30.00
Bess Chapel	19.50
Pinnacle and Mt. Zion	6.82
Welch Memorial	10.00
Thomasville, Com.	2.00
Fountain Place	10.00
West Forsyth	10.00
Randleman	7.53
Why Not	3.30
Asheville	1.60
Yadkin College	5.75

W. F. M. S.

Henderson	$ 16.88
High Point	79.00
Burlington	11.25
Grace	76.00
Granville	4.90
Asheboro	61.60
Mebane	2.55
Alamance	14.70
State Street	2.50
West End	11.25
Winston	1.90
North Davidson	3.75
Charlotte	21.45
Reidsville	15.00
Welch Memorial	2.60
Thomasville, Com.	9.00
Whitaker's	9.00
Why Not	3.65
Graham	6.80
Asheville	4.80

This report is made by charges and not by individual churches. It seems impracticable to make it otherwise. However, in case of Liberty and Siler City, according to an arrangement that these two churches have among themselves, it should be noted that the credits given to this charge go to the Siler church.

In the number of charges listed for budget credits up to this time, this report is highly gratifying. Out of a total of 92 charges, 49 have credits on the budgets. This is certainly an encouraging beginning, and if we can rely on this as an index to what is to follow, there is a good year ahead. Thirty-one charges report Christmas offerings, though only 14 are included in this report. We expect that others will yet report, and this number, we hope, will be considerably increased.

Henderson leads the list by a good margin, and Spencer, Union Grove, Haw River Mission, Fountain Place, and West Forsyth tie. High Point, Spring Church, Burlington, Liberty-Siler City, Grace and Orange are all beyond the one hundred mark, and Granville, Asheboro, Mebane and Alamance are close to it. We wonder which one will be the first to reach it, and how long Henderson will hold the lead, and which one of the tying charges will break the tie. We predict some interesting happenings in this list during the next three months, and we certainly feel very grateful for what seems to us a splendid beginning.

Let us urge again, brethren, that you push collections now. A failure to do this can not but result in hurt to our budget interests. And let us remember always that a praying church is a paying church. The Lord make grace abound toward us that we may respond to the financial needs of His kingdom.

Fraternally,

S. W. TAYLOR.

Jan. 8, 1927.

CHRISTIAN ENDEAVOR

Topic for January 15.—What Difference Does Reading the Bible Make? Ps. 1:1-6.

Topic for January 22.—What Difference Does It Make What We Do on Sunday? Matt. 2:23-28; 3:1-6.

SUNDAY SCHOOL

Lesson for January 15.—Jesus and Sinners. Mark 2:1-17.

Lesson for January 22.—Jesus and the Law. Mark 2:18; 3:6.

—Yale University's drive for $20,000,000 additional endowment has passed the goal, according to a report by the chairman of the fund, the total subscriptions amounting to $210,578 more than the sum asked, with pledges still coming in. This makes Yale, at least on paper, the richest university in the United States.

THE YOUNG PEOPLE'S CONVENTION

To every Methodist Protestant the year 1928 has a blessed meaning. Every year brings sublime privileges and golden opportunities for kingdom service, but this year brings a peculiar blessing to our people. Our thoughts go back through the years and we think of the adversities, the hardships, the persecutions of our forefathers. We think of their courage, their heroism, their faithfulness. As such thoughts as these flood our souls, our hearts fill with joy and in our musing there seems to be a great cloud of witnesses who hover about us. These witnesses bid us go forward in kingdom service with the same spirit, with the same courage, with the same faithfulness that characterized their service. In the midst of the group is Jesus, the great head of the church, and He too bids us go forward.

Of course we will raise the Centennial Gratitude Gift; we will bring more money than ever to the church; we will strive to grow daily in the grace and knowledge of our Lord and Saviour Jesus Christ; and the deepest desire, the great passion of our souls will be to win souls for Him. We are also looking forward with great earnestness and delight to the Young People's Convention and the General Conference to be held in Baltimore next May. May these two meetings receive such splendid co-operation from every member of our church that they will be a glorious success and prove to be a mountain top experience, where we shall get a broader vision of kingdom service, where we shall realize more keenly the world's needs, and where we shall receive power for our tasks.

But this article is to deal only with the Young People's Convention. This convention will be held in Baltimore, Md., St. John's Church, next May 10-16. Some of the most prominent speakers of America have been secured for this convention. The program is most worthwhile and vital and you can not afford to miss it. Let the slogan of every Methodist Protestant be: On to Baltimore in May.

We are conducting a pre-convention registration campaign. Have you registered? If not, now is your opportunity to do so. If you register and attend the convention, you will get free lodging and breakfast. If you register and do not attend, you will get a detailed report of the work done in the convention and more than that you will be aiding a great and most worthy cause. The registration fee is 50 cents. The registration agent for the North Carolina Conference is Rev. J. Elwood Carroll, High Point College, High Point, N. C. Let him have your registration at once! Thank you!

Rev. Lawrence Little, the general secretary of the Young People's Board, asked that North Carolina be responsible for 300 registrations. Let's get a thousand! We can easily do it. It will be of interest to note that about 200 people have already registered. Rev. F. L. Gibbs visited several of our churches the week following Christmas and met with great success. He did a splendid work and the board is sincerely grateful to him for his earnest efforts.

May every one have a very prosperous and happy year and you will be more so if you register for the Young People's Convention.

FRED W. PASCHALL, President of Board.

WOMAN'S MISSIONARY DEPARTMENT

MISS ESTHER ROSS, *Editor*
MISS MARY C. MCCULLOCH, *Assistant*

Address matter for immediate publication in this department to Miss Mary C. McCulloch, 1705 Asheboro Street, Greensboro, N. C.

NOTICE TO MISSIONARY RECORD AGENTS

The missionary year is rapidly passing by, and we have just three months in which to finish up all parts of the work before the next branch meeting. As your Missionary Record agent of the branches, I am requesting each auxiliary Record agent to do her very best to secure just as many new subscribers as she can from now until March 1st. Also collect from those whose subscriptions have expired and send in. Mrs. Amos, the editor of our splendid Missionary Record, is in need of funds, and is calling on me to present this matter to the auxiliaries, and I trust you will respond as quickly as you can. If I can assist you in any way in this work, let me know.

MRS. J. E. PRITCHARD, Record Agent.
351 N. Fayetteville St.,
Asheboro, N. C.

Notice to Executive Committee of the W. H. and F. M. S.

The Executive Committee will meet Thursday, January 19, at 10 o'clock, with Miss Velna McCulloch on Broad Avenue, Greensboro, N. C., instead of with Mrs. C. W. Bates, as previously announced.

GOOD FOR THE WASHINGTON STAR

Daily papers are now, and probably will be for some time to come, well supplied with gruesome details and guesses concerning the crimes of Hickman, the confessed murderer of two persons in California. The Washington Evening Star, using material on this subject sent out by the Associated Press, places a sensible note at the head of the dispatches. This is the statement:

"Certain details of the Hickman confession which today have been made public are omitted from the report as printed in The Star. This policy will be continued on the basis that with the criminal in the hands of justice, the obligations of a family newspaper are fully discharged when it prints the legitimate news and omits the revolting incidents to an unspeakable crime."

There are other dailies of the type represented by the Washington Star. Such papers should be bought and read. L. K. L.

—Representative Charles Manly Stedman, of Greensboro, N. C., the oldest member of Congress, will be 87 on January 29. He has been a member of the House since 1911. George H. Combs, Jr., of Kansas City, Mo., the youngest member of Congress, is only 28. He is serving his first term.

—The floods in this year of floods have shifted to England. Londoners have been much alarmed and inconvenienced by the rising and overflow of the Thames.

QUOTA FOR SUBSCRIPTIONS FOR METHODIST PROTESTANT HERALD

Charge	Goal	Rec'd Since Nov. 1
Alamance	56	1
Albemarle	15	2
Anderson	35	..
Asheboro	35	28
Asheville	20	..
Bess Chapel	25	..
Bessemer City	11	..
Bethesda	10	..
Burlington	75	20
Caroleen	15	..
Charlotte	20	8
Chase City	11	..
Chatham	22	1
Cleveland	60	1
Concord	30	1
Connelly Springs	10	..
Creswell	40	..
Davidson	54	9
Democrat	20	1
Denton	42	4
Draper	11	2
Enfield	19	3
Fairview	30	..
Fallston	95	4
Flat Rock	80	..
Friendship	25	16
Forsyth	48	1
Fountain Place	10	..
Gibsonville	28	4
Glen Raven	33	..
Graham	26	8
Granville	62	6
Greensboro, Calvary	16	3
Greensboro, Grace	30	1
Greensboro, St. Paul	16	..
Greensboro, West End	25	3
Greenville	47	3
Guilford	37	2
Halifax	50	4
Haw River	48	18
Henderson	40	3
High Point, Eng. Street	14	4
High Point, First	65	6
High Point, Lebanon	22	1
High Point, Welch Memorial	30	1
Jerusalem	10	..
Kannapolis	5	..
Kernersville	37	11
Lexington, State Street	10	16
Lexington, South	20	..
Lincolnton	20	1
Littleton	54	8
Mebane	23	5
Mecklenburg	30	5
Melton's Grove	5	..
Midland	60	4
Mt. Carmel	10	..
Mocksville	45	4
Moriah	8	..
Mt. Hermon	85	1
Mt. Pleasant	65	..
Orange	75	27
North Davidson	85	6
Pageland	30	..
Pleasant Grove	15	2
Pinacle	51	8
Porter	4	..
Randleman	43	6
Randolph	85	..
Reidsville	14	5
Richland	36	..
Roberta	26	.
Rockingham	7	2
Roseneath	6	..
Saxapahaw	58	4
Shelby	7	..
Siler City	25	1
South Winston	10	1
Spencer	12	2
Spring Church	33	2
Tabernacle	65	2
Thomasville, Com.	12	..
Thomasville, First	12	2
Union Grove	13	..
Vance	54	26
Weaverville	25	2
West Forsyth	60	5
West Thomasville	42	..
Whitakers	13	..
Why Not	58	..
Winston, First	35	4
Yarborough	17	..
Fairfield	8	..
Yadkinville College	8	..

The publisher regrets that he cannot give the number of subscribers by charges. We classify by postoffices with a view to mailing. Perhaps pastors aided by their congregations can ascertain how many current subscriptions there are. Those just expiring, of course, should not be counted. Those running six months yet should be counted as halves. To the current number and number of renewals add the new ones. We will gladly correct any errors pointed out to us.

State Street church, Lexington, goes beyond its goal this week, thanks to Brother Bethea and some lay brethren there.

HERALD SUBSCRIPTION RECEIPTS

Rev. G. R. Brown, $1.50; Rev. H. W. Bell, $1.50; Rev. E. G. Lowdermilk, $3.50; Rev. J. D. Cranford, $1.50; Rev. B. M. Williams, $8.25; Rev. W. F. Ashburn, $3.00; Rev. O. C. Loy, $3.00; Rev. W. C. Hall, $3.00; Rev. C. L. Spencer, $1.50; Rev. N. G. Bethea, $10.50; Rev. H. F. Fogleman, $3.00; Rev. W. H. Neese, $1.00; Rev. H. L. Powell, $1.50; Rev. H. F. Surratt, $6.00; Rev. L. W. Gerringer, $1.50; Rev. R. S. Troxler, $4.50; Miss Lizzie Hardin, $3.00; D. T. Gaster, $3.00; Rev. A. L. Hunter, $1.50; Rev. Geo. R. Brown, $3.00; Rev. J. B. Trogdon, $4.50; Rev. Geo. R. Curry, $3.00; Rev. J. T. Sisk, $6.00; Rev. J. R. Anderson, $1.50.

—President Coolidge is doing something this week that is very unusual for a President—he is leaving the United States. His trip—to Havana, Cuba, and back—will keep him away from Washington about a week. He is traveling from Washington to Key West, Fla., by train; from Key West to Havana on a battleship. He will arrive in Havana in time to attend the opening of the Sixth Pan-American Congress next Monday, January 16. He will make a speech before the Congress, remain in Havana two days, and then return to Washington over the same route. He is the first President ever to attend a Pan-American Congress.—Current Events.

—President Coolidge is not going to Cuba on a pleasure trip. He is going because he considers the Sixth Congress the most important Pan-American Congress that has ever been held. The chief purpose of these congresses is to increase good feeling between the 21 American republics.—Current Events.

—Leading statesmen of all nations are agreed that the outstanding world question is this: How can permanent peace be attained among nations?

MARRIED

Payne-Riddle

On the night of the 24th of December, Mr. Sherman D. Riddle and Miss Iola Payne were united in marriage by the writer, who is a former pastor of the bride. The ceremony was performed in the presence of only the necessary witnesses.

Mrs. Riddle is the accomplished daughter of Mr. and Mrs. William Payne, of near Saxapahaw. She is a loyal member of Salem M. P. Church. For some time she has held a position in Burlington.

Mr. Riddle is the son of Mr. and Mrs. Adolphus Riddle, of Burlington, and is a young man of sterling character.

Mr. and Mrs. Riddle will reside in Burlington. H. L. ISLEY.

Williams-Teague.

On Thursday afternoon, December 22nd, at the home of the bride, and in the presence of the family, Miss Mildred Ella Teague became the bride of Motte Andrew Williams. The ring ceremony of the Methodist Protestant Church was used by the writer, pastor of both bride and groom.

Mrs. Williams is the youngest daughter of Prof. E. E. Teague and wife, of this city. She is one of the outstanding young people of the First Church, Thomasville, and is president of the C. E. Society. For about two years Mrs. Williams has been employed as stenographer in the office of H. R. Kyser, prominent attorney of this city.

Mr. Williams is a native of Montgomery county, and has lived in this city for about two years. He is at present employed by the Maurice Mills Co., manufacturers of high-grade hosiery.

It was the pleasure of the writer to receive both of these young people into our church, and they carry with them the good wishes of both pastor and people.

J. L. TROLLINGER.

Harris-Ballard

At five o'clock on Friday afternoon, December 23rd, Miss Sally Ballard became the happy bride of Grant Harris, the ring ceremony of the church being used by the writer. This ceremony was performed at the parsonage of the First Church, of Thomasville, in the presence of only a few friends.

Mrs. Harris is the daughter of Mrs. Blanche Ballard, of this city, and a member of our church, having united since the writer became pastor. Mr. Harris is the son of Mr. Hammett Harris, one of the charter members of the First Methodist Protestant Church in Thomasville, of which church Grant is a member. They will make their home at the old Harris home place, on Warner and Wood street. J. L. TROLLINGER.

Gordon-Dorsett

A wedding, which came more or less as a surprise, was that wherein Raymond Gordon took Miss Corrie Dorsett, our Junior C. E. superintendent and teacher in the Beginners Department, as his bride. Of course we thought they would marry, but never did we think it would happen just when it did. Coming to the parsonage about 4:30 in the afternoon of December 24th, and in the presence of only a few friends we used the ring ceremony, and pronounced them husband and wife.

Mrs. Gordon is the daughter of Mr. and Mrs. Fletcher Dorsett, and a grand-daughter of the late Hammett Harris, of our church and city. She is loved and respected by all who know her.

Mr. Gordon is the son of Mr. and Mrs. Ivey Gordon, of Fullers, N. C., and for some time has been holding a position with the Thomasville Chair Co. of this city. They will make their home with the bride's parents on Julian Avenue.

J. L. TROLLINGER.

Butts-Fuller.

In the home of Mr. and Mrs. J. B. O'Briant, Rosemary, N. C., Dec. 31st, 1927, Mr. Edward F. Butts, of Littleton, N. C., and Miss Addie Pauline Fuller, of Rocky Mount, N. C., were united in marriage, Rev. J. B. O'Briant officiating. J. B. O'BRIANT.

THE M. P. C. G. G.

A case of "flu" has kept me in the bed for the last three days, and I am writing this sitting up in the bed. I am doing it that the matter of our share in the M. P. C. G. G. may be kept before our attention.

The time is almost upon us to put the actual campaign on in our local churches.

See report of special committee on page 48 of new conference journal; or see same report on page 5 of the Methodist Protestant Herald.

In that report the conference said: "We designate February as the time when our churches shall receive the gifts of our people for this purpose." The conference also said: "We recommend that each of our churches be requested to appoint centennial committees who shall co-operate with the pastor in presenting the matter to our people. That the pastors be expected to preach centennial and denominational sermons, and in every way prepare the minds and hearts of their members for this presentation."

Pastors and Delegates Please Note.

Pastors and delegates will please note this conference action and proceed to appoint the committees in local churches and to get their people in readiness for this appeal.

It is an appeal for a gratitude gift to God for His blessings and His leadings upon the Methodist Protestant Church for 100 years.

February the Month.

We are directed to put on this campaign in February, and we are hoping it will be finished in February.

All stations should finish it on the first Sunday in February.

And all larger circuits should plan to finish the campaign on that Sunday in February when your pastor visits your church.

Surely this is one cause to which every member will contribute.

The child, the youth, the middle-aged and the aged surely will all bring their gifts, be they small or large, and lay them upon the altars of our beloved church in gratitude to God.

Take Pledges?

Yes, take pledges, but take them with the understanding that they are to be paid by April 1, 1928. Mr. J. D. Ross, Asheboro, N. C., is campaign director for the North Carolina conference. So as soon as your church has subscribed its quota, get word to Mr. Ross, and we will keep the matter in the Herald in the order reports are received in his office.

Send all money for this fund to Mr. J. D. Ross, Asheboro, N. C.

Let's make a record job of this. We can do this during February, 1928, if we will. Come on, let's say, "We can do it during February, and we will." To do this every pastor, every Sunday School superintendent, every steward, every delegate, and every Methodist Protestant who loves the Lord, and who is loyal to his church will have to get busy.

The Methodist Protestant Church was organized in Saint John's Church, Baltimore, Maryland, in May, 1828, and will celebrate the centennial of its organization at its General Conference session to be held in Saint John's Church, Baltimore, in May, 1928.

OUR CENTENNIAL

At Saint John's Church in Baltimore
By old Atlantic's stormy shore,
'Twas eighteen-twenty-eight in May,
When a band of freemen knelt to pray
For guidance in a cause most dear,
For wisdom and a vision clear,
To Him who sacrificed and gave
A perfect life a world to save.

And while they thus our King adorn
Our dear old M. P. Church was born,
And we, with all our joys and cares
Are living answers to those prayers;
How thankful then we all should be
That by God's love we were made free;
Then shall we not this very day
Even as they just kneel and pray—

Dear Father, thru thy loving grace,
Our fathers' prayers gave us a place
Where we can serve and worship thee
In a land by sacrifice made free;
O keep us faithful since they've gone
As we thy will still carry on
'Til that grand time in glory when
By thy great love we meet again.

For all the blessings of these years,
Dear Lord, we thank thee thru our tears;
With gratitude our gifts we'll bring
And place them at thy feet, O King!
When once again we kneel and pray
In nineteen-twenty-eight in May
At Saint John's Church in Baltimore
By old Atlantic's peaceful shore.

F. E. STOTTLEMIRE.
Cambridge, Ohio.

Knowing Bro. Stottlemire at Cambridge, Ohio, and knowing his purpose in writing the above poem for our Sunday School literature, I have taken the liberty of quoting his splendid poem in this connection.

May God bless in this worthy undertaking while 28,000 Methodist Protestants in North Carolina co-operate in doing this one thing during February.

"They Presented Unto Him Gifts"

"Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom."

God bless and direct all of us.

Faithfully yours,

A. G. DIXON.

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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OUR CHILDREN'S HOME

Offerings by Churches and Individuals

Harris Chapel, Vance Circuit, $3.99; Union Grove, Orange Circuit, $2.25; Stalling, Mecklenburg, $1.00; Concord, Saxapahaw Charge, $2.30; Glen Raven, Glen Raven Charge, $3.00; Mt. Pleasant, Mt. Pleasant Circuit, $4.25; Oak Grove, Cleveland Circuit, $4.15.

Offerings by Sunday Schools

Welch Memorial, High Point, $10.30; Young Ladies' Bible Class, Welch Memorial, $5.00; Graham, $4.60; First Church, Winston-Salem, $7.50; Pleasant Grove Station, $5.20; Bethel, Mocksville Circuit, $1.10; St. Paul, Greensboro, $7.26; Brown Summit, Haw River Circuit, $1.14; Mt. Pleasant, Mt. Pleasant Circuit, $5.00; Mt. Pleasant, North Davidson, $6.18; Siler City, $4.83; Fairfield, Guilford Circuit, $1.25; Friendship, Mt. Hermon Circuit, $3.41; Creswell, Creswell Circuit, $5.00; State Street, Lexington, $5.21; Mt. Carmel, Forsyth Circuit, $3.00; Sapling Ridge, Alamance Charge, $4.96; First M. P. C. E. Society, High Point, $5.00; West Thomasville, West Thomasville Circuit, $2.69; Spring Hill, West Thomasville Circuit, $2.20.

"Santa" has continued his visit through this week with some very useful articles as follows:

Mrs. William C. Hammer, Asheboro, one crate of oranges.

R. R. King, Greensboro, two crates apples.

Mrs. J. G. Braxton, Center Church, Alamance Charge, peanuts and canned fruit.

Candy Kitchen, High Point, several pounds of candy.

Reidsville Home Missionary Society, eleven pair pillow cases.

The American Bakery has given us an unusual amount of bread and cake all through the holiday season.

We are made to realize more and more the great number of loyal friends who make it possible for this Home to go forward, and meet its obligations and have the necessities of life; for all this we are truly thankful.

We are glad to be able to report the quarantine lifted from our Home, and we are all free once more, with all the children fairly well, and continuing their school work.

E. F. ALLMAN, Superintendent.

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R. M. ANDREWS, *President*

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Greensboro, N. C.

—A telegram received last Saturday from Hon. Michael Schenck, of Hendersonville, reported that Mrs. S. V. Pickens died that morning and would be buried on Sunday. Her husband, Col. S. V. Pickens, died some years ago. We knew both and esteemed both highly.

—The Prohibition Amendment will be eight years old January 16. It is proposed to celebrate the anniversary in an enthusiastic way. We must not allow ourselves to depend too much on the prohibition law, expecting it to accomplish what no mere law can accomplish, and on the other hand we must not underrate the power and value of the law. The law is an engine that can do great things if properly manned and used. Let us thank God for the law and pray to him for courage and wisdom to use the law effectively.

—North Carolina to the front again! The policeman who arrested Hickman in Oregon was born in North Carilina. That is better than if Hickman had been born here.

—A gas explosion in an Illinois mine destroyed the lives of more than 20 miners. Mining is a hazardous occupation. The miners ought to have our regard. Think of the widows and orphans caused by this one accident.

—American production of cotton goods is running 23 per cent greater than last year.

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

Pres Elderdice Mees
Westminster MD

VOLUME XXXIV GREENSBORO, N. C., JANUARY 19, 1928 NUMBER 11

"Evolution Disproved"

Many people have become sick and tired of the evolution discussion. They have no great interest in the question as to how God produced the world. However it was, they feel that it was all right, and they are not curious to know the precise way, and have a feeling that they could not understand the way even if it were explained to them. It is one of the deep things of God which they are willing shall remain unknown throughout the present life. But the chief reason for a revulsion of feeling against the discussion is in the spirit and temper of those engaging in the discussion. So-called scientists show anything but a scientific spirit in their utterances on this subject. They show a temper which utterly disqualifies for the discovery or perception of the truth. And many of those who oppose the evolutionists do so in a similar spirit. Because of the unfairness of the "scientists" who are propagandists and not scientists and because of the spirit and temper shown by many who oppose the doctrine of evolution, many people have turned a deaf ear to the whole discussion. They do not want to read or hear about it further.

The editor confesses that he sympathizes thoroughly with those who have become disgusted with the discussion of evolution. The thought of descent from inferior beings is not so repulsive as the spirit shown by members of the human race in their controversy with each other. We heard of two old people in Michigan who quarreled with each other as to which was better prepared to die; the old man insisted that he was, the old woman that she was. This quarrel over evolution seems similarly out of place.

Yet it is a subject that will not down because some people become tired of it. It has moral implications if it has no bearing on any practical art of civilization. There is a vague notion that evolution displaces design and therefore tends to atheism. This is false, of course; but people must be guarded against the fallacy, and somebody must face the question and speak the truth.

We have received a new book, entitled "Evolution Disproved," which gives us a new interest in the controversy. Heretofore it has been thought sufficient to say the burden of proof is on the evolutionist. Until he proves his hypothesis, the hypothesis can be ignored. Logically that is correct, but psychologically it fails. An unproved hypothesis may do much of the work of a proved one because many will accept it as proved and proceed to draw the consequences. The vast harm done by the corollaries of evolution demands that something be done to overthrow the hypothesis. The author of this new book, Rev. W. A. Williams, D.D., former president of Franklin College, Ohio, has thought it incumbent on the friends of truth to show the falsity of evolution as applied to man, and in this book he has produced a series of arguments the force of which it will be hard to evade. We heartily recommend this new book to all interested in the question. It is a live book from beginning to end. Send one dollar to the author, 1202 Atlantic Ave., Camden, N. J., and he will mail you a copy, or two copies if you will agree to become agent for the sale of the book. It is a book of 125 pages with not a dull page in it.

The Sabbath Was Made for Man

Yes, it was! Made for man's use, not his abuse. It is not an extra day given to man to be used as he pleases, but an extra day to serve a purpose in the Creator's mind that the other six days can not serve so well. We may say the Sabbath was given to man to serve a higher purpose than the six days of toil can serve. The six days of labor contribute to man's material support and are sufficient for that. But God saw in man a need greater and higher than his need of food and raiment. This greater and higher need of man's nature demands for itself a special day and God gave it in instituting the Sabbath. The purpose of God in instituting the Sabbath determines the proper use of the day. No man can prostitute the Sabbath to selfish personal uses and justify himself by quoting Jesus' statement that the Sabbath was made for man. God's special purpose in making the day must be recognized in accepting and using the day. The Sabbath was a great gift of God to man, we realize when we come to appreciate the spiritual purpose of the gift. If we regard the Sabbath as simply so much time thrown in for the kinds of labor we are accustomed to perform on the other days of the week, it does not appear to be a very great gift.

The divine purpose of the day it is that sanctifies the day and makes it holy. If we forget God and His thought and purpose for us, we cannot remember the Sabbath day to keep it holy. The Sabbath is a sanctuary, it is a spiritual refuge, it is a realm of growth for the soul. If the Sabbath is not promoting the moral life, it is not being properly kept. It must be not only a day of physical rest but a day of spiritual exercise and growth. If we will walk true to God's purpose in giving us the day, we will find ourselves developing keener spiritual insight and more active sympathies for those who need our help.

Let us beware of desecrating this holy day by using it as we use the other days of the week—merely to minister to our bodily needs. Instead of desecrating the Sabbath, let us rather consecrate part of every day to the same noble uses that God had in mind when He gave us the Sabbath.

—Instead of the usual sermon last Sunday night Calvary Church had a service of song. This was conducted by Pastor Bates who gave some account of the songs used, all of which were written by Charles Wesley. Some were sung by the choir only or members of the choir; in the case of others the congregation was asked to join in the singing. The service called together more people than does the usual service.

ROBBERS OF OUR COUNTRY'S GREATEST ASSET!

By Georgia Robertson

Have you heard the story of the man who had been a helpless invalid for twenty long years, his food even having to be placed in his mouth for him. In mild weather friends wheeled his bed out under the trees before going to work, and there he would lie all day. He was horrified one day to see a snake coiled on the topmost branch directly above him. Slowly it uncoiled and dropped to the next lower branch, then to the next lower, until it hung by the tip of its tail right over him. In an instant had dropped where he *had been* lying! But he was running down the road! He had received such a powerful *incentive* to act that new strength went surging through those flabby, paralyzed muscles and he sprang in terror and fled to safety.

"Nothing is ever accomplished without an adequate incentive." We may not be conscious of the incentive without careful search; nevertheless it is the motive power which prompts, or stays, our every act.

Recall what you did yesterday. The incentive may have been provision for the necessities, comforts, or luxuries of life; love of friends or humanity; sense of duty; or force of habit which "binds us with cords of steel for woe or weal"; love of power or position; fear; hatred; vanity; jealousy; anger; selfishness. Deeper down there was a more powerful incentive that had laid the foundation of your character, developing these better traits and curbing the baser ones. That power is belief in God and in a hereafter.

This same powerful incentive sustained our country through many dark days when nothing else could have sufficed, and enabled the founders of our nation and their successors to carry on. That incentive, a firm belief in God and in a hereafter, is the greatest asset of our nation.

Can your imagination paint, or even your mind grasp, what the result if successful would be of that regularly chartered organization in New York whose purpose is said to be to "put over" atheism in the United States, and to undermine the churches? This society is the "American Association for the Advancement of Atheism," or "The 4 A's," as they call themselves. It was only chartered in November, 1925. An earlier effort to secure a charter had been unsuccessful: but power and influence, according to reports (*World's Work*, May, 1927, page 18), were brought to bear on the judges until at last they yielded and granted the charter, unnoticed by the public. Already it is said to have branches organized in 20 of our colleges and universities all the way from the Atlantic to the Pacific and from Canada to the Gulf! They are also working in the high schools and in the Canal Zone, in Alaska, and on the United States steamships (the U. S. S. Whitney, a destroyer tender) in the Navy. (*World's Work*, May, 1927, page 19). Those at the head of the organization are surprised at their success and say it is going to be much easier than they supposed.

No church is tolerated by them, whether Protestant, Catholic, Jewish or Christian Science.

They are constantly agitating through their literature the following: to do away with chaplains in the Army and Navy, in Congress, and in state legislatures; to prevent the Bible being read in the public schools, also its use in administering an oath; to do away with the Christian Sabbath, and Christian morality, and to put natural morality, as they call it, in its place with "equal rights and impartial liberty"; and take "In God we trust" off our coins.

They publish their own large, flourishing weekly paper, *The Truth Seeker*. They work quietly. They find a person who does not believe in God and who is willing to work against the churches, and give him special training to help carry on the work of organizing societies, and influencing others to become atheists; or get him to distribute their literature of which they have an enormous variety, for both young and old, with illustrations ridiculing God and sacred things.

There have been a very few outstanding persons in the history of our country who claimed disbelief in God and in immortality; but never before has there been as much interest manifested in the spread of atheism. They claim in this country they have no connection with politics but accept persons of every political belief in order not to hamper the spread of atheism. There are and have been for some time, we are told, regular Bolshevist Sunday Schools teaching Bolshevism to our little children.

Many of the young people of today present a fertile field for this kind of propaganda. The lack of parental supervision; freedom to do as they please; their jazz; their motor cars; their cigarettes; their contempt for modesty and conventionality; their restlessness and desire for self-expression, and to shock their elders; and for some new sensation, some new thrill, certainly make them susceptible to the teaching of this organization. In the Junior Atheist Leagues they have debates on various subjects, such as marriage, which some already scoff at and would abolish. The boys and girls discuss marriage relations freely with each other.

They are encouraged in selecting such names for their societies as "God's Black Sheep," "The Damned Souls," "The Circle of the Godless," "The Legion of the Damned," "His Satanic Majesty."

These Junior Leagues are for those from 7 to 17. They have picnics, outings and entertainments. Those over 12 receive instruction in oratory from their orator.

There is also an Anti-Bible Society organized in New York City. Its object is to discredit the Bible. They plan this year to spend $83,000.00 in tracts and literature that is anti-Biblical.

In less than ten years from now the boys and girls in our high schools and colleges will, to a very great extent, influence the policies and make the laws governing our country. What will the trend of those policies and laws be if those making them have no belief in God and a hereafter, and declare that "this life holds all there is, so get all you can out of it."

Would you like to live in such a country? Would you feel that life and property were safe? Would you like to bring up your children in such an atmosphere? Would you feel public officials who had no belief in God or in a hereafter would be true to their trust if pressure were brought to bear on them? Would you feel that justice and fair dealing would prevail in our courts?

We are told that the people have a right to protest against the formation or continuation of charters for atheistic, bolshevistic, or radical organizations which will undermine the government.

The list of the colleges and universities in which the "4 A's" are said to have regular organized societies for the advancement of atheism contain names of those that were founded by various church denominations, and also names of many state universities for which the funds for building and

maintaining were, and are, raised by public taxation. What right have state legislatures to allow atheism to be propagated in institutions of learning supported by public taxation?

We are also told that the atheists have quietly "planted" atheistic teachers and professors in our public schools and higher institutions of learning. It is also said that student atheistic clubs sometimes meet in the homes of the professors.

Miss Christine Walker is represented in the *Herald Tribune* of September 18 to have said, "We shall make a poll of the schools and institutions in the country to determine how many atheists and agnostics there already are, and then send literature to them, showing what religion really is. Of course, we work secretly in many cases, because if we didn't we'd be stopped off short."

How much thought and attention are people of great wealth giving to finding out just what the trend of teaching is in those colleges and universities to which they are contributing such magnificent gifts? Might they not discover that they are "financing their own ruin" in many cases, if instructors in those very institutions are teaching atheistic and bolshevistic principles. Would it not be worth while for those who help support these institutions of learning either directly by their gifts or indirectly by state taxation to investigate the matter and find out. Should not the trustees of institutions of learning be informed in no uncertain tone that atheistic and bolshevistic teachings among the students would not be tolerated, and also should not a movement be started for weeding out the teachers and professors who have a baneful effect on the youth in these institutions. Will you call this to the attention of the church organizations and clubs to which you belong?

It is quite enlightening to see a chart showing the interlocking directorates of many nationally known organizations with those of pronounced destructive socialistic organizations! This interlocking should be rectified by those organizations themselves if they hope to retain the confidence and financial support of Christian and patriotic persons.

Belief in God and in a hereafter was, and is, the very foundation stone of our government.

Will you sit idly by and do nothing, or will you tell others who may not know of these conditions and try to arouse them? Let every one of us do our part to stop this fight against our God and our country.

CALL TO WORLD DAY OF PRAYER
February 24, 1928

There is something very inspiring in the thought that on February 24, 1928, we may have fellowship with those of virtually every country under the sun, who love Christ and whose dominating purpose is to establish His Kingdom throughout all the earth. For many years the women and girls of the United States and Canada have had this annual fellowship of prayer, but a year ago for the first time was the circle widened to include the whole world, and the invitation sent to other lands was accepted with keen joy.

In 1927 the day was observed in rural, town, and city communities of every state in our country. Women and girls of many races joined in these union meetings. Some communities held special meetings for children to pray for the children of the world.

From Kobe, Japan, where one of the many meetings in Japan was held, came the word, "Praying for the needs of the whole world brought a new vision of the privilege and power of prayer to our women." From far off Tenghsien, China, they wrote: "I imagine we were the first to start the Day of Prayer. Japan and Korea got the sun before us, but we began long before the sun. When I entered the church at 5:00 a. m. the pastor was already there upon his knees on the brick floor in a cold church. About 100 attended this service." Pastor Ding-Li-Mei, China's great man of prayer, led one of the many meetings held in that country. Fine publicity was given to the day by the Chinese press.

Many groups met under the hot tropical sun of Africa—not only in coast towns but in interior villages where little or nothing has been known of the outside world.

The women of Syria, India, Burma, South America, Mexico, Europe, and many other lands joined the hosts of those who fellowshipped around one common mercy seat, praying that the Kingdom of God might come in fullness.

If you have not yet secured your supplies, lose no time in doing so. Program, $1.75 per 100; "Call to Prayer," free; retreat, 10 cents; seal, $1.75 per 1,000, 25 cents per 100. All should be ordered from your denominational mission board headquarters.

"Hurryitis"

In some verses written by Mr. Grenville Kleiser which we print elsewhere we have an impressive warning against the disease known as "hurryitis." But it is a disease that rarely yields to warning and reason. It is a sort of distemper that seems to have to run its course and it usually leads to disaster if not death before its course is run. But if it is an incurable disease, there is the greater reason for warning men against contracting it. It is a preventable disease, fortunately. But in order to ward it off, we must be on our guard and avoid the course that leads to the disease.

This disease fully developed is a great fever, burning out the life. The man afflicted with it cannot rest. He may try to take a vacation and relax his nerves and his brain, but the habit is too strong; the over-excited nerves drive back to work and on to death. The victim all too late realizes his danger. He sees the falls before him and is horrified, but he can find no deliverance from the destruction just ahead.

How do men get into this dreadful state of unrest? They do it in pursuit of something they deem of great value. Often it is in a race for wealth. They have an exaggerated conception of the value of riches. They do not see the truth Jesus declared, that a man's life consisteth not in the abundance of things he possesseth. Other goals that stimulate men to mad pursuit are fame and position. Every mad chaser after unworthy ends has the disease. O if men would only stop and think before they dash away in pursuit! Reason, the great guide, is ignored and men yield to passion which leads on to disaster and death.

—President Coolidge in his speech in Havana, Cuba, last Monday stressed two points especially: First, that the American republics are free and should be careful to preserve their freedom, their democracy; second, that they are dwelling in peace and should maintain their peaceful relations. Evidently the President does not regard our part in Nicaragua troubles as a violation of peace. There are two opinions about that, however. We are reminded of what an old writer said regarding the Roman conquest of some parts of England: "They lay a country desolate and call it making peace."

OPTIMISM | FROM THE FIELD | EVANGELISM

Our report of the work beyond the Blue Ridge was only partial, as our visit there had not been completed when the report was sent in.

On Monday night, January 2, we were with the Asheville church in their first quarterly conference. A goodly number were present, and the business of the conference was promptly and harmoniously transacted. The trustees were instructed to either repair the old furnace or install a new one. Pastor Paschall was present, and outlined in his report a splendid program for the year's work, all of which the conference heartily adopted. He has already won his way to the hearts of the people, and will, no doubt, have their earnest support when he returns in the spring to take up the work. His zeal and optimism for the work is running high. Rev. J. S. Williams, the Good Samaritan of Asheville, and one of the best known citizens of the city, is deeply interested in the church, and is doing all possible to keep the work going until Bro. Paschall can come to the field. A Pulpit Committee is making arrangements for services twice each Sunday. Perhaps the one thing that is being stressed most in the church at this time is evangelism. This is a hopeful sign. We expect a year of earnest endeavor and gratifying results at Asheville.

On Tuesday we returned to Weaverville and met with this charge in their first quarterly conference at Mt. Zion Church. Despite the cold weather, the conference was well attended, and full of interest, both from the standpoint of spirit and of business. Monthly offerings are to be made by all of the churches to the Children's Home, and the assessment for college is to be promptly paid. The budget was apportioned to the different churches, and a committee on finance created. The conference agreed, also, to make an earnest effort to pay the pastor at least three-fourths of his salary each month. The spiritual needs of the church were emphasized, and this, along with all of the conference programs, will have the earnest attention of this charge.

On Wednesday night a meeting was held at the parsonage in Weaverville to discuss consolidating Weaverville church and Clark's Chapel. Each church was well represented, and after an earnest and prayerful consideration of the matter the committee decided to recommend the merging of the two churches. Each congregation will vote on the matter, and if it is approved, a new building will be erected midway between the two churches. In that case Clark's Chapel will be retained as a funeral chapel and burying ground. This seems to us a necessary and a hopeful movement; we feel deep concern for the outcome. Pastor Cranford and his family are popular with the people, and if this merger carries, we believe that it will mark the beginning of a new era for our church beyond the ridge.

Bethel Home

It was our privilege, while on this trip, to visit Bethel Home. Bro. Casto is doing a splendid and commendable humanitarian work here, and doing it in the name and the spirit of Jesus. We most earnestly commend this institution to the hearty support of our people.

Alamance

On Saturday and Sunday, January 6-7, we had a very delightful visit with Bro. Burgess and the people of his charge. At 11 a. m. Saturday we preached at Center Church, and after dinner, which was served on the church grounds, the first quarterly conference convened. Bro. Whitehead—I am sorry that I do not have his initials—was elected secretary for the thirty-fourth consecutive year—a very worthy tribute to his worthiness and efficiency. This was decidedly one of the best quarterly conferences that we have ever attended. Each of the four churches was represented, and some of them largely so. The business that was transacted, and the spirit in which it was done, bespeaks a year of gratifying progress for this charge. The budget was apportioned to each church, and readily accepted. The per capita assessment for all purposes was found to be but $5.00. Plans were made to distribute this to the membership of the different churches. We are highly hopeful that every dollar will be raised. The expense of the delegate to the annual conference was ordered paid. On Sunday morning we attended Sunday School at Center and preached again at 11 a. m. At the close of this service the people were given an opportunity to contribute to the college assessment, and in a few minutes it was overpaid.

In the afternoon we were at Bethel for preaching service at 3 o'clock. Here the balance on the college assessment was raised, and also amount for representatives' expenses to general conference. Bro. Herbert Foust, the efficient steward at this church, announced that most of their A. C. B. was in sight. The charge is considerably behind on pastor's salary, but the brethren assured us that they would not let their pastor get much thinner. We suggested a motto for this charge—FIRST. They head the counties of the state; they are first in the list of conference charges; and we are confident that they can be first in all conference programs. Our eye is on Alamance. Pastor Burgess is popular with his people, and we expect this to be a banner year for this charge.

Fountain Place

It was our good pleasure to be with this church Sunday night, and to renew the pleasant fellowships of recent years. The congregation was gratifying in numbers and pleasing in interest. This is a faithful and heroic band, and Pastor Loy has their earnest support in his wise and zealous leadership. They had a very encouraging growth last year, and we are hopeful of another year of steady progress. Burlington is regarded by outsiders as one of the best of the small cities of the state. It is a growing community, and our church must keep pace with the progress. It should be easy for us to expand here. Over a hundred Methodist Protestants are living in Burlington, and holding their membership elsewhere. Every year increases this number. Surely we can have two strong churches in a community like this, full of our people, and surrounded by Methodist Protestant territory. But we must help Fountain Place. The people there have incurred heavy financial obligations in their efforts to go forward, and the conference must help them wtih this obligation for a few years. This church is destined to become a leader in our conference.

Herald

All of the charges now have the allotment for subscription increase to HERALD, and we trust that earnest attention is

being given to this matter. A reading church will be an interested and a responsive church. Circulating the HERALD is big business. Push it, brethren. And report to the editor as your allotment is raised. It will be interesting to have the list published. Urge our people to take the *Methodist Protestant* also. This is a great paper, and our conference should give it larger support.

Gratitude Gift

This matter is soon to be before us. The committee is maturing plans for raising the amount allotted to our conference—$12,000. Every one, of course, will want a share in this, not as an obligation, but rather as a privilege. When the committee is ready with the plans for raising this allotment, let's let them know that 28,000 Methodist Protestants are ready with heart, hand, and pocketbook.

Conference Maps

Several subscribers have not yet gotten the conference map. Let us attend to this, brethren. Unless these maps can be delivered to the subscribers, the balance due the printers will have to be paid out of the budget. But we subscribed for them, and of course we expect to take the number that we ordered. We are asking Bro. J. L. Trollinger to continue to handle the map. Please address him at Thomasville, N. C.

Report Blanks

These will be in the hands of the pastors by the 25th of this month. They should be returned not later than the 5th of February. The brethren will help us by being prompt.

Music Committee

This committee will find an important recommendation on page 56 of the *Journal*, paragraph 5. We shall no doubt hear from them very soon. Music is an important factor in worship, and all help given in this direction will serve a most necessary and worthy purpose. We trust that this committee may be able to render valuable service.

A. C. B.

Please, brethren, press this during these three months, January, February and March. To get this out of our way will mean much for the remaining months in budget receipts. Every dollar paid now will mean more money at the end of the year. And this is the secret of doing it: Plans *made*, and plans *worked*.

Appreciation

The comments of "Reader" on goals for the year, announced recently through the HERALD, were cheering. We hope that his attitude may be shared by a great host of our people; and we believe it is. It is just this kind of endorsement that will make these goals possible. Thank you, "Reader."

Assignment

On January 13, Rev. J. B. O'Briant was assigned as pastor of Chase City charge. This was done by his endorsement and that of the people. We believe that this is a happy arrangement and that it will be fully justified by the results of the year's work.

Key Words—Optimism, Evangelism

Let no one be faint-hearted. We are well able to go up and take our spiritual and ecclesiastical heritage. And let us not forget that the heart and life of the church is *evangelism*. Pray earnestly and constantly that God will fill the church with that spirit.

Appointments

Jan. 18.—Pittsburgh, to attend meeting of Gratitude Gift Committee.

Jan. 22.—Glen Raven and Fairview.

Jan. 28-30.—With Yarborough charge. We hope to visit the churches on Anderson charge during this week also. Definite announcement will be made later.

S. W. TAYLOR.

THE CENTENNIAL GRATITUDE GIFT

Because the committee has asked me to do it, because I like to do such work, and because it is a glorious undertaking into which we are pushing, I am again writing to call your attention to the fact that February is almost here. And that we ourselves, in annual conference assembled, said that we would appoint our committees, inform our people, and get ourselves all set to receive the Gratitude Gifts of our people during February.

Why a Gratitude Gift?

Well, just because we are 100 years old. That wouldn't be much, if that was all, but it is something to have lived a hundred years. That within itself would not merit any great gift. It would simply call for a remembrance. But through one hundred years God has permitted us to live and prosper as a church, in service for Him. From a small beginning, with just a few people scattered over several states, He has led us on until we have conferences in twenty-six states, and number nearly 200,000 people. He has wonderfully led us and blessed us. For this we are grateful. And for this our 28,000 members in the North Carolina Conference are asked to say "Thank you" to God with their gifts during February. We believe our "Thank you" will be a worthy one. Let us plan to reach every member. Every member, from the children to the grandparents, should be given the opportunity to give. Let no one be overlooked.

Memorial Gifts

Some of us have loved ones who gave their lives to the Methodist Protestant Church in its earlier days. It will be a fine thing to honor them by making our gifts in their memory. At any rate, when we make our gifts to this worthy cause we will be doing honor to the memory of our fathers and mothers, who builded better than they knew.

By April First

We are asking that all money for the Centennial Gratitude Gift be paid on or before April 1. It is to be a quick, rapid-fire campaign, and is to be completed during February, if possible—and it is possible—with the understanding that all money is to be sent to Mr. J. D. Ross, Asheboro, N. C., by the first of April.

As soon as your charge has pledged its quota, please notify Mr. Ross, and we will report that fact through the HERALD. Then as soon as your charge has paid its quota, notify him, and we will give credit in the HERALD.

Here's wishing everybody a real, genuine happy time in making this Gratitude Gift. Surely there is no burden in this. It is just a joy to give because we are *thankful*. Yours in His blessed service,

A. G. DIXON.

Denominational Enterprises

FOREIGN MISSIONS

THE DETROIT STUDENT VOLUNTEER CONVENTION—*(Concluded)*

The Worth and Value of Missionary Effort

Much is being said these days that the money spent and the effort put forth in the great missionary enterprise do not pay. Some are loudly acclaiming that missionaries are despised and are no longer wanted on the foreign fields, especially in China. This is not what the missionaries and those from those lands, save the anti-Christians, are saying.

But recently I heard Mrs. C. G. Soderbom make the statement that one of the last things that the Chinese said to her and Rev. Soderbom on their last trip to Kalgan before leaving on their furlough was that they should be sure and tell the people of America how much they appreciated what had been done for them and their country, and that we should send them just as many missionaries as we could. And then to Rev. and Mrs. Soderbom they said, "And you come back to us just as soon as you can, for we need you."

Now in the Detroit convention not a single foreign voice was raised against the missionary and the great missionary enterprise. Instead, each and every foreign speaker had the finest word for the missionary enterprise and considered its worth and value to their nations inestimable and could by no means be dispensed with. And each one, in turn, repeatedly stated that the time had not yet come when the foreigners could get along without the missionary.

Dr. Robert E. Speer said, "I cannot give a single instance of any of the mission churches where such a sentiment has been expressed. On the other hand, from every land still comes the Macedonian call. Not all the unoccupied fields are in Asia and Europe. There are still vast unoccupied fields of Jesus Christ. Great areas are waiting for you and me today in Jesus Christ."

So the missionary with his invaluable gospel and work is still not only wanted but is needed—needed because of the worth and value of his work in the past and its import for the growth and development of the foreign Christian church of the future.

The Need of Inter-Racial Betterment

No such convention could be held without having to deal with the race question, looking toward inter-racial betterment. This was not only brought out in the different addresses but were acted out in the attitudes of one naionality toward another in this convention. The Red, the Yellow, the Black, the White sat together, thought together, conversed together, ate together, worshipped together.

Over and over again was sung that beautiful missionary hymn,

"In Christ there is no East nor West,
In Him no South nor North;
But one great fellowship of love
Throughout the whole wide earth.

"In Him shall true hearts everywhere
Their high communion find;
His service is the golden cord
Close binding all mankind."

One of the most striking and impressive numbers of the entire program was the pageant entitled, "The Color Line." It can be secured from the Missionary Education Movement, 150 Fifth Ave., New York City. It makes a splendid missionary entertainment.

Interdenominationalism and the Indigenous Church

The foreigner never has and, I suppose, never will understand denominationalism. They are not caring for it. And this was very definitely shown at this convention. But they are wanting an indigenous church—a church that they can think of as their own, with native customs and forms of worship, suitable to them and their tastes, as we have in America. They want it to be Christian but are not concerned about it being Methodist, Presbyterian, Baptist, Congregational, etc., etc. And this is what all denominations must face in the building of the church in the foreign lands for the future. And this certainly will not be difficult for any to accept if we have the Father's vision and conception of the world's salvation. It may not be denominational, as such, but it must be Christian. And yet I believe that all are agreed that this indigenous church is not one that can be instituted overnight but will take time, patience and much prayer, coupled with the Spirit of the Christ to come to completion.

S. W. Rosenberger, *Executive Secretary.*

STOP ABNORMAL HASTE AND STRAIN

Learn to relax, to let go, to do things quietly and confidently. Cultivate cool-headedness, prudence, deliberateness, and self-control. Stop abnormal haste and strain. Take the tension off your body by dropping it from your mind. View things in right perspective. Put a proper estimate upon your work and interests, but do not overestimate their value and importance. Do everything with an inner sense of peace and poise. If you have a fault in your character or method of working, which is retarding your best progress or holding you back from success, resolve at once to examine such fault, to face it fearlessly, and to take special means to eradicate it. Growth in character depends upon intelligent elimination and correction.—*From Inspiration and Ideals by Grenville Kleiser (Funk and Wagnalls Co., New York).*

LET YOUR GOOD HABITS SERVE YOU

Work with enthusiasm. Cultivate laughter and good cheer. Be tolerant of other people's opinions. Constantly apply the Golden Rule. Have a daily play-time. Breathe deeply. Be systematic and orderly in the details of your work. Avoid the desire to set other people right and to reform the entire world. Aim to influence other lives for good by the force of your example. Have a definite daily program. Avoid waste movements, such as foot and finger tapping, rocking, and nervous clearing of the throat. Keep your mind constantly filled with wholesome, uplifting, healthful thoughts. Be ready to adapt yourself to the unexpected and uncongenial. Form good habits and let them work for you automatically.—From *Inspiration and Ideals,* by Grenville Kleiser (Funk and Wagnalls Co., New York).

I have always been a quarter of an hour before my time, and it has made a man of me.—*Nelson.*

OUR STORY PAGE

THE DELAYED TRAIN

"How long do we stop here, conductor?"

"About an hour, I'm afraid, sir; the freight ahead is pretty badly wrecked, and it will take some time to clear the tracks."

The passengers grumbled and swore, as passengers mostly do, but John Pendleton thought it was fun to stay out in the deep woods for an hour. John, being a city boy, thought the woods a fine place.

"Please let me go out, father," said John. "I want to play wild Indian awhile."

"Don't get out of the sound of my warwhoop, then," said his father; "mind, now, keep close to the car."

It was more fun because it was getting dark rapidly, and it was easier to pretend that Indians were hidden behind the trees and panthers and wolves lurked in the shadows. But in a few minutes John was back at the car window.

"Father," he said, "I can see a little cabin through the trees; they have just lighted the lamp in it; may I run over to it? I want to see who lives there."

His father consulted his watch. "I can give you thirty minutes," he said; "here, take my watch along and don't be a minute later than half an hour in getting back."

John dropped the watch in his pocket and sped away through the trees. When he reached the door of the log cabin, he stopped for a minute. What excuse had he for knocking at the door?

"I'm thirsty," said the breathless runner to himself. "I'll ask for a drink of water." He rapped loudly.

"Come in," said a voice in tones of surprise, and he opened the door. There was only one person in the cabin, a black boy about John's size, and he was laid up in bed.

It did not take our young traveler long to get a drink, nor to find out that the boy's name was "Jake," that his father was a wood chopper and that he himself had his leg broken by a falling tree some weeks before.

"Daddy generally gits home by this time," said Jake, "but I reckon he's gone to de sto' to get some victuals. Mammy she cooks for de Herrisons, 'bout mile from here, and she don't git home till arter supper."

"You must be lonely," said John.

"I don't mind it so much in daytime," said Jake, "but that one hour arter it gits dark is wus' an all de rest."

John felt his heart swell with pity for the poor, bedridden boy. What could he do for him? He had only a few minutes to spend. He had no money in his pockets, but he took out a handsome knife and silk pocket handkerchief.

"Here, Jake," he said, "keep these to remember me by."

As he passed them over the bed the shadow from the little lamp Jake had lighted threw a great picture on the wall.

"Oh, look here!" cried John, "do you know how to make a wolf's head? Put your two hands together, so, thumbs up; now curl the three first fingers of your left hand a little, and stretch your fourth finger wide; now move it up and down—see?"

The lame boy burst into a merry laugh as the shadow of a wolf's head with moving jaws fell upon the white wall.

"Here's another," said John, eagerly, "but it is harder to do. Put your right hand over the left, leaving the first and fourth fingers bent this way for a snout, two fingers off the left hand for lower paw, thumb and other fingers for the legs—there!"

Another peal of laughter greeted the shadow of a pig sitting upright.

"Now I must run," said John. "I wish I had some money to give you."

Jake's father came in just then and looked ready to cry with pleasure; and as John bounded away he left the lame boy eagerly showing him his new amusement.

"I envy you the chance, my boy," said John's father, as the train moved on, "of lightening that poor creature's weary load."

"Father," said John, softly, "maybe that is just what God stopped the train for."

"It would be just like Him," answered his father in the same tone.—*Selected.*

DRINKING AT HOME AND ABROAD

The Saturday Evening Post remarks that while bootlegging in this country is bad enough, it makes a small showing when contrasted with the drink bill of Great Britain. This drink bill last year was in round figures three hundred million pounds, or one billion, five hundred thousand dollars. Great Britain, of course, does not have half the population of the United States. The economist is quoted as saying in regard to the maintenance of brewery prosperity during 1926, despite strikes and unemployment, "It seems as though many households which were forced to economize in 1926 preferred to maintain their spending on drink and to reduce expenditures in other directions."

The Saturday Evening Post calls attention to the fact that in 1926 we are supposed to have purchased goods under installment buying to the extent of some six billion dollars, on which our population owed three billion dollars at the end of the year. In Great Britain with a population less than half ours, there had been spent nearly half that much for drink. The many millions of Americans, who feel the sincerest and deepest friendship for Great Britain, which is in a very vital sense our mother country, cannot help but feel pain at the contemplation of such drink expenditure in a country which is facing so many difficulties. At least we are confirmed in our determination not to pay tribute at such an enormous cost to a licensed drink trade.

WITH GOD

To talk with God no breath is lost;
Talk on!
To walk with God no strength is lost;
Walk on!
To toil with God no time is lost;
Toil on!
Little is much, if God is in it;
Man's busiest day not worth God's minute.
Much is little everywhere,
If God the business does not share.
So work with God—then nothing's lost;
Who works with Him does best and most.

—*Old English Verse.*

—No man was ever truly great without divine inspiration. —*Socrates.*

FROM PASTORS *and* PEOPLE

Macedonia, Fallston Charge.—Our pastor, Rev. J. M. Morgan, brought another one of his good sermons Sunday; he always brings a good one but this one was a little extra. Our Sunday School is improving, if it is cold weather. The attendance is better and the interest seems to grow. One eause I think is our study is in the New Testament and also our superintendent, Bro. Huss, is so faithful. He lives about four miles from the church, but he comes every Sunday.

Another thing, we have our church painted now at a cost of $150 and almost paid for.

Pray for us that we may have a prosperous year in the Lord's service.

MRS. EMMA HOYLE, Reporter.

Concord, Saxapahaw.—The children gave a good program Christmas Eve. Quarterly meeting was held at Orange Chapel with a majority of our church officials present. Bro. Loy filled his appointment Sunday, bringing a wonderful message to a good audience. Some of our people are afflicted now. Miss Julia Pickard hasn't been able to attend in some time. Miss Josie Ferguson, Mr. C. W. Johnson, Mrs. Rosa Lewis, Mrs. Roxie Roberson; and Mrs. M. W. Curl swallowed iodine last Friday night for cough syrup, which was a very painful mistake. Mrs. T. H. Moore still has to take treatment at Wesley Long Hospital.

Mr. Lewis Madden has moved his family from this community. We are sorry to have them go; they are members of our church.

Death entered the home of Mrs. W. M. Lewis and claimed her oldest son. Let us not forget our suffering and bereaved members, but ever remember them at the throne of grace. REPORTER.

Anderson Charge, Liberty Hill Church.—The people of Liberty Hill Church are very much pleased with their new preacher, Rev. Gurney Ferree. There have been many statements made like this, "We have a preacher now that can't be beat."

Sunday morning and evening, January 8, good congregations enjoyed the sermons very much.

Bro. Ferree came down on this charge Thursday evening, January 5. He visited in 16 homes before Sunday and had prayer in most all the homes.

MISS RUTH PEARSON.

Kernersville.—The following churches on this charge had Christmas exercises: Kernersville, Sandy Ridge and Pine Grove. The two first named made a small offering for the General Conference Budget. Church registers have been ordered for each church on this charge. Some of our good members have been bringing us fresh meats, fruits, milk, butter and other good things, all of which is much appreciated. Many of our good friends during the holidays remembered us with nice letters, booklets, and cards, each of whom has our many thanks.

Mrs. Mode Barrow, a good, faithful member, has been quite sick for a number of days. Mr. Tom McCuiston, whose voice came back to him after being speechless seven years, recently conducted prayer meeting for us. His many friends enjoy hearing him talk after being deprived of so great a privilege so long. He is a member of the Baptist Church of this place.

E. G. LOWDERMILK.

High Point.—We are pained to announce the death of one of our members, Mrs. Joseph C. Johnson, which occurred on January 3. She had been ill for several months. Born Miss Daisy Hicks, daughter of the late Mr. and Mrs. J. F. Hicks, of Randolph county, she was united in marriage to Mr. Johnson in August, 1919, and soon after came to High Point to make her home. Death at all times and under all circumstances is sad and leaves grief and loneliness in its wake, but it is particularly sad for the young in the heyday of hope and promise, for Mrs. Johnson was but 33 years of age. She is survived by her husband, for whom the hearty sympathy of the congregation is expressed. Three brothers, three sisters and two half-sisters are also left to mourn her passing. Funeral services were conducted in the First Church by Rev. E. Lester Ballard, and the body was interred in Oakwood Memorial Park cemetery.

The Ladies' Aid Society held an unusually pleasant meetting at the church on Monday afternoon with the following ladies acting as hostesses: Mrs. S. D. Shelton, Mrs. W. C. Lyndon, Misses Pearl Leonard, Mary Hough, Xannie Stowe, and Mary Lyndon. After the business session, delicious refreshments were served.

Dr. S. K. Spahr filled the pulpit in his usual acceptable manner on Sunday morning last, and chose for his subject "A Glorious Church." An interesting feature of this service was a beautiful violin solo, rendered by Miss St. Claire, of the faculty of High Point College. Rev. J. D. Hardy, of the college, brought the message on Sunday evening, and his subject was "The Greatest Power in the Universe." During January we shall be pleased to listen with interest to the evening messages by Prof. Hardy, who is the popular teacher of the Baraca class.

The Denominational Young People's convention will be held next May in Baltimore, and a large number of registrations is desired from every church. Mr. Earl Bulla is trying to obtain 100 from this church at 50 cents each. Every member is requested to see him and help out the young people.

We were delighted to receive Mrs. R. S. Russell, nee Miss Mabel Williams, her son, Robert, Jr., and little daughter, Anna, as additions to our membership on Sunday, January 1, and we welcome them most cordially to our fellowship. Mrs. Russell was one of the founders of our Children's Home, is a sister of Rev. J. S. Williams, of Asheville, and is well known to many of our people.

Dr. and Mrs. A. A. York have returned from a trip to Florida and we are pleased to know that the former's health is much improved.

Everybody was delighted to see Capt. A. M. Rankin at church Sunday morning.

We are pleased to announce that Mr. C. L. Gray is improving, and also Mrs. W. P. Pickett says she is gaining slowly.

Friendship Station.—It has been some time since we have been heard from but we have enjoyed reading the others' letters so much that we believe no one has missed our report. Especially do we enjoy the letters from our former pastors, and we were very much impressed with the greatness of those people who were so thoughtful of Mr. and Mrs. W. D. Reed. He was one of our good shepherds. Our church work is moving on smoothly. Mr. and Mrs Hill are growing dearer to this community every day. Surely their examples of right living can safely be followed. We have right much sickness: Miss Myrtle Almond, Mr. J. A. Herlocker and Mrs. W. A. Hatley are all in serious conditions. Mrs. Hatley undergoes an operation this morning at the Yadkin Hospital. We earnestly ask the prayers for our sick ones.

MRS. D. W. SIDES.

Denton Charge, Canaan Church.—We are getting along fine. We are very much pleased with our new pastor, Bro. Bingham, and family; are fine people. We have already learned to love them. His sermons are always interesting and uplifting to all. If we do not have a good year and serve our Master better this year it will be our own fault.

We hope that this may be the year that we will break the record in the history of our church in bringing boys and girls into the service of our Lord and Master. Our Sunday School is about average for this time of year. We have good teachers for all classes—Jeff Ward, Otis Ridge, Mrs. Martin, Mrs. Mattie Garner, Mrs. Dora Harris; secretary, Wesley Sexton; superintendent, J. M. Galimore; class leader, J. S. Harris.

Best wishes to the Herald and its readers.

GRACE GALIMORE, Reporter.

Liberty-Siler City.—It seems awfully late to be saying so, but I can only plead physical inability as cause for the lateness. So, even though it is late, we wish to thank our many friends on the charge, and throughout the conference for the many kind remembrances at Christmas. It cheers our hearts to be thus thought of, and to be so kindly remembered by such a multitude of friends. From Democrat to Creswell, and from Pinnacle to Cross Anchor, and from Baltimore, Maryland, to Tehucana, Texas, the cards came, beautiful cards, cards with Christmas cheer and New Year's greetings, and cards with friendship's deep meaning. We were made happy, and were encouraged to carry on anew for the uplift of our fellowmen. God bless everyone who thus contributed to our happiness and good cheer. Like Edgar A. Guest—

"I would somehow my influence could be
So fraught with help and comfort and delight,
As that of friends who have encouraged me
And sent me brave and smiling to the fight."

The New Year

The new year with all of its privileges, its opportunities, and its possibilities, is now getting well on its way, and our churches here seem to be eager to make the very best of all these for the advancement of God's kingdom during the year. The Sunday school attendance at both places was fine on yes-

terday. Our goal for the year is an average attendance in the Siler City school of 100 for the year, and an average attendance of 125 in the Liberty school for the year. That may seem small to some larger schools, but it has never been done before, and we are struggling to do better in every way, as churches, than has been done before. Yesterday we had 103 in Siler City and 111 in Liberty. Other departments of the church life are just as encouraging, we think.

The Parsonage

The parsonage is shaped up now so it begins to look very much like a preacher's home. It is a seven-room, one-story house, with a good basement where the furnace is to be placed so that each room will be heated by steam. The study is on the east end of the front porch with a door opening off the porch into the study. Within about a month now, if all goes well, we will be living in this new home, so come to see us and look it over.

The Centennial Gratitude Gift

We have our committees appointed for the Centennial Gratitude Gift, and plan taking that gift at an early date. We are confidently expecting each church to do well in this splendid undertaking.

Good Reports

It does us good to see so many good reports from the charges in the Herald. It all indicates that our people have a mind to work, and that great things will be done for the Master this year. Let every charge earnestly endeavor to keep President Taylor's heart glad by responding to his every call for greater evangelistic efforts and for prompt payment of budgets, and other financial obligations.

Yours in His blessed service,

A. G. DIXON.

High Point.—It is with keenest sorrow that we announce the death of Mr. J. Clyde Cox on January 16th at 5:30 o'clock at High Point Hospital. He was one of the most popular and well known of High Point's younger citizens, and numbered his friends by the hundreds. He underwent an operation for appendicitis about ten days ago, and gangrene and peritonitis set in, and his condition had been critical for several days.

A son of the late Mr. O. R. Cox and Mrs. Sarah Whitely Cox, he was born in Cedar Falls, Randolph County, 29 years ago. The family moved to Asheboro, where Clyde grew up. He attended State College, Raleigh, and came to High Point to engage in business in 1919. In October, 1920, he was happily married to Miss Juanita Moffitt, the pretty and attractive daughter of Mr. and Mrs. H. A. Moffitt, and they have one little daughter, Sarah, aged three years. For the past five years he has served as secretary for the Moffitt Underwear Company. Besides his young wife and daughter, he is survived by his mother, Mrs. Sarah W. Cox, of Asheboro; one brother, Tagg Cox, of Asheboro, and four sisters, Mrs. T. V. Rochelle, High Point; Mrs. J. O. Walker, of Charlotte; Mrs. Tom Wiles and Mrs. Clarence Cranford, of Asheboro. Funeral services will be held either at the home on Parkway or the First Methodist Protestant church of this city on Wednesday afternoon at 2 o'clock, and Dr. George R. Brown, of Reidsville, and Rev. E. Lester Ballard, associate pastor here, will be the officiating ministers. Mr. Cox was a member of Asheboro Methodist Protestant church from boyhood. A large circle of friends and family connections extend cordial and loving sympathy to the sorrowing relatives, and especially to the heart-broken young wife.

First Church, Concord.—The attendance at Sunday school and church is getting back nearly to normal again. The children who have been banned from church and school were allowed to attend Sunday. School opened this (Monday) morning after being closed for four weeks.

The pastor preached a very impressive sermon at the morning hour Sunday from the subject, "The Lure of the False."

The monthly meeting and supper of the Men's Brotherhood was held on last Thursday night in the dining hall of the new Sunday school building. Rev. J. R. Anderson, of Albemarle, was the visiting speaker for the evening and his message was thoroughly enjoyed by all.

The Christian Endeavor Society held its monthly meeting at the County Home Sunday afternoon and a splendid program was given.

On next Friday night Rev. N. G. Bethea, of Lexington, will give a lecture in our church on his trip to the Holy Land. We are expecting a large crowd to hear him.

We are very fortunate in having Miss Bettie Brittingham, formerly of Salisbury, Md., in our midst. She is secretary to Rev. Lawrence Little, and aside from her duties in the office finds time to help in our church work and is a valuable addition to our ranks.

MRS. McLAURIN, Reporter.

Spencer.—We gave our Christmas program December 21 at 7 o'clock. The program was a delightful one and was enjoyed by a large congregation. The offering went for general conference budget.

President S. W. Taylor made us a visit Thursday evening; he made a splendid talk and gave us some new ideas on building a church. Rev. T. Glenn Madison filled his appointment Sunday and gave two helpful sermons. A large congregation was present at the evening services.

The Christian Endeavor meets every Sunday at regular hours. Sunday school every Sunday morning at 9:45.

Our members who have been real sick were able to be out at services Sunday.

There will be preaching the fifth Sunday morning at 11 a. m. REPORTER.

Enfield.—For the last two Sundays our congregations have been the largest since coming to this work. We can make plans but it is almost next to the impossible to carry them out until you get your people to attend church.

Our Sunday school is doing well. The second Sunday in this month the enrollment was 84. Our superintendent, Mrs. H. C. Whitaker, last Sunday asked each person present to try to bring some absentee of his respective class with him next Sunday.

The first Sunday was our first time to be with the Whitakers Chapel people, the first Sunday appointment in December having been rained out. We had a good congregation and a splendid service.

The Sunday school attendance has been rather small, yet it is the hope to continue it, trusting with the coming of good weather the attendance will improve.

Our people at Whitakers Chapel have been very kind to the pastor's family. From the Misses Susie and Lizzie Whitaker we have received gifts of eggs and chickens. Also by Brothers Stanley and Lawrence Whitaker we have been kindly remembered.

We are very sorry to report the serious illness of Mrs. Alice Whitehead, a member of the Whitakers Chapel church. She had the misfortune to be seriously injured by a fall a few weeks ago. She is now in the Parkview Hospital at Rocky Mount. We shall hope and pray for her recovery.

J. CLYDE AUMAN.

Shiloh, North Davidson Charge.—Rev. R. S. Troxler filled his appointment January 15 with a large crowd present. He preached a very appropriate sermon for the new year. His appeals were fine.

Our people and pastor were glad to have as visitors in our Sunday school and preaching services Sunday morning the Erlanger Quartet. They rendered several selections, which were enjoyed by all.

The Workers' Council meets with our Sunday school superintendent, Mr. H. A. Leonard, every Monday night after the third Sunday. These meetings are helpful to our Sunday school and church.

Brother Ed Leonard, who has been suffering for eight or more months with cancer, continues quite ill. He is gradually growing weaker. Our prayer is, "God's will, not ours, be done."

Mr. Baxter Leonard has been in the Davidson Hospital for a week or more taking treatment. We hope his condition will not prove serious, and that he may soon be back in Sunday school and church with us again.

We were glad to have Mr. and Mrs. Joe Sink with us again in Sunday school and church after being out several Sundays with measles. MRS. N. L. EVANS, Reporter.

English Street.—Our Sunday school is progressing nicely for the time of the year. It is not among the largest in number, but we know that we have some faithful workers who never grow weary in well-doing.

We feel more encouraged with the outlook for the coming year. Our pastor preaches forceful sermons, and every time you hear him you have a great desire to hear him again. The congregation is growing in interest and number.

Last Sunday night the pastor preached to a well filled house one of his wonderful sermons, from the subject "The Value of Little Things." A special message to the young folks, and those who heard could not help but realize if they overlooked the little things they would not be able to see the big things.

The Christian Endeavor met with Mr. and Mrs. Floyd Little last Tuesday night for a business meeting, after which a social hour of games and good things to eat was enjoyed by all present.

On Tuesday night after each second Sunday the Ladies' Aid meets each month for the purpose of paying dues and making plans and, of course, some work, too. The last meeting was at the home of Mrs. John Robbins. The devotional part was led by our

pastor; then the ladies looked after the business and then—well, you folks weren't there, and I can't tell you how well Mrs. Robbins knows how to serve. But it was mighty good.

Mr. P. M. Caudle returned to his work at Greenville, S. C., Sunday night after a visit home with his family and to see his new son, who had arrived since he was at home.

We are glad to announce that Mrs. Ring, who has been sick for more than three months, and was not expected to live, is able to be up in her room. Praise the Lord for answered prayer!

With best wishes to the Herald and its many readers for a prosperous year in the Master's work.

MRS. J. A. LEE, Reporter.

First Church, Burlington.—The reporter tells me that he has been working 18 hours a day and that he has had little time to report, but he further tells me that he is hoping and expecting shorter hours soon. Meanwhile, I suppose the pastor will have to keep the readers of the Herald informed as to what is happening here.

A large group of our young people enjoyed the young people's conference that was held here last week in the First Christian church; also a goodly number of our Sunday school workers enjoyed the Sunday school institute that was held at the First Baptist church.

On last evening at the hut our women-folks together with a good size delegation from Fountain Place church had the pleasure of hearing Mrs. W. C. Hammer and Miss Esther Ross make two good addresses on Missions, Mrs. Hammer speaking on Home Missions and Miss Ross on Foreign Missions. We were delighted to have these visitors as guests at the parsonage.

A week ago a new 1928 model Chevrolet sedan was left standing in front of the parsonage. Since then the preacher has been trying to "limber it up" a bit. All who had any part in making it possible for us to have this car have our sincere thanks. Of course we can be of greater service to the church with the car than without it, and it shall be our endeavor to show our appreciation of this and all other favors by rendering the best possible service.

And still there is more to report. The "preacher woman"—and preacher man and children, too—all of us, are delighted with a beautiful overstuffed four-piece living room suite that has recently found its way into the parsonage. Thank you, good ladies, thank you! We are always under obligation to do our best, but when you are so careful to look after the comfort and convenience of your pastor and family, that obligation is emphasized.

The six-hundred mark has been passed in S. S. enrollment. Four hundred and eighteen were present Sunday. Large congregations were present for both preaching services. The work seems hopeful.

L. W. GERRINGER, Pastor.

Asheboro.—We had a very good attendance at both the Sunday school and the 11 o'clock service. The pastor preached an interesting sermon, his subject being, "Go home to thy friends and tell them how great things the Lord hath done for thee."

The vesper services have been well attended and people have enjoyed them; however, as it seems to be more difficult for people to remain for Christian Endeavor after the church services, it has been thought best to return to the evening hour.

Thursday evening at 7:30 in the social room of the church there will be a meeting for the purpose of organizing a Boy Scout troop for the church. We are sure the boys will be delighted to belong to such an organization.

We are beginning to make plans for the Annual Daily Vacation Bible School which will be held again this summer. The one last year was such a success we must have another.

We are sorry to report that one of our members, Miss Annie Gilbert Ross, has been very ill, but at this writing she is improving. We wish her speedy recovery, as we miss her smiling face in the Junior Department of our Sunday school, of which the writer is superintendent.

MISS EXIE CALICOTT, Reporter.
January 16, 1928.

Henderson.—The Philathea class held its business meeting at the home of Miss Katie Cook December 29th. In the absence of the president, Mrs. C. F. Tankersley, Jr., presided. The devotionals were conducted by Mrs. Clyde L. Finch. During the period of old business many reports from special committees were given in, and showed much work being done by the class. The period of new business was taken up, at which time the new officers were elected. It was also voted by the class to serve no refreshments the next three months and have all class meetings in the class room at the church. After other plans and discussions the meeting was dismissed by the class platform. Fruit was then served by the hostess.

January 5th, the Christian Endeavor Society held a business meeting with the president, Miss Katie Cook. This was a most interesting meeting, and many important plans were made for the coming year. One of the main features of the Endeavor meeting was to put on a six weeks' program of missionary work, one to be given on each Wednesday night at the usual prayer meeting services. One other important plan was to observe denominational day. A special program is being arranged to be given one Sunday night soon. A campaign for new members is also on and much interest is being shown toward this important work of training our young people. After the meeting the hostess served refreshments.

Wednesday night, January 11th, the first missionary program was given by Mrs. L. R. Gooch. She used for her topic "Our Work in Japan." In a most interesting and enlightening manner she told of the origin of our foreign missionary board, of its early works, and struggles, the pioneer missionaries, and the gradual growth, giving at the close of her talk the present number and names of our missionaries, the fields of labor and the colleges and churches now at work in Japan. Mrs. F. R. Harris then read an interesting article from the Record, on "Does It Pay?" speaking about the profits from our work, and the great privileges to serve over there. Mrs. Harris also told the story of a certain Japanese girl who wanted a Christian education and because the school was then crowded and no funds to be had for more, a special appeal was made to our local Missionary Society. Mrs. Harris provided for this girl's education. Mrs. Harris had with her a beautiful painting done by the Japanese girl; also her graduation essay, which she had sent Mrs. Harris as a token of her appreciation for the kindnesses she had received. At the close of this, special prayers were offered for our work in Japan. Mr. George B. Harris then read a very interesting letter from Mr. J. Baxter Coghill, a former member of this church, now a resident of Charleston, W. Va. Mr. Coghill enclosed in his letter a gift of $500.00 to be used to beautify the church. This was indeed much appreciated and the pastor, Rev. R. A. Hunter, was selected to appoint a committee to make such improvements that will add beauty to our church.

The Sunday school was much better in attendance yesterday than it has been for the past few Sundays. We are hoping this not only continues, but that it improves and will grow, both in attendance and in spirit. The 11 o'clock services were well attended. A splendid sermon, as usual, was enjoyed. Rev. R. A. Hunter preached about the Christ-like spirit, and gave us indeed much food for thought. The music of the service was indeed beautiful, a special anthem by the choir and an organ selection, accompanied by the piano and violin. Rev. Mr. Hunter announced at this service the committee he had appointed for the J. Baxter Coghill gift. They are Messrs. B. Frank Harris, Clyde L. Finch, Dr. F. R. Harris, Mesdames Henry T. Powell and O. O. Young.

The Christian Endeavor had a denominational program at their regular meeting Sunday night, January 15. The services were opened by a hymn, followed by prayer. The different departments were represented by the following: Jasper T. Hicks, superintendent of the S. S., gave a talk on that special work; Mr. E. C. Kittrell gave a talk representing the church. Mr. Hunter then spoke of "How We May Serve Our Church Better." Several musical selections were then given and greatly enjoyed. A vocal solo by Mrs. W. B. Hight, accompanied by Mrs. F. R. Harris; a violin solo by Lawrence Harris, accompanied by Mrs. Harris. A special offering was taken to be used for payment on the new piano. The meeting was then dismissed by prayer by Rev. R. A. Hunter.

MRS. CLYDE L. FINCH, Reporter.

Randleman Charge.—A new church at Worthville is now a certainty. Mr. W. L. Ward and his business associates have donated the most ideal site in town. It was the church's original plan to build a brick structure, but funds in the treasury did not seem to justify carrying out that plan, and necessarily incur a heavy debt. A wooden structure will be built having in addition to auditorium several Sunday school rooms.

A splendid audience worshipped at Mount Lebanon last Sunday. A number of visitors were present. A special feature of the hour was a solo by Miss Grace Brown, member of Randleman high school faculty.

Since our last report Mrs. J. F. Dosier and Mrs. C. L. Harden supplemented the recently reported pounding. Bro. W. A. Wood, delegate to last conference, gave us potatoes

and a bag of flour a few days ago. Good in them and good for us.

W. H. NEESE.

Randleman, January 17, 1928.

West Forsyth.—Since conference we have been more or less busy. Pastor has met all appointments except the snowy first Sunday in December. Nearly all the Sunday school observed the birthday of the Savior with appropriate services. The pastor attended three, and all comments heard by me were favorable.

Four of the Sunday schools are still having regular sessions, with very good attendance.

President Taylor has just been with us for a 30-hour visit. All of this time except a few hours spent in sleep and a few minutes in eating the good things the good housewives had prepared. He visited four churches. His earnest preaching of the Word and his eloquent presentation of the program of the church through the General and Annual Conferences ought to, and no doubt will, bear fruit. He presided over the first quarterly conference, which was more largely represented than any on this charge since I have been here. And the members present seemed more interested and more enthusiastic.

Brother Taylor insisted that the High Point College fund and the A. C. B. be paid at once. Union Hill and Pleasant Hill paid the former in full, and Pleasant Hill paid nearly half of A. C. B.

This is "fresh meat season" over here and the parson's table has been kept supplied since soon after conference until this good day. Not only so, but a number of other things have found their way in. Both sides of the river have shared. If I mentioned all it would sound like the calling of the Long roll in more senses than one; the number of families represented and the number of times the name of the Long family appeared. Besides that name there were Hunters, Speases, Doubs, Whitmans, and perhaps some that at the moment I have overlooked. For the present, Brother Henry Doub has topped it off with a load of dry wood all ready for the heater. May the Giver of all good reward each once.

C. H. WHITAKER.

West End, Greensboro.—Just a few words to let the readers of the Herald know we are not asleep. The Woman's Home Missionary Society held a very interesting meeting yesterday, (January 16). We had a very good attendance and Mrs. S. E. Ratlege explained the fourth chapter in our study book, entitled "Adventures of the Church." This is a very interesting book. Dr. Williams gave us some very helpful suggestions from time to time.

Our finances were not so good as should be at this time, but we expect to have all claims paid ere the Branch meeting.

As I am recording secretary for the Ladies' Aid also, I will give a little praise to this work. We are still busy trying to help with the little needs of the church and hoping to make this new year one of the best in our history.

With all good wishes to our Herald readers.

REPORTER.

Asheville.—Another good day at the Asheville church. Rev. Homer Casto gave us a fine inspirational message Sunday morning, his subject being Psalm 51: "Restore unto me the joy of thy salvation." The congregation increases each Sunday. There were 15 new members at Sunday school Sunday; nine last Sunday. We feel very much encouraged at our increased attendance. Those who attended the service Sunday night, conducted by Rev. Van Meter, reported that it is the "best yet." Our community and church have been blessed by the messages of this group of spiritual men: J. Sprole Lyons, J. O. Van Meter, of the Asheville School, and Mr. Purkiss, of Pittsburgh.

Miss Xannie Stowe, of High Point, who has been visiting her sister, Mrs. C. C. McNeal, has returned home.

Mrs. McNeil, president of the Missionary Society, who has been in the hospital, continues to improve and we hope will soon return home.

Rev. J. S. Williams, who is in the hospital, is recovering nicely from an operation and will return to him home on Saturday.

REPORTER.

Shiloh.—The Sunday school here is progressing nicely. There was an attendance of 79 last Sunday. New officers and teachers were elected, as follows: Superintendent, W. H. Hemphill; assistant, J. S. Pickett; secretary and treasurer, Grace Garrett; assistant, Charlie Hemphill; teachers: Adult, Mrs. J. H. Hinshaw; assistant, Mrs. Grady Hemphill; Senior, A. L. Kime; assistant, W. R. Hemphill; Intermediate, Mrs. Wade Payne; assistant, Mae York; Junior, Mrs. Charlie Hemphill; assistant, Mrs. J. S. Pickett; Primary, Mrs. A. L. Kime; assistant, Mrs. G. L. Whitaker; Beginners, Mrs. Clyde Jones; assistant, Margaret Pickett.

The pastor, Rev. A. O. Lindley, preached an excellent sermon last Sunday.

Inez Burrows was appointed to canvass the church for subscriptions to the Methodist Protestant Herald.

We were very glady to have Miss Gladys Pickett out again after being confined to her room for some time with measles.

We are very sorry to note that one of our most active members, Mrs. W. P. Pickett, has been confined to her room for some time. We wish for her a speedy recovery.

Little Frank Brown is seriously ill with pneumonia at this writing.

The next regular appointment will be the fourth Sunday evening at two-thirty o'clock.

Best wishes to the Herald and its readers.

REPORTER.

Midway, Haw River Circuit.—Lumber and brick are being placed on the ground for our new church, and in the near future we are expecting to see the foundation laid, and work begin in earnest. We ask all who are interested in this church to remember us in your prayers; and also remember us with your money; we will need both.

Our new pastor, Brother Curry, has filled all his appointments and has filled them well. Everybody seems to be well pleased, and if the people on Haw River Circuit will co-operate with him we are sure this will be a successful year.

Our Sunday school is still moving along nicely. We have good attendance and the interest is good, though there are some in our community who should go to Sunday school who do not go. Can someone suggest a way to get them interested?

Our Christian Endeavor is still doing nicely, not as many attend these meetings as should, but we have a faithful few and we hope there is much good being done.

Pray for us.

MRS. G. W. APPLE, Reporter.

Pine Hill, Davidson.—Brother Ridge preached a good soul-stirring sermon the second Sunday. We are glad to have Brother Ridge back on our work. We are having good prayer meeting every Saturday night and good Sunday school every Sunday. There is some sickness in our community. Mr. I. R. Coggin's little girl is very sick with tonsilitis. W. D. Smith is sick; hope they will soon recover.

F. L. SMITH.

Moriah Church.—Our pastor, Mr. H. C. Carmichael, delivered his Christmas address at the 11 o'clock service on Christmas Sunday. At the close of the service the members of the Sunday school were treated to fruit and the children were given an extra treat of candy. The members of the Sunday school and church presented Mr. Carmichael with a suit of clothes as their Christmas gift to him. Mr. J. C. Coe, the retiring superintendent, was given a set of cuff links.

At the evening service a special Christmas program was rendered. It was chiefly composed of scenes representing the Christmas story and the singing of Christmas carols by the choir. During the service Miss Lorraine Keller, pianist, and J. C. Coe, Jr., violinist, rendered several special selections.

On Sunday, January 1, Rev. H. Grady Dawson, who is now a student at Duke University, delivered the evening message. His subject was "Friends," and although the cold weather kept many from attending, those who were present enjoyed his talk very much.

We have enjoyed having a full-time pastor with us during the past year very much and feel that we have been much benefited by his work with us. Our church seems to be getting along fine and we are looking forward to a prosperous new year.

REPORTER.

Friendship, Chase City Charge.—We were very glad indeed to have with us Sunday, January 8, 1928, Rev. J. B. O'Briant, who preached a wonderful sermon at 11 and 8 o'clock, which all seemed to enjoy very much.

We are glad to know that he will be our pastor for this year. We welcome him in our midst and hope this will be the most prosperous year the church has ever had.

The attendance at Sunday school is good and prayer meeting each Sunday night is well attended.

Everyone here keenly feels the loss of Rev. C. W. Saunders. His faith, efforts and prayers greatly blessed our church and vicinity.

J. F. G.

Pleasant Grove.—Brother Reynolds delivered a fine sermon Sunday morning from St. Mark 1:18: "And straightway they forsook their nets and followed him." No doubt many of us church folks lose many blessings

by not forsaking everything that hinders our work for the Master. He also preached another good sermon Sunday night on "The Curse of Uselessness." In this was brought out that the greatest sin in most of our lives is doing nothing or neglecting so many things we should do. I fear we all expect too much of the work to be done by someone else. May we all realize no one else is responsible for the work intended for us to do and discharge our full duty.

The attendance at church is still held up some on account of sickness. Mrs. W. S. Cecil and others have been kept away for some time.

We hope the attendance at the mid-week prayer meeting will be better this week.

MRS. R. J. KENNEDY, Reporter.

Democrat Charge, Pleasant Gap Church.—As this is our first report this year, we are glad to say that we have our same pastor back with us again, Rev. H. W. Bell.

We are hoving some bad weather, but our faithful pastor filled his appointment Sunday and the few who were out heard a wonderful sermon. We are hoping that this year will be a great year, and much good accomplished.

On the night before Christmas a number of people gathered at the parsonage and pounded the preacher. Before they left the pastor read and had prayers. All enjoyed the night.

REPORTER.

Saxapahaw Charge.—We have held our first quarterly conference, and now have our plans very well fixed for the year's work. The business was carried on very peaceably, each member appearing to have an aspiration for a greater year's service than ever before. It is pleasant to work with a people who are not satisfied with present conditions, however good, but are aspiring to nobler things.

Some of the results of the conference are inevitably remote, however, it was not without its immediate results. The quarterly conference instructed the parsonage trustees to put a nice living room suite in the parsonage. This has been done and the pastor and his wife are now greatly enjoying the use of it. Also, the parsonage is to be painted on the inside and the well cleaned out. The pastor and his wife feel very grateful toward the big-hearted people of Saxapahaw Circuit for these acts of generosity. They mean pleasure to our home.

We have received many other tokens of love and good will from various individuals on the circuit since we have been living in the parsonage, such as fire-wood, canned fruit, fresh meat, chickens, honey, etc. I would like to name the givers but it would take too much space. Our prayer is that God may help us to so live before these splendid people that they may never regret what they have done for us.

God has blessed us with good people since I first began to preach; I found them on Denton charge; I found them on Guilford charge, and I have found them on Saxapahaw. May God ever strengthen the cord of love that binds us to them.

O. C. LOY, Pastor.

Mt. Hermon Charge.—The work is beginning to move along nicely. The four churches are using the envelope system in collecting finances. So far, Mt. Hermon church is leading the group.

The churches got a surprise off on their pastor when they raised the expenses for his trip to Detroit during the Christmas holidays. Many thinks to those big-hearted folks. Rev. P. E. Lindley filled two appointments, and Rev. H. L. Isley one appointment in the absence of the pastor.

Miss Marie Hargin, Miss Nannie Coble, Mr. Lee Moser, and Mr. Herman Coble attended the Alamance County Sunday School Convention which was held in Burlington January 12-14. The three former delegates gave very fine reports of the convention.

The Albright Township Sunday School Convention will convene at Bellemont church January 29, at 2 p. m. The name of a High Point College professor will most likely appear on the list of speakers for the occasion.

The Mount Hermon charge C. E. Union will meet at Bellemont church January 27, at 7 p. m. This will be the third quarterly meeting since this organization was formed.

J. ELWOOD CARROLL, Pastor.

Shiloh C. E. Re-organized

The Christian Endeavor Society of Shiloh Methodist Protestant Church held its first meeting January 8, 1928, at the home of Mr. and Mrs. Ray Leatherman. A very large crowd was present, and much interest was shown.

Officers for the new year are as follows: President, Mrs. Protus Koontz; vice-president, Miss Rena Sink; secretary, Mrs. Ray Leatherman; treasurer, Mr. Ray Leatherman; pianist, Mrs. Ray Leatherman; reporter, Miss Lena Hedrick; program committee, Miss Emma Berrier, chairman, Mr. Protus Koontz, Miss Lena Hedrick, Miss Mary Mize; flower committee, Mr. Lyman Troxler, Miss Louise Mize, Miss Ruth Sink; critic, Ora Koontz; social committee, Mrs. Protus Koontz, chairman, Mrs. Ray Leatherman, Mr. R. S. Troxler; lookout committee, Mrs. Ora Koontz, chairman, Mr. Kyle Sink, Mrs. Cleno Koontz, Mr. Hugh Lanning, Mrs. Jim Kepley, Mr. Floyd Leatherman.

LENA HEDRICK.

ATTENTION! METHODIST PROTESTANT YOUNG PEOPLE!

Steward Essay Contest

In order to interest our young people in stewardship, the stewardship department of the Woman's Foreign Missionary Society is planning an essay contest The following rules will govern the contest:

1. Any Methodist Protestant young man or woman 16, 17, or 18 years of age is eligible to enter this contest.

2. The essays submitted shall not exceed 2,500 words in length.

3. All essays shall be in the hands of Mrs. F. W. Stephenson, 91 N. Jackson St., Bellevue, Pennsylvania, not later than March 1, 1928.

4. Each contestant shall make three typewritten copies of his or her essay. The names of the writer shall be omitted from the copies of the essay and placed upon a separate slip of paper enclosed with the essay.

5. The judges of the contest shall be appointed by the Executive Committee of the Woman's Foreign Missionary Society.

6. A prize of five dollars in gold shall be awarded the winner of this contest.

MRS. F. W. STEPHENSON.

FROM ANDERSON TO LITTLETON

This scribe has not been all the time from the close of the Annual Conference until now getting to his new work and getting located. It is always hard to leave a group of friends with whom we have been privileged to work and whom we have learned to know and love. The year was very pleasant for me on the Anderson work with many hardships and problems. However, in leaving I feel confident of a large group of faithful friends and regretted to leave the faithful people on that field of increasing progress. It was the best year I think in many ways, if not every way, I have witnessed since entering the ministry. I trust that it will continue to press on toward the goal and I am sure that the good people there will do their best.

Arriving on my new work for the third Sunday in November, preaching three times the first Sunday on the work, I found a kind-hearted people. I am and have been well received at all the churches and have finished the second round on the work. Five churches are a lot of work for a little preacher but with good help nearby I am hoping to have a good year. The work has started off well and the prospects are good for the future.

The first Quarterly Conference was held in the Littleton M. P. Church early in December and I have been expecting a report from someone, but the secretary took unto herself a helpmate the day of conference and has not reported the results of our meeting.

Bro. Taylor was present and presided over a very interesting and enthusiastic conference. The reports were very good, but showed that only two of the five churches have Sunday School running now. The churches are not very well organized and a great deal of work in perfecting the various organizations is to be done. A fine spirit was manifested during the conference and from the discussion forward steps were taken that we hope will mean a great deal to the work and the Kingdom. The conference voted to raise the A. C. B., college assessment and assessment for representatives' expenses to the General Conference by April 1. Some has been subscribed and a small amount paid in. It is the earnest desire of the pastor that these claims be paid by that time and he requests the interest of every member of the charge to that end. Fifteen officials representing the five churches were present for the conference and every one showed that they were vitally interested in the work. More will appear later from the writer.

We were indeed glad to have our new President with us to preside over the conference. We hope he will come again soon and as often as he can. We are always glad to have Bro. Taylor with us. We were glad to have with us Rev. J. B. O'Briant, of Rosemary, who is not serving as an active pastor, but from his report he is still busy and always interested in the work. The writer is indeed fortunate in having a man like Bro. O'Briant nearby. Rev. N. M. Harrison, Jr., and Rev. A. D. Shelton were both present; we were glad to have them. To all these brethren a cordial welcome to Littleton is extended. Come when you can.

Yours for the best year in His Service,

M. IVEY CRUTCHFIELD, Pastor.

CHURCH EXTENSION REPORT

The report which follows did not reach the Journal in time to be published, owing to the fact the usual meeting was not held during the sitting of conference, and owing to the further fact that after conference a pressure of business and other matters delayed the report. It is, therefore, submitted here.

REPORT OF TREASURER BOARD OF CHURCH EXTENSION

Receipts

Jan. 1, 1927, bal. on hand	$ .00
Jan. 25, 1927, loan Atlantic Bank & Trust Co.	1,000.00
Mar. 26, 1927, V. W. Idol, Treas.	409.00
Apr. 13, 1927, V. W. Idol, Treas.	500.00
May 23, 1927, V. W. Idol, Treas.	75.00
Sept. 10, 1927, V. W. Idol, Treas.	100.00
Oct. 4, 1927, V. W. Idol, Treas.	400.00
Oct. 20, 1927, V. W. Idol, Treas.	150.00
Nov. 5, 1927, V. W. Idol, Treas. (Special)	281.00
Nov. 5, 1927, V. W. Idol, Treas.	1,934.40
Nov. 16, 1927, V. W. Idol, Treas.	34.53
Dec. 15, 1927, M. A. Coble advanced	52.35
	$4,936.28

Disbursements

Jan. 25, 1927, Fountain Pl. Church	$ 990.00
Jan. 25, 1927, Atlantic Bank and Trust Co., int. on loan	10.00
Mar. 26, 1927, Atlantic Bank and Trust Co., int. on loan	9.00
Mar. 26, 1927, Atlantic Bank and Trust Co., credit on loan	400.00
Apr. 13, 1927, Miss Esper Bullard, Treas., Haw River	150.00
Apr. 13, 1927, H. B. Furr, int. on Stallings debt	51.00
Apr. 13, 1927, F. R. Stout for Rev. E. G. Cowan	38.00
Apr. 13, 1927, J. W. Walser, int. on loan to Apr. 13, 1927	94.33
May 26, 1927, Rev. T. Glenn Madison, on salary	100.00
May 26, 1927, Rev. W. M. Loy, on salary	100.00
June 24, 1927, Atlantic Bank and Trust Co., int. on loan	12.00
Sept. 17, 1927, Rev. J. D. Cranford, on salary	100.00
Oct. 4, 1927, Atlantic Bank and Trust Co., credit on loan	400.00
Oct. 20, 1927, J. W. Walser, int. on loan to Oct. 13, 1927	60.00
Oct. 31, 1927, T. A. Smith, int. on loan one year	90.00
Nov. 5, 1927, Atlantic Bank and Trust Co., balance on loan	200.00
Nov. 5, 1927, Rev. W. M. Loy, on salary	200.00
Nov. 5, 1927, Rev. A. G. Dixon, C. B. Way settlement	46.95
Nov. 5, 1927, Miss Esper Bullard, Treas., Haw River	150.00
Nov. 5, 1927, Rev. N. G. Bethea, on salary	500.00
Nov. 16, 1927, Rev. T. Glenn Madison, on salary	150.00
Nov. 16, 1927, Rev. G. W. Andrews, int. on West Thomasville debt for two years	360.00
Nov. 16, 1927, Miss Velna McCulloch, Treas.	300.00
Nov. 25, 1927, Rev. H. W. Bell, on salary	100.00
Dec. 5, 1927, Rev. H. W. Bell, on salary	100.00
Dec. 5, 1927, Rev. N. G. Bethea, on salary	100.00
Dec. 5, 1927, Rev. W. M. Loy, on salary	100.00
Dec. 15, 1927, Rev. J. T. Trollinger, salary	25.00
....	$4,936.28

Outstanding Notes of Board

T. A. Smith, Burlington, N. C.	$1,500.00
J. L. Brinkley, Thomasville, N. C.	1,000.00
J. W. Walser, Lexington, N. C.	2,000.00
	$4,500.00
Unpaid appropriations	$ 250.00

M. A. COBLE, Treas.

Dec. 17, 1927.

QUOTA FOR SUBSCRIPTIONS FOR METHODIST PROTESTANT HERALD

Charge	Goal	Rec'd Since Nov. 1
Alamance	56	3
Albemarle	15	2
Anderson	35	..
Asheboro	35	29
Asheville	20	..
Bess Chapel	25	..
Bessemer City	11	..
Bethesda	10	..
Burlington	75	21
Caroleen	15	..
Charlotte	20	8
Chase City	11	..
Chatham	22	1
Cleveland	60	3
Concord	30	1
Connelly Springs	10	..
Creswell	40	..
Davidson	54	9
Democrat	20	1
Denton	42	4
Draper	11	2
Enfield	19	3
Fairview	30	..
Fallston	95	4
Flat Rock	80	..
Friendship	25	16
Forsyth	48	1
Fountain Place	10	..
Gibsonville	28	4
Glen Raven	33	..
Graham	26	8
Granville	62	6
Greensboro, Calvary	16	4
Greensboro, Grace	30	1
Greensboro, St. Paul	16	..
Greensboro, West End	25	3
Greenville	47	3
Guilford	37	2
Halifax	50	5
Haw River	48	18
Henderson	40	6
High Point, Eng. Street	14	4
High Point, First	65	6
High Point, Lebanon	22	2
High Point, Welch Memorial	30	4
Jerusalem	10	..
Kannapolis	5	..
Kernersville	37	11
Lexington, State Street	10	16
Lexington, South	20	..
Lincolnton	20	1
Littleton	54	8
Mebane	23	9
Mecklenburg	30	5
Melton's Grove	5	..
Midland	60	4
Mt. Carmel	10	..
Mocksville	45	4
Moriah	8	..
Mt. Hermon	85	3
Mt. Pleasant	65	..
Orange	75	31
North Davidson	85	6
Pageland	30	..
Pleasant Grove	15	7
Pinnacle	51	15
Porter	4	..
Randleman	43	6
Randolph	85	..
Reidsville	14	5
Richland	36	..
Roberta	26	..
Rockingham	7	2
Roseneath	6	..
Saxapahaw	58	6
Shelby	7	..
Siler City	25	1
South Winston	10	1
Spencer	12	3
Spring Church	33	2
Tabernacle	65	2
Thomasville, Com.	12	..
Thomasville, First	12	2
Union Grove	13	12
Vance	54	37
Weaverville	25	2
West Forsyth	60	6
West Thomasville	42	..
Whitakers	13	..
Why Not	58	..
Winston, First	35	4
Yarborough	17	..
Fairfield	8	..
Yadkinville College	8	..

Union Grove, Rev. Glen Madison, pastor, almost reaches the goal at one leap!

BUDGET RECEIPTS

Churches Paying in Full—A. C. B.

Spring Church, Spring Church Ch.	$ 90.00
Siler City, Siler City-Lib. Charge	70.00

College

Spring Church	$ 12.50
Spring Valley, Vance Charge	10.00
Spencer	10.00
Union Grove	10.00
English Street	40.00
Henderson	115.00
Haw River Mission	10.00
Yadkin College	5.00
Siler City	26.00
Burlington	125.00

Superannuates

Spring Valley	$ 4.00

This was all carried in the report last week for November and December, but these charges were not singled out for having met the above obligations in full. They are entitled to this recognition, and we most heartily commend them for having met these obligations with promptness and gladness. We know of other charges that are ready for this list, though their official report has not yet reached us. We hope to run this list regularly in the Herald, and there will be delight and inspiration in watching it grow.

NEXT! S. W. TAYLOR.

Jan. 14, 1928.

—Mr. Grenville Kleiser, American man of letters, has returned from Europe and is now sojourning in Battle Creek, Mich.

IN HONOR OF THE DEAD

Royal

Miss Sarah Ella Royal was born September 16, 1879, and passed from this life December 23, 1927. She was converted and united with Tabernacle Methodist Protestant church when a young girl and remained a faithful member until death. Those who knew her well say that she was a good woman. For several months she was greatly afflicted. It was a relief when her spirit was released from her frail body.

One brother and one sister survive: Eli C. Royal and Mrs. John McMaster.

The funeral was conducted at Tabernacle church on Christmas day by the writer, assisted by Rev. T. F. McCulloch. Her body was then laid to rest in the church cemetery.

H. L. ISLEY.

Steele

Mary Elizabeth Thompson was born September 21, 1854. Married Jacob Steele March 29, 1879. Died January 4, 1928.

Sister Steele lived to be more than 73 years of age. Her husband preceded her to the glory world about 18 months. She was the mother of two sons, W. G. and Lawrence Steele. These, with four grandchildren and one brother, constitute her nearest relatives who survive.

In early life she confessed Christ and joined Hebron M. P. Church, where she remained a consistent member until death.

Notwithstanding the severe cold weather, a large company of her relatives and friends assembled at the home January 5, where the writer conducted funeral services, after which the remains were placed in Hebron cemetery to await the Resurrection morn.

May God comfort the bereaved ones.

Sincerely,

B. M. WILLIAMS.

Hauser

Addis Ray, infant son of Oliver F. and Lucy Allen Hauser, died November 9, 1927, aged 15 months and nine days. Besides the father and mother, he leaves three brothers, one sister, and a host of relatives and friends to mourn their loss; but we feel that our loss is Heaven's gain, for he was a precious flower which budded on earth, to bloom in Heaven.

May this dispensation of providence serve to draw all of his friends nearer the blessed Saviour, in whose arms he is now safely resting, and may Heaven seem dearer to us when we remember that little Addis is one of its inmates.

"Rest on, little one, with thy head upon His breast;
We loved thee well, but Jesus loved thee best."

Funeral services were conducted by the writer, after which the remains were laid to rest beneath a mound of beautiful flowers in Shoals M. P. cemetery. The bereaved have our deepest sympathy in this sad hour.

A. L. HUNTER.

Barbee

Adam Jackson Barbee was born Jan. 9, 1862, and died Dec. 24, 1927.

He was twice married; first to Virginia Cox on Dec. 1, 1887, with whom he lived happily till her death, July 3, 1901. The second marriage was to Laura Coley, on March 8, 1906. From the first union there were born six children and from the second were born three children.

He leaves a faithful wife, six children and 18 grandchildren, to whom, we believe, if he were able to speak, he would tell not to grieve for him because he is now enjoying perfect rest and happiness. He was a charter member of Pine Bluff M. P. Church and was faithful until death. He was laid to rest in the presence of a large congregation at Center Grove M. P. Church.

J. W. HULIN.

Beam

John Polcy Beam departed this life January 2, 1928, having reached the age of 75 years and 28 days.

In the year 1873 he was married to Julia A. Bess. To this union were born eight children, three of whom are living, namely: J. Lee Beam, Thomas L. Beam, and Austin A. Beam. Five children and their mother, Julia A. Beam, preceded him to the grave.

In the year 1917 he was united in marriage with Mrs. Julia Hudson.

In early manhood Mr. Beam professed faith in Jesus as his Savior and became a member of the Lutheran Church at Bethpage. About 35 years ago he moved his membership to Bess's Chapel Methodist Protestant Church, where he became a faithful and active member with others of his family.

He kept the faith to the end. Only a few days before his last he called one of his boys to his bedside and said, "I'm prepared to go. Meet me in Heaven."

He leaves to mourn their loss a devoted wife, three children, 34 living grandchildren, 16 great-grandchildren, and a host of relatives and friends.

Cranford

William Murphy Cranford departed this life January 3, 1928, aged 62 years, four months and seven days. Brother Cranford was converted in 1916 and joined Liberty Methodist Protestant Church on Davidson charge during the pastorate of Rev. J. W. Hulin. He was faithful to his church as long as he was able to attend.

During the last few months he had been very feeble in body and mind, and on January 3 God called him home.

He leaves a wife, two daughters, three grandchildren, a large circle of friends and relatives. The funeral was conducted by the writer, assisted by Bro. Charlie Cranford, at Liberty Church, on Wednesday, January 4, at 2 o'clock. The congregation was not large because of the extremely cold weather.

Our hearts go out in sympathy to the bereaved ones and may they trust in the dear Heavenly Father who doeth all things well, and who alone can give the so much needed comfort in this hour of sore bereavement.

C. E. RIDGE, Pastor.

Winfrey

Mary Virginia Jones Winfrey died January 3, 1928, aged 58 years, four months and seven days. Some 37 or more years ago she was married to James Winfrey, who survives. The latter part of last September, during her sickness, she was happily converted, and in a few minutes looked up into the face of the writer and said, "You put my name on your church book," which I did with great pleasure. She was voted a full member of the Kernersville M. P. Church on the night of September 28. She told her visiting friends about her conversion and asked them to pray for her husband. She suffered much, but was patient and faithful unto the end. Her funeral was conducted by the writer in the Kernersville church on January 4, after which she was laid to rest in the Kernersville cemetery in the presence of a number of friends and relatives to await the resurrection morn.

May God greatly bless the bereaved husband and all relatives and friends.

E. G. LOWDERMILK.

Lewis

Alfred, the oldest son of Mrs. W. M. Lewis, died in Watts Hospital, Durham, N. C., January 4, 1928, after an illness of only six days. He is survived by his mother, three sisters and two brothers.

Alfred was a friend to every one and he was loved by all who knew him. He had only reached the 38th milestone. He was laid to rest Friday, the 5th, in the cemetery at Concord Church. Services were conducted by Rev. H. L. Isley, assisted by the pastor.

Alfred, you have gone and left us,
How our hearts are bruised and torn,
And the anguish shows in faces
That were bright, now sad and worn.

You were always kind and gentle,
Speakings words of hope and cheer
To a sad, discouraged brother,
Struggling on his journey here.

Long

John McKendree Long was born February 26, 1846, and in the stillness of the night on November 30, 1927, he departed this life. As the poet says, He liveth long who liveth well. The soul of man was never built to stay here, so God's finger touched him and he slept. He professed faith in Christ at the age of 17 years. He told me in the evening before he passed away at night, that hour was still sweet in his memory. In later years he joined with the M. E. Church at Elm Grove. He loved his church. In last May his companion fell and painfully hurt herself, so they could not keep house by themselves and they came in our community to live with their daughter, Mrs. J. H. Snotherly. He would come to church every time he was able. He said he had learned to love our church as his own. One Sunday he was at church service, and I took my text Psalms 23:2. After I had finished my discourse he said the fourth verse was his favorite. So I asked him to give us a talk on that verse; before he finished I don't think there was a dry eye in the house. Time after time our souls would be lighted in conversation with this servant of God. On November 4, 1869, he was united in marriage to Elizabeth Jane Doub. To this union were born five children, three sons and two daughters. One son and one daughter preceded him to the grave some years ago. He leaves his companion with his

daughter, Mrs. J. H. Snotherly, of Friendship, Stanly county. Two sons, Mr. Arthur Long, of the home place in Forsyth county; Dr. Everett, of High Point; ten grandchildren and two great-grandchildren to mourn the departure of one that was so true to them, and to his Heavenly Master. My prayers to the bereaved is to invite them to look upon him as being in the land of the living. His life is not ended but just begun.

When the word came to my ears that while alone God had called him away, the thoughts that arose in my mind were, Servant of God, well done!

Thy glorious warfare's past. The battle's fought, the race is won, and thou art crowned at last.

We peacefully laid his body to rest beneath a mound of beautiful flowers, in the cemetery at Elm Grove Church, to await the Resurrection morn.

C. H. HILL.

Trolinger

James Henry Trolinger departed this life December 4, 1927, aged 80 years, eight months and 17 days. He was the father of Rev. James H. Trolinger, Jr. He leaves eight children and widow to mourn his loss. He was a kind and I think a good man. I have visited his home many times. He was always kind to me; a good husband and father is gone. May the Lord comfort sad and lonely hearts The funeral was conducted in Haw River M. P. Church by the writer in the presence of a large congregation. He is gone but not forgotten. T. A. WILLIAMS.

Turner

Mrs. R. A. Turner was born Jan. 13, 1878, and departed this life Dec. 27, 1927. She leaves a husband, 12 children (7 girls and 5 boys) to mourn their loss. She was a good mother and a faithful wife, was loved by all who knew her; those who knew her best loved her most. J. W. HULIN.

Hartsell

Jeeerson Davis Hartsell was born July 4, 1861, and died Dec. 12, 1927. He leaves to mourn their loss a wife, 9 children (5 girls and 4 boys), 32 grandchildren and 3 sisters.

J. W. HULIN.

—Brother J. C. Andrew was kept from church last Sunday by a throat ailment. He is a faithful attendant when he is well and is missed when he is absent.

—Preparations in Los Angeles for the 10th convention of the World's Sunday School Association, which will be held in that city July 11-18, 1928, are going steadily forward.

—The beekeepers of North Carolina will meet at State College for their annual short course on January 26 and 27.

—The sixth annual short course for practical poultry growers will be held at State College during the week of January 23 to 28.

—Peach trees give best returns when large limbs are thinned out to admit sunlight and air and the small branches are slightly tipped.

—In pruning young apple trees, remember that severe pruning reduces the size of the tree and delays bearing.

IT IS NOT TOO LATE

To give something toward the purchase of those hymn books for the Children's Home boys and girls. We still need ten contributions of from three to five dollars apiece. Will you be among those ten? Respond promptly, now, so that we may make this the last appeal.

Already we have delivered to the Home 25 copies of the hymn book, and have placed the names of every one who contributed enough to purchase one or more in the front of each of the books. The boys and girls are proud of them, and are grateful to their donors.

How fine! We have received gifts from Philadelphia, Pa., and Newark, N. J.! Aren't we happy that folks so far from us are interested in these children? These two are Rev. C. C. Day, pastor of our St. Luke's Church, Philadelphia, and Mrs. J. Smith, a member of our First Church, Newark, N. J. Thank you, folks!

The list now stands: Rev. and Mrs. Little and family, $3.75; Mrs. R. T. Pickens, 50 cents; Miss Emily Floyd, $2.00; Mr. and Mrs. E. L. Douglas and family, $4.50; Mr. and Mrs. D. A. Neese and daughter, $2.25; C. E. Bulla, $1.00; Mrs. J. J. Crawford, $1.00; Mrs. Lizzie Jones, $1.50; Rev. C. C. Day, $1.00; Mrs. J. Smith, $3.00.

E. LESTER BALLARD.

High Point, N. C.

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Cash received at Conference $541.00
Received since ..... 85.00— 626.00

Balance due $1,615.00

You will note that there is a discrepancy of $75 between the amount which I am giving as received in cash and pledges and the item which appears on page 26 of the Journal. I do not know how this mistake came about, but since we are $75 to the good I suppose there will be no complaint coming.

General Conference Delegate

Received from Orange Circuit $18.00

J. CLYDE AUMAN, Treasurer.

—The crime of Hickman has been duplicated in Michigan in the slaying of little Dorothy Schneider, aged five. The criminal says he was moved to it by brooding over the crime of Hickman.

HE HADN'T TIME

(Commended to Persons Afflicted With Hurryitis)

He hadn't time to greet the day,
He hadn't time to laugh or play;
He hadn't time to wait a while,
He hadn't time to give a smile;
He hadn't time to glean the news,
He hadn't time to dream or muse;
He hadn't time to train his mind,
He hadn't time to be just kind;
He hadn't time to see a joke,
He hadn't time to write his folk;
He hadn't time to eat a meal,
He hadn't time to deeply feel;
He hadn't time to take a rest,
He hadn't time to act his best;
He hadn't time to help a cause,
He hadn't time to make a pause;
He hadn't time to pen a note,
He hadn't time to cast a vote;
He hadn't time to sing a song,
He hadn't time to right a wrong;
He hadn't time to send a gift,
He hadn't time to practice thrift.
He hadn't time to exercise,
He hadn't time to scan the skies;
He hadn't time to heed a cry,
He hadn't time to say good-bye;
He hadn't time to study poise,
He hadn't time to repress noise;
He hadn't time to go abroad,
He hadn't time to serve his God;
He hadn't time to lend or give,
He hadn't time to really live;
He hadn't time to read this verse,
He hadn't time—he's in a hearse—
He's dead!

—GRENVILLE KLEISER.

—J. Clyde Cox, of High Point, is dead and his death brings a painful shock to many friends. He was a son of the late O. R. Cox and the son-in-law of Bro. H. A. Moffit.

—Bro. D. H. Hunter, aged over 95, walked to Calvary church last Sunday morning and was an attentive hearer of the sermon and songs. It is one of his regrets that he cannot find spectacles with which he can read as he has done heretofore. Fortunately he can hear well.

—President Coolidge created a great sensation in Cuba. The inhabitants struggled with each other to get a glimpse of him. We are reminded of the crowd that gathered about President Hayes in Michigan and of one woman's remark: "Why, he has on coat and pants just like any other man."

—Rev. R. A. Hunter was recently elected president of the Henderson Ministers' Association.

—We are shocked this morning to hear of the death of Paul Rawlins, of Grace Church. Peritonitis was the cause. This was preceded by appendicitis which was not thought dangerous. Bro. Rawlins was the husband of a daughter of Bro. W. S. Jones. He was circulation agent of the Greensboro Daily News.

—Our venerable brother, J. S. Speas, of Pfafftown, is one of the Herald's most appreciative subscribers. He does not like for his subscription to expire. He sends by President Taylor his renewal before his time had expired. We thank him for his interest in the church paper.

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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OUR CHILDREN'S HOME

Offerings by Churches and Individuals

Spring Church, Spring Church Charge, birthday offering, $11.38; A check from Henderson, do not know where to place, $4.00; Mt. Moriah, Cleveland Circuit, $2.46; Mrs. H. G. Ellington, Henderson, $5.00; Mrs. D. T. Gaster, Sunday eggs, $1.25; Salem, Saxapahaw Charge, $3.12; Miss Mamie Johnston, Sunday eggs, $1.00; New Hope, Vance Circuit, $3.50; Harris Chapel, Vance Circuit, $3.83; J. A. Allen, Pinnacle, $2.00.

Sunday School Offerings

Mizpah, Haw River Circuit, $10.00; South Lexington, South Davidson Circuit, $5.62; Haw River Mission, $4.64; Shoals, Pinnacle Circuit, $2.26; Bethany, Randolph Circuit, $1.50; Hickory Ridge, Forsyth Circuit, $6.54; Lebanon, High Point, $5.83; Ray Bible Class, Graham, $2.30; Junior and Primary Departments, Steubenville, Ohio, $3.19; Mitchells Grove, Guilford Circuit, $1.25; Fairgrove, Haw River Circuit, $3.50; Enfield, Enfield Circuit, December and January, $14.40; Whitakers, $8.00; Shiloh, Randolph Circuit, $1.89; Reidsville, $9.00; Perseverance Class, Mount Vernon, Ohio, $25.00; Calvary, Greensboro, $12.21; Denton, Denton Circuit, $4.15.

Thank-Offerings

Spring Church, Spring Church Charge, $1.50; Reidsville, $32.00.

Christmas Offering

Browers Chapel, Richland Charge, $3.25.

Correction of error of last week: The box of Christmas candy sent to the Home by Mrs. J. C. Guthrie was from the Intermediate, Junior and Primary classes of Concord Sunday school, Saxapahaw Circuit, instead of personal.

To each contributor we want to assure you of our sincere appreciation and gratitude.

We are glad to report that our big family is enjoying good health at this writing.

E. F. ALLMAN, Superintendent.

HERALD SUBSCRIPTION RECEIPTS

Rev. J. E. Pritchard, $1.50; Rev. S. W. Taylor, $1.50; Rev. T. E. Pierce, $4.50; Rev. J. A. Burgess, $2.25; Rev. J. E. Carroll, $3.00; Rev. G. L. Reynolds, $7.50; Rev. O. C. Loy, $3.00; Rev. T. G. Madison, $19.50; Rev. J. D. Morris, $2.50; Rev. J. R. Hutton, $1.50; Rev. M. P. Chambliss, $15.75; Rev. A. L. Hunter, $7.50; Rev. B. M. Williams, $5.50; Rev. L. W. Gerringer, $1.50; Mrs. H. C. Nicholson, $6.00.

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CHRISTIAN ENDEAVOR

Topic for January 22.—What Difference Does It Make What We Do on Sunday? Matt. 2:23-28; 3:1-6.

Topic for January 29.—How Our Church Does Its Work. Eph. 4:7-16.

SUNDAY SCHOOL

Lesson for January 22.—Jesus and the Law. Mark 2:18; 3:6.

Lesson for January 29.—The Growing Fame of Jesus. Mark 3:7-12; 6:53-56.

—President Taylor started to Pittsburgh Tuesday noon. He went on business for the church.

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIS[T] AND ALL YE ARE BRETHREN.

Pres Elderdice Adee8
Westminster MD

VOLUME XXXIV GREENSBORO, N. C., JANUARY 26, 1928 NUMBER 12

Progress in Sin

All sins are not equally culpable. There are no small sins, but some sins are smaller than others. Adam's first sin was greater than Eve's first sin because he was more clearly conscious that he was doing wrong. Our earliest sins seem to be of the same variety as Eve's. Our moral perceptions are weak and confused. Our consciousness is taken up with a sense of curiosity or an anticipation of a new pleasure rather than with a regard for the moral relations involved. We do not much think of God's interest in our conduct, so taken up are we with the thought of our own supposed interest. We sin and become morally sensitive afterward. This is the lowest grade of sin, a mere missing of the mark, a moral transgression with no clear conception of moral lines. There are some who try to reduce all sins to this first and least culpable variety.

But there are sins that are far more than mere failure to recognize moral principles. Adam was not deceived in the first transgression and could not offer the excuse that Eve offered. He sinned because Eve led the way and asked him to follow her. He yielded to the enticement of another. Social influence drew him into the terrible vortex. Many sin against light and knowledge today because they are socially led. This is puttting the creaturee before the Creator and is more culpable than the sin of the variety illustrated by Eve's case. Eve ignored the Creattor in her confusion, but Adam did not ignore the Creator; he chose to do Eve's will rather than God's will. Social enticement is a great force leading to evil. Many a drunkard has taken his first drink because socially enticed. Many a boy smokes his first cigarette because associates lead him into it.

A third grade of sin is the sin of rebellion against God. This sin repudiates the authority and rule of God. It enthrones self, one's own will. This is a most offensive sin. There is no excuse for it and it calls forth the severe condemnation of Heaven. The nearest approach to an excuse for it is in the consideration that it originates in recklessness, want of thought. Men who know God cannot disregard His right to rule unless they have lost all right feeling, unless they are morally insane.

Still more advanced in the course of evil is the monstrous sin of apostasy, a deliberate turning away from the way of salvation after having experienced its helps and its joys. This is sinning against the light of Christian experience. This is an insult to Christ and to God of the most offensive kind. And yet so great is the mercy of God that He is willing to save even the worst of sinners that will come unto Him through Christ. Even the apostate may repent and find salvation. Wondrous grace of Heaven!

But Jesus taught that there is one sin that hath no forgiveness, either in this world or the world to come; the dreadful sin of blasphemy against the Holy Ghost. The thought of such a sin should make us tremble at the thought of any sin, even the least and most inoffensive. Just think of the heinousness of any kind of sin against such a Being as God is!

Are You a Millionaire?

Millionaires are thought to be very highly favored. This is the thought of many who are far from being millionaires themselves. By this thought they reveal themselves to themselves as mammon worshipers. Yes, you are a mammon worshiper if you have great respect for the man of wealth because he is a man of wealth. Millionaires themselves do not think of wealth as the covetous poor do. They know by experience that the mere possession of wealth, even great wealth, is not sufficient to satisfy. Their souls have longings that are not met and cannot be met with riches. More than that, they not only realize the insufficiency of wealth, but they also realize that wealth is a hindrance to the pursuit of better things. They understand what Jesus meant when he said, "With what great difficulty shall they that are rich enter into the Kingdom of Heaven!"

If you are not a millionaire in the ordinary sense, you may rejoice in the fact and thank God that you have not the millstone of great wealth hung on your neck.

But perhaps you are a millionaire in a better sense. What did Jesus mean (Mark 10:29) when He said: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, (one of these), for my sake, and the gospel's, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life" (all these).

Does He not mean that to the man who is a devoted servant of Christ this material world and this social world will contribute more than it would have contributed if he had held on to the world and turned his back on Christ? It is true that He lists persecutions among the things gained by the devotee of Christ, but this is immediately offset by the greatest possible gain, "in the world to come eternal life." Is not this parade of wealth enough to constitute you a millionaire and more than a millionaire? And the promise of eternal life is not an empty promise, simply an assurance of continued existence. It is a life rich in all the fullness of God. You are to be joint heir with Jesus Christ, even sharing His throne with Him. Yes, if you are Christ's and He is yours, you are more than a millionaire.

—The Ohio Conference has on a campaign for *The Methodist Recorder*. This general organ of our church has always been popular among those who read it, but it should have had many more readers all the years. We wonder whether the masses of our people in the west realize how good a general organ they have. It has been specially good under the editorial management of the present editor, Dr. Lyman E. Davis. Few editors wield a more facile pen than does he.

LEE'S AND JACKSON'S ABHORRENCE OF WAR

By H. H. Smith

As the birthdays of Robert E. Lee and Stonewall Jackson come only two days apart —January 19th and 21st—they may be celebrated at the same time. Suppose we commemorate their anniversaries this year by considering their attitude toward war.

If Robert E. Lee and Stonewall Jackson were with us today, with the same spirit that possessed them when their names were on the lips of multitudes and extolled as mighty masters of warfare, there is one thing of which we are quite certain: they would not be on the side of those who glorify war. Both of these great masters of warfare were peace-loving men, and did all in their power to prevent war.

General Hunt says that, while in Mexico, Lee earnestly strove "to heal the differences between General Scott and some of his subordinate officers. He was a peacemaker by nature."

"War, of which he was so supreme a master, was to him abhorrent, only possible as a dire necessity, in defense of home and fireside," says a writer. When the Federal hosts were driven back from the heights of Fredericksburg, an officer said to him: "Isn't it splendid?" He replied, "Yes, but it is well that war is so terrible, or we might become too fond of it."

In one of his letters during the war, he said: "The loss of our gallant officers and men throughout the army causes me to weep tears of blood, and causes me to wish that I could never hear the sound of a gun again."

On Christmas day, 1862, just after his great victory over Burnside, at Fredericksburg, he wrote to his wife: "But what a cruel thing is war to separate and destroy families and friends and mar the purest joys and happiness God has granted us in this world, to fill our hearts with hatred instead of love for our neighbors, and to devastate the fair face of this beautiful world! I pray that on this day when only peace and good will are preached to mankind, better thoughts may fill the hearts of our enemies and turn them to peace."

Stonewall Jackson's abhorrence of war is well known to all students of his life. When the war clouds were gathering he was anxious for the maintenance of peace. "He held, however, that the responsibility for peace or war rested upon the administration at Washington. He believed in the right of the states to secede. During his period he signed his name to an 'Appeal' that was sent out to the Christians of the country, urging them to pray and work for peace. In this paper it was proposed to ask the North . . . 'whether she would yield to us a generous and fair construction of our equal rights, and in the future punctually observe it, or whether she would force us to an unwilling but necessary self-defense outside the Union.'"

When all compromises were rejected, and it "became more evident that Lincoln's administration intended to use force against the Southern commonwealths, Jackson said that if the Federal government at Washington 'should persist in the measures now threatened, there must be war. It is painful to discover with what unconcern they speak of war and threaten it. They seem not to know what its horrors are. I have had an opportunity of knowing enough of the subject to make me fear war as the sum of all evils. Should the step be taken which is now threatened, we shall have no other alternative; we must fight. But do you not think that all Christian people of the land could be induced to unite in a concert of prayer to avert so great an evil? It seems to me that if they would unite thus in prayer, war might be prevented and peace preserved.'"

Jackson's wife says: "However it may surprise those who knew him only as a soldier, yet it is true that I never heard any man express such utter abhorrence of war. I shall never forget how he once exclaimed to me, with all the intensity of his nature, 'Oh, how I do deprecate war!'"

Writing to his wife during the war, he said: "To destroy so many fine locomotives, cars and railroad property was a sad work, but I had my orders and my duty was to obey. If the cost of the property could only have been expended in disseminating the gospel of the Prince of Peace, how much more good might have been expected!"

While others were excited when war appeared inevitable, Jackson was undisturbed. Says a friend who visited him a few days before he was called into the field of war: "Walking with God in prayer and holy obedience, he reposed upon His promises and providence with a calm and unflinching reliance beyond any man I ever knew."

When called to Richmond with his cadets at the breaking out of the war, he first went to his home and held worship. "There," in the presence of his wife only, he read the fifth chapter of Second Corinthians, beginning thus: 'For we know that if our earthly house of this tabernacle be dissolved, we have a building of God, an house not made with hands, eternal in the heavens.' He then knelt, and with a voice almost choked with tears, prayed that 'if consistent with His will, God would still avert the threatening danger and grant us peace.'"

Ashland, Va.

WHY STRENGTHEN THE VOLSTEAD LAW

Much is being said these days by the noisy wet minority in Congress about modifying or weakening the Volstead law. More than 50 such bills have already been introduced in Congress, most of which are absurd or unconstitutional. Their purpose is to keep the temperance forces on the defensive.

The noisy one-fourth wets in Congress, well organized, with able leadership and plenty of money for publicity, are trying to confuse and stampede the three-fourths who are dry into voting for their vicious bills to weaken the Volstead law, and nullify the Constitution.

It is time for the drys of the nation, who are in an overwhelming majority, to speak in thunder tones by letters, petitions and telegrams to their Congressmen and U. S. Senators, demanding the prompt passage of some important amendments to strengthen the Volstead law, making it easier to enforce.

When the Volstead law was introduced in Congress in 1919 a mighty howl went up from the wets all over the nation that this was the most drastic and unreasonable bill ever introduced in any session of Congress, and they have been clamoring ever since for weakening modifications of that law and have thus been able to keep the prohibition forces on the defensive and under the delusion that all they can hope for is to hold what they have now. This gives the "wets" time to find more loopholes in the law or to create new holes through which the law may be evaded, violated or nullified. This of course is the object of the wets.

We were assured by the temperance leaders of the country while the Volstead bill was pending in Congress that all the best provisions of the state prohibition enforcement laws were

being incorporated in that bill, and when passed it would be as easy to enforce as the splendid state prohibition laws of Iowa, Kansas, Indiana and other such states. But the people have been bitterly disappointed in this law, as many of the best provisions of the state prohibition laws were shamefully mutilated or omitted altogether.

Even the two best provisions of the Volstead law are much weaker than similar laws of most prohibition states and have fallen far short of our expectations; that is, (1) the Search and Seizure provision, and (2) the Injunction and Abatement provision.

The section providing for the search and seizure of liquor as evidence of law violations was a great advance over the old method of having to send men into saloons to get evidence and prove the whole case by the testimony of witnesses who sometimes could produce a bottle of liquor in court as evidence and sometimes could not. Under the old laws where they did not have any such Search and Seizure provision, it was necessary to have two witnesses go into a saloon together and make a buy of liquor, in order to get sufficient evidence for conviction. Even then sometimes the liquor man would produce several persons in court to swear they saw one of the two liquor detectives in another city at the very hour they claimed they bought liquor at the defendant's saloon, and thus would lose the case.

Further, many saloon keepers would not sell to two strangers who came in together, and hence it was hard to get sufficient evidence to convict. But under the Search and Seizure provision of the Volstead law one person can go into a saloon and buy a drink or a bottle of liquor and on that purchase a search warrant can be issued and the place raided, and often a large quantity of liquor is seized and brought into court as evidence against the law violator, which evidence, together with the testimony of the officers who raided the saloon, makes a strong case, and it is thus usually easy to convict him even before a jury.

Another failure of the Volstead law is in not making it mandatory on the court to abate the nuisance and padlock the building for one year. As it is the whole matter is discretionary with the court, and he may padlock the place for any short length of time, but not more than one year, or not padlock it at all.

Unfortunately both of these two best provisions of the Volstead law are very much weaker than similar provisions in many state prohibition laws, as shown by Mr. John B. Hammond. Mr. Hammond spent a whole year studying very carefully the Volstead law and every state prohibition enforcement law in the country, and the facts which he presents, when generally known, we believe will arouse and startle the temperance people of the nation, and explain why they have been so disappointed in the operations of the Volstead law, that is, why it has been so hard to enforce.

After a long war and many hard fought battles between the wets and the drys, covering many years, in which the wets mustered every last resource at their command, they were overwhelmingly defeaed by the drys in the last great battle —the battle for the adoption of the Eighteenth Amendment. But when they came to draw up the terms of capitulation for the defeated enemy—the Volstead law—the wets outgeneraled the drys and in defeat accomplished to a considerable degree by their legislative strategy in Congress what they had utterly failed to accomplish in the past on the field of battle. This fact is clearly proven by Mr. Hammond. In saying this we do not mean to reflect upon our dry leaders at that time. Their opponents were lawyers skilled in nullifying state laws and knew how to insert jokers in the Volstead law which the dry leaders had not had experience enough in actual law enforcement work to detect or suspect.

We are encamped at the border of the promised land of splendid prohibition enforcement. Shall we go up at once and possess the land by demanding and securing passage of various amendments needed to strengthen the Volstead law, making honest, efficient prohibition enforcement easy to secure? Or, shall we take counsel with our fears, as did ten of the twelve spies sent by Moses to spy out the land of Canaan, and say with them:

"The land surely floweth with milk and honey. Nevertheless we are not able to go up against the people, for they are stronger than we, and the cities are walled and very great. All the people that we saw are men of great stature. We saw giants, the sons of Anak: we were in our own sight as grasshoppers, and so we were in their sight."

Or, shall we say as did the two faithful and courageous spies, Caleb and Joshua:

"The land is an exceeding good land, a land which flows with milk and honey. If the Lord delight in us, then He will bring us into this land and give it to us. Fear ye not the people of the land, for their defense is departed from them and the Lord is with us. Let us go up at once and possess the land, for we are well able to overcome it."

Let us humbly confess our sins, our cowardice and our lack of faith in the past, and pray God's forgiveness for the same, and ask His help that we may "quit us like men" and go forth to our servants, not our masters—the United States Congress—and demand what we need, and then in the name of the God of hosts and the churches of the land, insist that the Volstead law shall be promptly amended in every particular just as it should be, and make no concessions whatever to the wets.

The National Civic League was organized and incorporated in 1922 for the purpose of securing the enactment and enforcement of laws along all lines of moral reforms—especially against bootleggers, vice promoters, gamblers and Sabbath desecration. The league co-operates with all other organizations doing similar work. Mr. John B. Hammond, the splendid legislative superintendent of the National Civic League, formerly of Des Moines, Iowa, one of the greatest legislative experts in this country, is devoting his whole time, day and night, to the limit of his ability, drafting bills for introduction in Congress, interviewing as many as possible of the more than 600 members of Congress and doing everything he can to secure passage of the bills and to expose and defeat bad bills. —*The Civic Forum.*

—By the way, we must do for High Point College the same thing the western conferences are doing for Adrian College—raise an adequate endowment. The institution will not be safe, to say nothing about the greatest efficiency, until this is done. Colleges are like banks; they must have a head of capital or they will fail in some emergency. This matter ought not to be long delayed.

—Prof. Paul S. Kennett, of High Point College, preached to Calvary congregation last Sunday morning while Rev. C. W. Bates preached to the Winston congregation. We heard one of the two sermons and found it good.

OPTIMISM | FROM THE FIELD | EVANGELISM

Charlotte, Kannapolis, Spencer

January 10th, 11th and 12th was given to these three charges. Our impressions on this first visit are favorable. At each point we were with the pastor and people in devotional service and business meeting, and found them deeply interested and much in earnest. A lot in a splendid growing section, unchurched, has been secured in North Charlotte; at Spencer a lot has been purchased and paid for, and the location appears well; at Kannapolis a lot and parsonage have been bought since last June and a tabernacle erected on the lot for temporary purposes. At neither place is there a large membership, though we are confident of its growth, if churches can be built. Kannapolis may need to be relocated. This matter is now under consideration, and a decision will probably be reached very soon. The conference committee on Church Extension and Survey is to visit these three places on Friday, January 27. Their visit will be of value, we believe, in determining the policy to be pursued at these points. We enjoyed seeing our old friends,, the Thompsons and Kirkmans at Spencer, and also being in the home of Brother and Sister Surratt at the First Church, Charlotte. We shall watch with deep interest and earnest prayers, our work at these points. The pastors, Brother Furr, Brother Cowan and Brother Madison, are zealous and hopeful, and we trust that they may have the great joy of seeing the work in these three importaant fields go forward.

Greer's

Just off the hard surface road, on the left, going south, I observed a church in process of construction—a brick building of creditable size and appearance, and nearing completion on the outside. Upon enquiry I was told that it is Greer's church—one of our newest enterprises. We congratulate Pastor Troxler and the people upon their good beginning, and at an early date we hope to meet the people and to see the church at close range.

West Forsyth

January 14-16 were to be given to this charge, but our visit was interrupted by a call to a committee meeting in Pittsburgh. However, we were with them Saturday night and Sunday—four appointments—during which we enjoyed the kindness and fellowship of the pastor and that of his people. On Saturday night, January 14, we were at Union Hill and preached to an attentive congregation.

At the close of the devotional service the conference interests were presented and the people were asked to pay their assessment for college maintenance. The total amount, $5.00, was all in hand in a short time. We are grateful to the people for this response. And may the Lord abundantly bless them in all of their church activities during the year.

On Sunday, January 15, it was our good pleasure to worship with the people at Pleasant Hill. Another "Hill" and both good names—*Union* Hill and *Pleasant* Hill. The Pleasant Hill church is located in a prosperous little community known as "Dosier," named in honor, I understand, of our good brother, Rev. J. F. Dosier. We had a delightful winter morning for this service, and it was indeed *pleasant* to be there. The people were worshipful, and their interest in the service was pleasing and helpful. The college assessment was presented at the close of the service, and promptly paid. The amount, I believe, was $20. This is the church of Bro. C. G. Hunter, who so frequently represents his charge at the annual conference. We were pleased to see him again. It was a pleasure, too, to see Brother and Sister Wesley Speas in the service and to find Bro. Speas superintendent of the Sunday school. We served them as pastor several years ago, and have remembered them pleasantly during the intervening years. Our visit to this church brought back fond memories of bygone days—memories pleasant, but mixed with sadness. Sleeping in the burying ground of this church are the mortal remains of Louie Speas (Mrs. Holloway) and Will Speas. We speak of them in the familiar terms of school-days, because it was then that we first knew them and learned to love them. Blest be their memory! Their aged father, Mr. John Speas,, lives near the church. It was our privilege to be entertained in his home for supper, Sunday evening, in company with Pastor Whitaker.

After the morning service we had a delicious dinner with friends on the church grounds, and then went to Tabernacle church for the adjourned session of the first quarterly conference. A large delegation was present, with all the churches represented by two. Much business came before the conference, and for more than two hours we gave earnest, and we trust, well-guided attention to these matters. This charge is made up of splendid people, and we doubt if they have discovered themselves. They are capable of larger local programs, and of a more generous response to the work of the conference. When they become alive to their strength, the charge will begin to have the growth of which it is worthy. An itemized budget statement was given to each church, and adopted by the conference. The total financial budget is only $3.30 per member, certainly not a large amount for a charge so able as this one. Pastor Whitaker has been making repairs on the parsonage, and the trustees were ordered to make still other repairs, and prorate the expense to the different churches. Special days, monthly offerings for Children's Home, and other conference interests were stressed before the conference. We trust that earnest attention will be given by the officials to all of these interests.

Sunday night we were at Harmony Grove, and enjoyed worshiping with the congregation there. Only a little could be seen of this church, as we were there at night, and only for a short time. After the sermon the conference interests were stressed, and one subscription secured to THE HERALD. This church is on a public highway, and a marker on the roadside tells the passer-by what church it is—a good example to other churches.

Pastor Whitaker is alive to the interests of his charge, and is anxious to serve in the most helpful way. We hope and pray for him and his people a fruitful year in Kingdom service.

Journals

According to act of conference, pastors are to remit for *Journals* in 30 days after receiving them. (See *Journal,* page 25). Send check to Rev. C. W. Bates, Greensboro, 1113 Bellevue Street. And, brethren, please attend to this promptly, so Bro. Bates may pay whatever bills are to be met out of this money.

Stewardship

By order of the conference, February is Stewardship month. We are calling on pastors to stress this from every

pulpit. Nothing can be more important than for our people to have a scriptural understanding of their obligation to God, as his stewards. He expects of us, Self, Service, Substance. Our religious happiness and success can be realized only when we render to God our dues. The standing committee on Stewardship will be found on page 79 of *Journal*. We hope that this committee will be active in keeping this matter before the church during February.

Herald

Asheboro is the only charge reported so far as receiving the allotment of HERALD increase subscriptions. Other charges say that they can be counted on for their totals. We trust that the report this week may show a gratifying increase. THE HERALD should be in every M. P. home in our conference, and surely more copies of the *Methodist Protestant* should come to North Carolina. Push the work, brethren, until you secure your allotment.

Budgets

Is it necessary to put off until the end of the year the paying of church obligations? Is it good business? Is it good religion? Why, then, do we do it? I suppose it is just because we have gotten in the habit of doing it, and habits are hard to break. But it is not impossible to break them—even one as long standing as this. Won't some charge prove it to us, several charges, let us say, that the proof and the inspiration may be all the greater, by paying the A. C. B. during these three months, January, February and March? We are not going to neglect the G. C. B. It is just as important as the other. But our idea is to get the A. C. B. out of the way, and then we will have all the remaining part of the year to collect the General Budget. Brethren, please let us urge that you help in this matter. Get your collections *now*, if you want large returns at the end.

Pastors' Salaries

We have been surprised at the small amount some of our pastors have received to date on salaries. We do not believe that this is a lack of appreciation, on the part of the people, of the pastor. A poor program of church finance, I think, explains it. The people have just gotten into the habit of doing this way, and the pastor is the unfortunate victim. Bro. Steward, won't you see to it that your charge gets out of this habit? You will be happier, and your charge will be more progressive when you do. Try it, won't you, please.

Gratitude Gift

We have just returned from Pittsburgh where we attended a meeting of the Gratitude Gift Committee. Dr. Straughn reports that several of the smaller conferences have already paid their allotments, and a general feeling of hopefulness prevails regarding all the conferences. Of course this does not mean that there are no difficulties, but rather that the difficulties will be surmounted. The allotment for North Carolina is $12,000—less than 50 cents per member. Surely we shall not stagger at this! Love does not stop to count the cost; and this is love's gift that we are asked to make. When the committee is ready to give us an opportunity to show our love, let us be ready with open minds, hearts, and pocket books. Dr. Straughn, the campaign manager, will be with us during the first of February for some group meetings and larger inspirational meetings. All of the conferences throughout the connection are setting up their campaigns, and there is no place for doubt about the outcome. It must be done, and some of the conferences have already done it. In due time we must be in that list.

Appointments

Jan. 27. With committee on church extension and survey at Spencer, Kannapolis and Charlotte.

Jan. 28-29. Yarborough.

Feb. 1-5. With Dr. Straughn.

Feb. 3. With Young People's Board in meeting at High Point.

Feb. 9. With Concord Church Brotherhood.

Feb. 12. With Connelly Springs charge.

With an abounding interest in every pastor and every charge, and with earnest prayers for the guidance and power of our Great Head, I am,

Fraternally,

January 25. S. W. TAYLOR.

MY MOTHER'S GOD

At a fashionable party a young physician present spoke of one of his patients whose case he considered a very critical one. He said that he was very sorry to lose him, for he was a noble young man, but very unnecessarily concerned about his soul, and that the Christians increased his agitation by talking with him and praying with him. He wished Christians would let his patients alone. Death was but an endless sleep, the religion of Christ a delusion, and its followers were not persons of the highest culture and intelligence.

A young lady sitting near, and one of the gayest of the company, said, "Pardon me, doctor, but I cannot hear you talk thus, and remain silent. I am not a professor of religion; I never knew anything about it experimentally; but my mother was a Christian. Times without number she has taken me to her room, and with her hand upon my head she has prayed that God would give her grace to train me for the skies. Two years ago my precious mother died, and the religion she so loved during life sustained her in her dying hour. She called us to the bedside and, with her face shining with glory, asked us to meet her in Heaven; and I promised to do so. And now," said the young lady, displaying deep emotion, "can I believe that this is all a delusion? that my mother sleeps an eternal sleep? that she will never waken again in the morning of the resurrection, and that I shall see her no more? No, I cannot, I will not, believe it." Her brother tried to quiet her, for by this time she had the attention of all present. "No," said she, "brother, let me alone; I must defend my mother's God, my mother's religion."

The physician made no reply, and soon left the room. He was found shortly afterwards pacing the floor of an adjoining room, in great agitation and distress of spirits. "What is the matter?" a friend inquired. "Oh," said he, "that young lady is right. Her words have pierced my soul." And the results of the conviction thus awakened were that both the young lady and physician were converted to Christ, and are useful and influential members of the Church of God.

Readers, stand up for Jesus at all times and in all places wherever you hear His name reviled, or His counsel set at naught. Rather let the language of your heart be, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." C. W. SAUNDERS.

DENOMINATIONAL ENTERPRISES

FOREIGN MISSIONS

Letter From China

The following letter was sent to Rev. C. G. Soderbom, since his arrival in America, to be given to the Union Board of Foreign Missionary Administration. I pass it on down to the whole constituency of the Methodist Protestant Church. This is just as it was written. No correction of words or phrases.

Tung Shih Pu of the
Methodist Protestant Mission.
Kalgan, China.
August 23, '27.

Board of the
Methodist Protestant Mission
U. S. A.

Dear gentlemen and ladies:

We have not written you directly during these years, but we never forget in prayers. Heartily thank you for having planned and spent much money and thought to make our China Church better.

We regret to say that our Civil war continues for several years and we although had some suffering directly and indirectly but we can stand still among such bad influence. Fortunately we still have this working opportunity for Christ. Beside Civil war we also have earthquake and flood. Is the end of the world coming soon? Does Jesus Christ come again soon? We should urge each other and prepare to wait our Christ.

Nowadays as the influence of society, the tendency of the human mind, the development of the material and the progress of the science some young men are mistaking that religion is not suitable and the hindrance of science. Therefore they begin to oppose religion. But we are sure such troublsome comes from the mistaking of the oppositionists. It will come out clearly at the end. We also believe that God wish make China Church purer by such influence. In some of the southern provinces of China they had greater suffering but they also had many new members at the same time. Once two thousand people were baptized. We just make you know much clearer the true condition of China Church. It is not as bad as the paper told. We hope you don't be discouraged in the Holy work in China and ask you earnestly to help us upon the want we have in China.

Rev. Soderbom has been in China more than thirty years and he knows the Chinese very well and has had a good record already. By the way of his return to America he will report the particulars of the China Church. Mrs. Soderbom came to China not as long as her husband but she helps the women and girls much and every one loves her. We hope that they two come again as soon as they can.

Now we are more enthusiastic in our duties in order to lead the oppositionists to come to Jesus. We do hope you send more men and ladies to come over to help us as it needs.

We were safe during this summer. Hoping God be with you.

Sincerely yours,
TUNG SHIH PU.

As explained in the articles containing the reports from the various fields, the Tung Shih Pu is a sort of Executive Committee which has been selected by our missionaries and the workers on the field to look after the interests and to carry on the work in the absence of the missionaries from the field during the war. They are very attentive to and faithful in these responsibilities thus thrust upon them.

Certainly the above letter is a Macedonian call for help on the part of those who see the situation and have the great work of saving China at heart. It goes to show that the need is still there and, though there will be more or less change in the carrying on of the work after the war and even in the years to come, yet there is still the cry and the need for foreign missionaries in this populous country with its millions still unsaved.

No, let us not get discouraged, or feel that there is no more need for missionaries or money, but let us rather prepare now for more men and money that when the added opportunity comes for real service at the close of this dreadful Civil war we may be ready to respond to their clarion call to "send more men and ladies to come over to help us as it needs."

S. W. ROSENBERGER, *Executive Secretary.*

ATLANTIC CITY GLEANINGS

The annual sessions of the Council of Church Boards of Education and of the Association of American Colleges provide an opportunity for those interested in Christian education to come in touch with the leaders of other denominations and to consider together problems common to all. The meetings this year were held at Atlantic City and proved very helpful. It is next to impossible to survey adequately conferences of this character in a brief article. Possibly some of the more striking things which were said may be of interest.

Dr. R. L. Kelly. The colleges are giving what we believe are the fundamentals of a liberal education. In a certain great state institution 84 per cent of the students are in the freshman and sophomore classes. Of the 16 per cent found in the junior and senior classes 40 per cent came from some liberal arts college.

Dr. W. C. Covert. The Christian college is the only educational institution meeting the modern educational needs. Its atmosphere is more favorable to the unique service of the small Christian college.

Miss Mary B. Brady, director of the Harmon Foundation. Seventy-five per cent of the correspondence with college students shows carelessness. Defective grammar and sloppiness are universal. Our return payments are on the average better from the students coming from the smaller colleges.

Mr. Trevor Arnett. State institutions have increased their fees 100 per cent while privately supported institutions (which includes church schools) increased heirs 69 per cent. These facts were found in a survey of 149 institutions.

Dr. Floyd W. Reaves. A survey of 32 schools in the North Central Association reveals some such facts as the following: First, a college should have $5,000 endowment for each student enrolled. Second, the average annual cost of educating a student is $266. Third, the student tuition and fees provide for 62 per cent of his education. Fourth, the average salary paid in the accredited institutions is $2,464. Fifth, the cost of educating a student during his junior and senior years is 70 per cent greater than during the freshman and sophomore years. Sixth, it appears that the present financial requirements of the standardizing agencies do not guarantee an adequate expenditure for the education of the student. Neither do these requirements result in a satisfactory salary scale for the teachers.

Dr. Gilbert Lovell. Many Christian students are actuated

by other than Christian motives in the choice of their life work.

Dr. Thomas J. Jones. Our theological seminaries are among the most ineffective of any of our educational agencies. We are not close enough to realities in our educational program. The missionary goes to the foreign field to share his experience with his brothers and sisters of other lands.

Dr. R. L. Kelly. One of America's leading college presidents said to me, "I am discouraged about getting the right kind of men and women for my faculty." He seeks the highest type of Christian character for all places, whether they are to teach chemistry, language, mathematics or religion.

President Murray Bartlett. The problem is not to make a student study but to make him want to study.

Dean H. E. Hawkes. The ideal college course is the one that fits the student's needs.

Professor Mark A. May. Personality is the first fundamental factor in character education. Children who go to private schools seem more honest than those who go to the public school. Investigations reveal that 40 per cent in the latter were dishonest and only 11 per cent in the former. The school of high morale shows a high per cent of honesty. When there is a conflict between school authorities and students there is a high per cent of cheating.

FRANK W. STEPHENSON.

THE GRATITUDE GIFT—WHY MAKE IT?

Because We Are 100 Years Old

It is a great thing to have lived and served for a hundred years, so just because we are 100 years old something should be done about it, but that within itself would not call for any very great gifts of gratitude. It would simply call for a remembrance. We should celebrate because we are 100 years old, even if there were no other reasons; but there are greater and deeper reasons for our gifts of gratitude to God.

Because We Believe in the Methodist Protestant Church

We should make our gifts because we believe in the Methodist Protestant Church. The Pilgrim Fathers sought religious freedom, as well as political freedom, when they came to America. That same spirit actuated our Revolutionary Fathers. John Wesley, the father of Methodism, came to this country preaching and teaching justification by faith, experimental religion, and church government by the people. When Methodists drifted away from this one teaching of church government by the people, our fathers sought to bring the church back into freedom of action and freedom of thought. Because of their struggles the Methodist Protestant Church was formed, and for a hundred years it has steadfastly stood for the mutual rights of the ministry and the laity in the government of the church.

It is not too much to say, I think, that the principles of church government set forth by our fathers and fostered by the Methodist Protestant Church are permeating every Protestant ecclesiastical body in America; for when the spirit of America gets hold of individuals they must have freedom in church government as well as in state and national government. So with all our hearts we believe in the Methodist Protestant Church, and we want our children and other young people about us to have the privilege of living, worshipping and serving in such a church, so we gladly make our gifts for her perpetuation.

So We May Begin the Second Century Unhampered

We should make our gifts so that we may begin our second century of service unhampered. We have truly been blessed of God in the splendid development and progress of a century. From a small beginning with a few people scattered over several states, God has led on under the smilings of His providence until today we number nearly 200,000 strong in America, with a constituency of certainly 300,000 people. And also with missions in Japan, China and India, and with our splendid institutions at home and abroad which are caring for hundreds of young people in their preparation for larger things in life. Under our rapid progress, and facing a lack of liberality on the part of many of our people, our boards have become hampered with their obligations. By the grace of God the next century must be a hundred fold greater century for our democratic church in a democratic country, so we are to make our gratitude gifts that we may be free in the opening years of the second century to do greater things for God and for humanity.

Because We Are Glad and Happy

We should make our gifts of gratitude because we are glad and happy in service for Him who has so wonderfully and so beautifully led us during one hundred golden years of service. We praise God today for our church with its principles of freedom. We praise God for our fathers and mothers, who, amidst the hardships, and privations, and heartaches of the early days of our church, stood fast in the liberty wherewith Christ had made them free, and who thus gave to us so splendid a heritage. We praise God for the promise of the future, and in our gratitude gifts we pledge Him anew, that our lives shall be given with new zeal to the promotion of His Kingdom through the Methodist Protestant Church. We thus gladly and joyfully bring our gifts of gratitude to Him because of His goodness, and because we love Him. May God bless the gifts and the givers.

Make Pledges Early

Since February has been designated by our conference as the time to make our gifts, every church in the conference should be planning to secure cash and subscriptions early in February.

When you have pledged your quota please notify Mr. J. D. Ross, Asheboro, N. C., and we will report same in the THE HERALD. Then just as soon as you have collected all the money notify him again and yours will be changed from the "pledged" column to the "paid" column.

Send all money for this fund to Mr. J. D. Ross, Asheboro, N. C.

Faithfully yours,

A. G. DIXON.

WHAT A SMILE OR TOUCH MAY DO

A smile, a word, a touch,
And each is easily given;
Yet one may win
A soul from sin
Or smooth the way to heaven.
A smile may lighten a falling heart,
A word may soften pain's keenest smart,
A touch may lead us from sin apart—
How easily each is given.

—*Selected.*

OUR STORY PAGE

JOLLY JACKIE

Jackie dearly loved fun. He was nearly always laughing and frequently in mischief. His last name was Jolly, but Jackie's playmates loved to call him Jolly Jackie, and he didn't mind it at all.

Sometimes Papa Jolly would say to his small son, "Jackie, it's all right to have fun, but you must use your head and think in advance whether you are going to hurt anyone's feelings or injure anyone's property."

And Mamma Jolly would say, "Oh, Jackie Jolly, when will you learn that what may seem like a good joke to you may be very distressing to someone else? Real fun, my dear, means that everyone must be able to enjoy it and no one be annoyed in any way."

Jackie would listen, and to do him justice he really meant to be thoughtful and to act like a grown-up person, but he often forgot.

A nice new bungalow had just been finished across the street from where Jackie lived, and a new family with a little girl about his own age had come to live there. Her name was Verna, and she was rather a timid little thing, as she had no brothers and never had played with boys before.

She looked with a great deal of admiration upon Jolly Jackie, and Jackie just loved to show off. It pleased him immensely to see Verna throw out her hands and to hear her say, "Oh, Oh! You just better watch out," at the same time opening her blue eyes very wide while the dimple deepened in her cheek and the pink flush mounted to the edge of her curly yellow hair.

This particular afternoon, Mamma Jolly was giving a little party and she had invited Verna's mother to come over and meet the neighbors. It was agreed that the children should stay at Verna Reed's home, and Mrs. Reed assured Mrs. Jolly that Martha, the cook, would keep an eye on them.

Jackie was in his element.

"See what a big man I am," he exclaimed as soon as he arrived, and promptly turned a somersault, almost upsetting the little table near the window with the bowl of gold fish on it. Verna ran to get her new box of paints so he wouldn't turn any more somersaults, and Jackie was all ready for the paints.

"I'm one fine artist!" he boasted. "Want to see me do it?"

Martha looked in at the door and smiled at the children.

"Have a nice time," she said, "and if you are good and will let me finish my ironing, I'll make some nice frosted cakes for supper, and you children shall have some."

"Get some water," ordered Jackie. "We's got to have water to paint with."

So Verna May went and got a cupful, and Jackie poured far more than he needed into the little water cups.

"I've got to have lots of colors," he said, and suiting the action to the word, he began to soften up a lot of the different little cakes of paint.

"This," said Jackie with a flourish of his hand, "will be very nice to paint on, and everything I make will look lovely. I think I'll paint a house first," and without waiting for any remarks from Verna, he climbed upon a chair, and soon the smooth, white wall of the bungalow was decorated with a bright green house, with a pink roof, with orange colored smoke coming out of a red chimney.

"I don't think that's nice at all," Verna pouted. "Whoever saw a pink roof? You better rub it out!"

"Rub it out!" frowned Jackie. "I should say not!" and he leaned his paint-covered hand against the wall right at the corner of the house.

It was so funny that Verna laughed and laughed, although she was wondering whether her father and mother would like that kind of a picture on the wall or not.

The laugh was enough applause for Jolly Jackie. He hopped down off the chair and pushed it out of the way.

"I'll paint a man next," he said. "This is the man who lives in the house, and he has his pockets full of money and can buy whatever he likes. He lives mostly on ice cream cones."

The man was soon finished.

"What has he got his arms stuck out like that for?" inquired Verna. "I never saw a man go around like that," and she hopped up and down with glee.

"Oh, that's easy," grinned Jackie. "He is trying to catch a greased pig, and here's the pig."

Sure enough, a purple pig with a fat body and very slender legs and a curly, orange-colored tail appeared. Jackie touched up the man's hat with some light blue paint.

"There," he beamed, "what do you think of that?"

"I don't believe I think much of it," remarked a man's size voice.

The two children turned to see Mr. Reed standing in the door and eyeing the working of the young artist with disapproval.

"Young man," demanded Verna's father, "if you are going to cut up such didoes as that, I don't believe we will let you come over to play with Verna any more. I'm surprised at you!"

"Oh! Oh! Oh!" cried Martha, coming in from the kitchen with the frosted cakes. "Did anybody ever see the like of that—and I thinkin' what quiet little angels they were. It's no frosted cakes they'll be gettin'. I'll take them right back."

Jackie burst into a loud wail. He loved frosted cakes, and if he couldn't play with Verna any more, he would never have another ride behind her Shetland pony. And then an idea struck Jackie. Poor little Verna was being punished by not being allowed to have frosted cakes, or to play with him —and he had done all of the mischief! The world seemed like a very desolate place, and it was entirely possible that if his mother learned of it, he would have nothing but bread and milk and be sent to bed at once.

There were steps in the hall and Papa Jolly came in.

"I've come for Jackie," he said. "The party is nearly over."

He looked from one to the other and then at the wall. Jackie still had the box of paints in his hands. A very stern look came over Papa Jolly's face.

"Did you do that, Jackie?" he demanded, but before Jackie could reply, Verna had run across the floor and clasped him about the knees.

"Please don't be cross," she pleaded, "he's an artist," and acting on a sudden impulse, Jackie put the box of paints over on a chair and ran and seized Mr. Reed's hand.

"Please don't be cross with Verna," he begged. "She

didn't do a thing wrong, and I didn't think about spoiling the wall. If you'll just let us play together, I'll give you every penny I've got in my bank, and I'll try never to do another wrong thing if I can help it as long as I live."

"That's quite a big promise," remarked Mr. Reed, winking at Papa Jolly, "and if you think you can keep that promise, we'll see about letting you have some more rides behind the pony."

"That's very generous of you," said Papa Jolly, "but I am very, very much ashamed that my son has done such a thing as that. Of course I'll pay ——"

Mr. Reed drew a paper out of his pocket.

"Read that, and have a comfortable chair," he invited. "The party is just beginning to come out of your house now. You'll notice that the paper I have handed you is a contract to have every room in this bungalow redecorated. It was signed about an hour ago. Neither my wife nor I like plain white walls—it looks much like a hospital. So I thought I would surprise her by telling her tonight that all she had to do was to pick out the kind of decorations she wants, for I have found a man who will do the work at a very reasonable figure."

Jackie didn't quite understand why it was that both men laughed just as though they were boys themselves, but somehow or other the children knew that the storm had blown over, and everything was all right once more. The relief was great, to Jackie at least. He returned to Mr. Reed.

"I'll be a really and truly good boy after this," he promised earnestly.

"I believe you mean it," nodded Mr. Reed, and Jackie surely did.—*Selected.*

"I CANNOT AFFORD TO LOSE"

It was evening, the time when the offices and stores closed and an army of people flood the streets. Newsboys were busy calling their papers on every street corner. On one corner a man was seen searching his pocket for the proper coin with which to buy the latest news, while a small salesman held a paper in outstretched hand. The man, still fingering his pennies, suddenly said, "Sonny, I'll toss you whether I'll give you five cents or nothing for your paper."

The little fellow, as if not quite understanding, only stared.

"Say," continued the man, "I'll toss you to see whether I am to give you ten cents or nothing for the paper."

The boy withdrew the proffered paper, as if half afraid of the stranger and his unusual offer, and remained silent.

"What do you say, my boy? I'll toss you whether I give you a dollar for your paper, or nothing. Will you do it?"

By this time there was a crowd gathered around. The interest was intense, and the silence unusual for a city street corner. At last the boy spoke, "I cannot afford to lose, sir." And he turned away.

He was tempted; all could see that. But his thin cheeks, tattered coat, and perhaps a vision of his toiling, widowed mother who depended on his meager earnings, restrained him. He dare not risk his scant possessions even to the extent of three cents.

The man was deeply moved, and quickly reaching his side, thrust a generous bill into a cold little hand. Others did the same.

"I cannot afford to lose," the small boy had said. But how truly wise he was! And what boy or girl can afford to lose Christ? "What shall it profit a man if he shall gain the whole word and lose his own soul?" Make sure you are saved.—*Selected.*

THE PERIL OF CARD PLAYING

The late Dr. Wilbur Chapman used to relate an incident which shows the danger of trying to mix worldly things with religion. It is as follows:

A tramp once entered an evangelistic meeting. At the close it was thrown open for any one to speak. The tramp arose and said: "This is the chapel I used to attend when I was a little boy. My father was an officer of this church. He used to sit in that pew. There were seven of us boys in a Sunday school class, and we loved and respected our teacher very much. She used to take us to her home on Saturday afternoons, where we had music and refreshments and then a look over the lessons for the next day. After a bit, in order to keep us interested, she introduced us to cards. She taught us how to play them, and showed us a number of tricks with the cards. We soon began to ask her to show us a few more tricks, and to give us a little less of the lesson and a little more of the cards. Shortly after that we stopped going to her house, and we took to cards and cigarettes at other places. Then we learned to gamble, and as a matter of course we left the Sunday school and her evening class altogether.

"I want to tell you what has become of those boys. Two of those seven have been hanged; three others are in state prisons for life; the sixth one, if the police knew where he is, would be there, too; I am the seventh, and if the police knew I was here, I would be behind the bars in double quick time. All I have got to say is that I do wish my Sunday school teacher had never taught us how to play cards."—*The Boy's World.*

—Typograpichal errors are easily made and easily overlooked by the proof-reader, but we never expected Dr. Broomfield to appear in *The Methodist Recorder* as Dr. Brownfield.

—Gipsy Smith, Jr., preached for ten days in Greensboro under the auspices of the First Presbyterian Church, closing last Sunday night. He is a very earnest preacher with a dramatic manner and does not fail to get attention.

—Adrian College, the editor's alma mater, has been engaged for some months in an effort to raise an endowment fund of $500,000. We are glad to read that over four-fifths of this amount has already been pledged and that there is good hope that the entire amount will be subscribed.

—Senator Borah expresses the judgment of many when he declares that the program for the construction of a big navy is an insane policy leading probably to war and certainly to increased taxes. He calls on those opposed to it to make their opposition known before it is too late.

—"The Victorious Christ" was the theme of a Christian Endeavor convention held recently in India. Excellent speakers brought fine messages of victory, such as "Victory Over Money," "Victory Over Pride," "Victory Over Uncleanness," "Victory Over Satan," "Victory Over Temper," and "Victory Over Death." The average attendance at the sessions was three hundred and fifty.

SUNDAY SCHOOL LESSONS

Lesson for January 29, 1928
THE GROWING FAME OF JESUS

Scripture Basis.—Mark 3:7-12; 6:53-56.

Golden Text.—"The common people heard Him gladly." Mark 12:37.

THE PLACE

As we study New Testament history, we need to get a clear conception of the land where the various and varied events occurred. In our childhood, and many of us have the same idea since we have become men and women, we obtained the erroneous conception that Palestine is as large as the United States. This is probably due to the many places where important events happened being mentioned in the Bible, and to the large-sized maps used in our Sunday schools to show clearly the places of sacred memory.

As a matter of fact, New Hampshire or Vermont, with a little more than 9,000 square miles, would cover the extent of this country. A glance at a map of the world, or even of Asia, will reveal its insignificance geographically. Dr. Fosdick, in his book, "A Pilgrimage to Palestine," says, "From Dan to Beersheba has come to sound like a long way; as a matter of fact, it is about 150 miles; and as one moves north the distance narrows until the Sea of Galilee is a little over 25 miles from the Bay of Acre."

Hence, when the lesson tells us that the people came to Jesus at the Sea of Galilee from Jerusalem and Judea, Idumaea (south of Judea), beyond (or east of) Jordan, and about Tyre and Sidon (in Phoenicia on the coast of the Mediterranean), we may conclude that the distances are not far. Not far? Not to us today, who travel hundreds of miles in a day by means of automobile, train or even aeroplane. But what must it have been to the weak and diseased people, who had to travel on donkeys, or camels, but mostly on foot? Do you think they wanted to see Jesus very badly? Did they have very much faith to believe that He was able to heal their afflicted bodies, or those of their relatives and friends, whom they brought to the Christ? How much faith do we exercise today in the power of Jesus, of whom it is said, "He is the same yesterday, today, and forever?" These questions are worthy of serious consideration.

The Popularity

That Jesus became popular is without question. Who isn't popular who exerts healing power over physical diseases? Let a faith healer, as they are called, whose reputation precedes him, come to town; people will flock to see and hear him for miles around, and will permit him to experiment on them and their loved ones in an effort to cure them of their diseases. Let a medical doctor get a reputation of being able to effect permanent cures for various stubborn and dangerous diseases, and folks in all walks of life and from all places will seek him. How precious has health been to humanity all through the ages!

Jesus was a Healer of bodily ills, 'tis true, but He was more than that. He had a winsomeness that was different from any other man. He had a message far above that of the Scribes and Pharisees—so different, so appealing. He had a power that excelled all others, and when He touched their afflicted bodies, He likewise spoke peace to their sinful souls, and they went on their way rejoicing in the new knowledge of the God of Love.

"Jesus! the name high over all,
In hell, or earth, or sky;
Angels and men before it fall,
And devils fear and fly."

CHRISTIAN ENDEAVOR

Topic for January 29.—How Our Church Does Its Work. Eph. 4:7-16.

Topic for February 5.—What Are the Values of Christian Endeavor? Rom. 12:3-11.

SUNDAY SCHOOL

Lesson for January 29.—The Growing Fame of Jesus. Mark 3:7-12; 6:53-56.

Lesson for February 5.—Jesus Misunderstood and Opposed. Mark 3:19-35; 6:1-6.

WHERE DO YOU FIT?

Where do you fit in this world of ours,
With its hustle and bustle and work;
Are you one of the throng that helps it along—
Or are you with those who shirk?

Do you hit the job with a smile or frown;
Do you carry a grouch all day;
Are you one of the flock that watches the clock;
Are you workin' for more than pay?

Is your job man-sized and worth the while,
When you've tallied up your score;
Are you keepin' fit and doin' your bit,
And perhaps a wee bit more?

Are you one of the average just drifting along;
Are you listed as Profit or Loss;
Are you stallin' for time or startin' to climb;
How much are you puttin' across?

Just pull in your slack and count up your score,
Locate what you're aimin' to hit—
Don't waste ammunition and all your ambition
But find out just where you fit.
—FRANK A. COLLINS, in Forbes Magazine.

YOU WILL NEVER BE SORRY

For living a pure life.
For doing your level best.
For being kind to the poor.
For looking before leaping.
For hearing before judging.
For thinking before speaking.
For harboring clean thoughts.
For being generous to an enemy.
For stopping your ears to gossip.
For standing by your principles.
For asking pardon when in an error.
For being square in business dealings.
For giving an unfortunate person a lift.
For promptness in keeping your promises.
For putting the best construction on the acts of others. R. L. L.

Chinese laundry shop sign—We most cleanly and carefully wash our customers with cheap prices as under—Ladies $2 a hundred; Gentlemen $1.75 a hundred.

WOMAN'S MISSIONARY DEPARTMENT

Miss Esther Ross, *Editor*
Miss Mary C. McCulloch, *Assistant*

Address matter for immediate publication in this department to Miss Mary C. McCulloch, 1705 Asheboro Street, Greensboro, N. C.

ITEMS OF INTEREST TO MISSIONARY WORKERS

A leaflet on "Books and Graded Material for Missionary Education" (1928-1929) can be obtained for the asking from our own Methodist Protestant book concern, 516 N. Charles Street, Baltimore, Md. Just ask for "Preliminary Announcement Books and Graded Material for Missionary Education, 1928-1929." This folder is issued by the Missionary Education movement and Council of Women for Home Missions and the central committee on the United Study of Foreign Missions.

If you don't know what to do with any group of young people from the beginners through the adult and young people's department, this folder will give you valuable suggestions.

Those people who are on the lookout for a good play to give in connection with their thank-offering program will not go wrong if they get "The Color Line," by Irene Taylor MacNair. This is a remarkably strong play of present-day China. Characters are: president of an American college, three college girls, two college boys (one a Chinese). Simple setting (president's office), and no special costumes except one military uniform. Time, 30 minutes. Price, 25 cents. Three books are all any group would want and the play could be given with one book.

I saw this play given at the Student Volunteer Conference in Detroit during the Christmas holidays and know it is not only easy to give but extremely effective. This also can be obtained from our own book concern but it might be quicker to order directly from Missionary Education Movement of U. S. and Canada, 150 Fifth Avenue, New York City.

MARY E. YOUNG,
Sec. Y. P. W. for W. F. M. S.

NOTICE—ATTENTION

$500, $300, and $200 in cash, and gold, silver and bronze medals are offered as prizes by the Committee in charge of the "National Oratorical Contest on Outlaw-War Treaties."

The contests may be held at any time until World Goodwill Day, May 18, 1928. Contestants must be of high school age. Nearly a hundred outstanding educational and church leaders in all parts of the country constitute the sponsoring committee. Full particulars may be secured from the secretaries, A. C. Watkins, 532 17th Street Northwest, Washington, D. C., or S. L. Gulick, 105 East 22 Street, New York City.

A teacher was giving his class a lecture on charity. "Willie," he said, "if I saw a boy beating a donkey, and stopped him from doing so, what virtue would I be showing?"

Willie (promptly)—"Brotherly love."

FROM PASTORS *and* PEOPLE

State Street Church.—At the 11 o'clock hour last Sunday morning the sacrament was administered. At the opening of the service Mrs. Bethea presented the church the second section of the communion service. Each section holds 37 glasses. Mrs. Bethea gave the first section some time ago and as this had become too small she gave the additional one Sunday. Mr. Curtis Koonts, as spokesman for the congregation and entire membership, expressed our gratitude in beautiful and well chosen words.

On Wednesday night of last week the Christian Endeavor Society gave a social that was much enjoyed by all who attended. A pleasing feature of this was a reading given by Miss Cleo Spainhour. Refreshments were served in the basement.

Mrs. Harkey's Sunday school class of young ladies met with her at her home last Tuesday night for the discussion of plans for enlarging and the general betterment of the class. Combined with business was a delightful social hour of games, music and fun. Mrs. Harkey served delicious refreshments which were highly praised by all who partook.

The Missionary Society will serve an oyster supper next Friday night in the church basement.

Mrs. Wilcox and her children are visiting at the parsonage. REPORTER.

Reidsville.—Pastor Brown brings us splendid messages every Sunday. Our congregations are not as large as we would like to have. Several of our regular attendants are sick and we miss them. At yesterday morning's service the Lord's Supper was observed.

We have good attendance at the Intermediate Christian Endeavor services and a Senior Christian Endeavor has been organized and will hold its first meeting tonight (January 23) at the parsonage.

Our Foreign Missionary Society is planning to hold a thank-offering service in February. Our Home Misionary Society recently sent some pillow cases to the Children's Home at High Point. The Ladies' Aid met with Mrs. E. L. Somers last week and made plans for a chicken pie dinner.

Our Sunday school is doing nicely with C. R. Reed as superintendent.

Dr. and Mrs. G. R. Brown and Mrs. J. H. Allen attended the Executive Committee meeting of the missionary societies in Greensboro last week.

Mrs. S. J. Kernodle is still confined to her room, and Mr. C. H. Rogers is also on the sick list. Mrs. G. M. Reed is in Long's hospital, Greensboro, for treatment. We wish for them speedy recovery. REPORTER.

High Point.—Examinations were finished at High Point College last Saturday, and registrations for the new semester were made on Monday, January 23. A number of students went to their homes to spend the week-end and to visit friends.

On Sunday morning at 1 o'clock the pulpit was occupied by Dr. S. K. Spahr, who brought us a beautiful and comforting message on "The God of All Grace," from I Peter 5:10. Dr. Spahr said that he has never preached a sermon from this text before, but one of the things that he has coveted in his long ministry is that he might comfort men and women in their hours of sorrow, and bring to their burdened hearts the God of all grace, turning their faces to the morning.

"Every day is a fresh beginning,
Every morn is the world made new;
You who are weary of sorrow and sinning,
Here's a beautiful hope for you,
A hope for me and a hope for you."

At this service the choir rendered the anthem, "Like As a Hart," Miss St. Claire, of the college, played a lovely violin solo for the offertory, and Mrs. John Whitesell and Mr. Clarence Schultheiss sang an unusually beautiful duet, "Rose of Sharon," with fine effect, their voices blending beautifully. At the evening service Prof. J. D. Hardy brought an interesting message on "Present Proofs That Life Is Eternal."

The Junior Mission Circle held its usual monthly meeting on Monday afternoon at the church. Mrs. R. M. Andrews and Mrs. J. C. Whitesell are the fine and efficient leaders for this group of bright, interesting boys and girls from six to twelve years of age. There was an attendance of 19 at this meeting. These children sing, draw birds and flowers, make scrap books for the sick, and Mrs. Whitesell tells them stories from "Brave Adventures" and other books. Their dues of 10 cents per month are divided between the Home and Foreign Missionary work. These children are being taught to lead in prayer and to preside at any kind of a meeting. This is indeed a live organization and worthy of the support of the grown-ups. Miss Dorothea Andrews is the president of this interesting circle, and Miss Julia Elizabeth Coe is secretary-treasurer.

A Boy Scout Rally will be held at the church this (Tuesday) evening, when Mr. Hackney, Scout executive for this city, is expected to make an address.

We are very sorry to announce the illness of Mrs. S. S. Coe, who is suffering from sinus trouble. A great many friends join in the hope that she may have an early recovery.

Congratulations are being extended to Mr. and Mrs. Ross H. Davis on the arrival of a little daughter in their home on January 22.

Mr. J. W. Hinkle and family have moved into their handsome new home on Woodrow Avenue.

Mrs. Lewis Teague has as her guest for a week Mrs. Hilda Long Adkins, of Salisbury, Md., who was a school friend at Western Maryland College.

Mrs. D. A. Neese has been going to Greensboro nearly every day to see her niece, Mrs. Sockwell, who is ill in Wesley Long hospital. She is a daughter of the late Mr. and Mrs. W. A. Bowman.

We are much pleased to see Mr. C. L. Gray out again after his recent illness.

Orange Chapel, Saxapahaw Charge.—Christmas with its joy and song has come and gone, and with it have gone for a while happy faces and familiar voices; while that January feeling that every one experiences and no one can express has settled down upon us. We are planning, hoping and praying for the best year in the history of our little church at Orange Chapel.

Our pastor, Rev. O. C. Loy, filled his appointment third Sunday, and as usual gave us a very good sermon. The communion service was also observed at this time.

Our Sunday school is not what it should be through the winter months, though a faithful few keep it going.

Our church and community have been made sad by the passing of one of our oldest and best members, Mrs. John A. Thompson, who quietly passed away last Sunday night, being 76 years old. Her funeral was conducted at Orange Chapel on Tuesday by the pastor, O. C. Loy, and former pastor, H. L. Isley. We feel very keenly the loss of this good woman and extend our sympathy to her children; may they follow in mother's footsteps, for we feel and know that in her passing a good woman has gone. M. J. F.

Maple Springs, Forsyth Charge.—Our pastor, Rev. R. C. Stubbins, filled his appointment Sunday night at 7:30. He preached a most helpful sermon from the subject, "Backyard Religion." We all enjoy Brother Stubbins' sermons very much.

We have a very good Sunday school. It is not as large as we would like to see it, but our regular attendance is good.

Since coming to this charge Mrs. Stubbins has been elected teacher of the Mothers' Bible Class. They all appreciate having her as teacher very much.

The Woman's Home and Foreign Missionary Societies met at the church Thursday, January 19, at 2:30, with Mesdames Long, Hine and Baity as joint hostesses. After an interesting program was rendered, delicious refreshments were served by the hostesses. Our next meeting will be held with Mrs. I. W. Baity, February 23.

Our Ladies' Aid is planning to give a supper on Valentine night, proceeds to go to the church.

Pray for us that our church may make progress and that we may work together for God and the Kingdom this year.

IDA M. LONG.

Pleasant Grove.—The fifth Sunday we expect to be with Bro. Trogdon at Lovejoy Church on Why Not circuit. We appreciate the kindness of the people at the Grove in allowing us this privilege. Last summer the Lovejoy people had the misfortune to lose their church by fire. The new pastor, Rev. J. B. Trogdon, has planned an all day service for the fifth Sunday, at which time it is hoped that enough enthusiasm will be aroused to insure the erection of a new modern church building. Under the shadow of this old church and among the hills that surround it, Rev. J. W. Hulin, now pastor of Midland circuit, and this preacher first saw the light of life. It was here amidst the shouts of her godly members, many of whom are now in heaven, that we were born into His Kingdom.

We are pleased to say that Prof. Paul S. Kennett, of High Point College, will preach for our people at the Grove at the 11 o'clock hour Sunday. Our people there will be delighted to hear him. There will be no services at night.

Our first quarterly conference will be held on Tuesday night, January 31, at 7:30. Re-

port blanks have already been given to all official members who will make written reports to the conference.

The Church Brotherhood will hold its January meet in the home of Bro. S. L. Murphrey Saturday night, January 28. The pastor regrets his inability to attend because of his going to Lovejoy Church, but feels sure the Brotherhood will have its usual good time. Bro. I. W. Burton has been the Brotherhood's president since its organization over a year ago and has worked hard for its success.

In closing we want to thank Mrs. S. L. Murphrey for a fine lot of fresh meat which she placed in our car Sunday.

GEO. L. REYNOLDS.

Forsyth Charge.—All five of our churches rendered excellent Christmas programs. Those who made them possible deserve much credit. Christmas brought us greetings of cheer from many places. From our good friends on the Enfield charge; from a number of other charges we have heard, and from friends on our present field.

We have not been pounded after the fashion of some, but have been the recipients of a number of gifts of different kinds from Mr. and Mrs. John Smith and Mr. and Mrs. Gid Smith, of Oak Grove Church; Mr. R. M. Cox and family and "Grandma" Mary Cox, of Hickory Ridge Church; Mrs. Dicie Shamel, Miss Ida Long, Mr. and Mrs. Charlie Long, Mr. and Mrs. Ira Baity, Mrs. T. L. Speas, Mr. and Mrs. Eugene Kiger, Mrs. J. F. Baity, Mrs. W. G. Henning, of Maple Springs Church.

The Mt. Carmel Church has recently placed a very beautiful walnut bedroom suite and rug in the parsonage. Of course we deeply appreciate the thoughtfulness and kindness of such people—what pastor would not.

The Sunday schools are doing fine at all the churches except in extreme weather. Cold churches are not inviting. We all like a warm welcome in the winter time. The Christian Endeavor Societies at Mt. Carmel are among the best we have seen and they offer their services to the pastor in any capacity they can possibly serve. The missionary societies of the charge seem to be a little slow at present, but we see signs of new life. We are expecting Rev. Mr. Ballard, of High Point, to give his illustrated lecture on the Holy Land next fifth Sunday night, January 29, at Maple Springs Church.

We are busy now with our church paper, College Special, Journal selling, Anti-Saloon League we believe that's all we are expected to emphasize this month. When you preach at some churches once a month you can see what happens—four "specials" in one day. But why worry? We will doubtless have four brand new ones next month and perhaps still more interesting.

R. C. STUBBINS.

Enfield.—On January 22 the attendance was good considering the extremely cold day. We had two good, practical and profitable sermons. In the evening service Mr. Auman brought us a message about prohibition and the advancements made in industry, commerce, social and moral conditions since the passage of the 18th amendment eight years ago.

Mr. Auman brings us splendid and useful messages each time he comes before us. Let's more of us take advantage of hearing him.

It is a pleasure and inspiration to see at every service Mr. Clay Matthews and Mr. B. R. Kimball. These two men are nearing four score years, yet are in their places every Sunday for Sunday school and for church.

We are sorry a number of our members have been on the sick list and hope each will soon be well.

We have missed Mr. and Mrs. Spivy from Sunday school and church. We are glad Mrs. Spivy is back from the hospital and is better. Mrs. Julian Gray has been sick for quite a while. We hope she can soon be back with us in our services.

We had a nice group of people from Whitakers to worship with us on January 15. We are always glad to have the Whitakers folks, as well as any and all visitors to our services.

MRS. E. I. BELLAMY, Reporter.

Davidson, Pine Hill Church.—Rubie May Coggin, daughter of Robie Coggin, departed this life January 18, 1928, age 10 years. She leaves a father and a mother, five brothers and one sister and a host of friends. A little flower budded on earth to bloom in heaven. She was one of our little collectors in Sunday school. She was loved by all who knew her. Bro. Ridge and Bro. Abram Hill conducted her funeral.

Our prayer meeting and Sabbath school are good. May we all work together in love and friendship and truth during the coming year.

F. L. SMITH.

Pleasant Hill, West Forsyth Charge.—Our Sunday school is progressing nicely; the attendance is very good. New officers and teachers were elected the second Sunday as follows: Superintendent, Prof. W. B. Speas; assistant, Mr. R. G. Holder; secretary and treasurer, Mr. A. R. Long; teachers—senior, Mr. J. D. Anderson; intermediate, Mr. R. G. Holder; assistant, Mrs. W. B. Speas; junior, Miss Lucille Sprinkle; assistant, Miss Lillie Whitman; beginners, Mrs. J. F. Hunter.

We gave our Christmas program December 25. It was heard by a large number of people.

President S. W. Taylor was with us the third Sunday; he preached a splendid sermon. I am sure all present enjoyed the service.

At the Christian Endeavor meeting Sunday night the topic discussed was, "What difference does it make what we do on Sunday?" We had a very interesting meeting. The meetings are held every Sunday night. We have very good attendance but we are hoping to get more members this year. We are planning for a successful year.

The Woman's Home and Foreign Missionary Societies will meet Tuesday evening, February 6, at the home of Mrs. C. G. Hunter.

MRS. ARZIA DAVIS, Reporter.

West End.—The Senior C. E. Society held a business and social meeting Monday evening at the home of Mr. and Mrs. V. C. Stockard. A good number were present and plans were made with enthusiasm for future work. A membership campaign will be put on and a committee was appointed to get subscriptions to the M. P. Herald. Following the business discussion, fruit was served by little Miss Marjorie Stockard.

On Thursday evening, January 19, the Philathea class held a most interesting business and social meeting with its teacher, Miss Gladys Routh, at her home on the Randleman road, where she is convalescing from a recent operation. Plans were discussed for an oyster supper to be held in February, the proceeds to be used for our new Sunday school building now being erected. Approximately two hundred dollars have already been raised by them for this purpose. Following an amusing social hour, ice cream and cake were served.

MRS. S. H. STAPLETON.

Hollister, Halifax Charge.—Brother Spencer delivered a fine sermon Sunday morning. It seems that his sermons are better every time he preaches. The congregation was very small at the morning service Sunday, owing to the extremely cold weather and sickness in our community.

On the fourth Sunday morning in February we are going to receive the gifts for the centennial campaign. We are hoping to secure a large sum for this gift.

Our Missionary Society met at the parsonage with Rev. and Mrs. Spencer on January 10. A very good meeting.

KATHLEEN SHEARIN, Reporter.

Flat Rock, Vance.—Our pastor, Rev. M. P. Chambliss, continues to give us good soul-stirring sermons. Last Sunday, using as a text "As ye go, preach," he gave some splendid points and much food for thought. After service an effort was made to raise remainder of college assessment, about $3.00 being realized, making total amount raised about $8.00.

There is now on a campaign for subscriptions to the M. P. Herald. We hope to go beyond our conference quota.

As we have sent no report since December, will say the Christmas program was good and very much enjoyed. Offering was over $7.00, which has been forwarded to conference treasurer. A treat of fruit and candy was given each member of the Sunday school.

The interior of the Sunday school rooms has not been completed and attendance has not been as good as before it was so bitter cold.

The weekly prayer meeting met last evening in the home of Mr. and Mrs. A. E. White, with Miss Mary V. White as leader. Miss White used as her subject, "God, the Owner; Youth, the Steward." A splendid paper prepared by Mrs. A. H. Davis on "Ye are not your own; ye are bought with a price," was read at the meeting. Among other things stressed at the meeting was the M. P. Herald. Our pastor greatly urged that it be read as well as subscribed for, calling attention to several articles of interest to all.

Plans are being made to organize Christian Endeavor. We hope to have both senior and intermediate societies.

The Ladies' Aid Society held its January meeting at the church the first Sunday in January. Very few members were present, owing to zero weather.

The Woman's Home Missionary Society held its January meeting with Mrs. B. W. Jones. Work of society is progressing nicely. Treasurer reported only 75 cents due branch treasurer on this year's apportionment.

Death has again invaded our membership and called from work to reward Mrs. Peter Hester. Mrs. Hester was a member of Flat Rock Church for many years. She had been unable to attend often in recent years, hav-

ing been ill more than three years. She leaves her husband and two sons, members of our church. They have been and will continue to carry on the work for God and His Kingdom that she began years ago.

It is also with regret we recall the passing of Mrs. Tom Parham. Although an Episcopalian, Mrs. Parham was interested in our church, having at one time taught in our Sunday school.

There has been much sickness among our membership, but most of the sick are on the road to recovery.

M. V. W., Reporter.

First Church, Concord.—The usual services were held Sunday with good attendance. The pastor preached impressive sermons.

The interest in all departments of the Sunday School is increasing. The Young People's class has purchased a piano for their department which adds much to heir worship program. The Intermediate department held its opening program with the Young People Sunday. Misses Ethel Blackwelder and Mettie Brittingham had charge and a splendid program was carried out. We are planning to have instruments in all departments soon.

One of the most interesting and enjoyable meetings was the lecture on last Friday evening by Rev. N. G. Bethea, of Lexington, on his trip to the Holy Land. Mr. Bethea is a most interesting speaker and gave a thrilling description of the entire tour, much to the delight of his entire audience. The lecture covered about an hour and a half, but he did not allow the interest to weaken. He carried also a fine sense of humor which gave sufficient pleasantly to tide over the more dry and informatory ranks of his address. Many who have heard other travelers of the Holy Land said this was the best yet. Mr. Bethea has been heard often by our congregation but never with more relish than Friday evening. A Tithers' League was organized at the parsonage Sunday afternoon and a campaign will be launched for new members.

A Young People's banquet, sponsored by the Young People's class which has 82 members on roll, is planned for Thursday evening, February 2. They are hoping to have 200 young people present, and a fine program of fun and fellowship has been arranged. The Cowell-Ramsay evangelistic party will begin a meeting in our church on Sunday, February 12.

Born to Mr. and Mrs. Robert Pinion, a daughter, on January 13, 1928.

MRS. D. A. M'LAURIN.

Bessemer City.—As this is the pastor's first report from Bessemer City church, we feel like we have many good things to say about our people. I think we have as good a Sunday School as there is in the conference, according to our membership, and we also have a splendid congregation for our preaching services. Since conference we have received 15 members into our church at Bessemer and we have prospects of several more. On December 24 the children gave a splendid Christmas program which was enjoyed by all; after the program the entire Sunday School was treated and they did not forget their pastor and family. They loaded our car with many good things to eat. On the first Sunday night in January one of our good sisters, Mrs. Annie Stert, gave to our church a communion set which was greatly appreciated by all. Brethren, pray for me that I may lead this people on to greater usefulness in Kingdom service.

MARION C. HENDERSON, Pastor.

Tabernacle Charge.—Our father and son banquet for Tabernacle Church was held at the delightful and hospitable home of Mr. and Mrs. E. T. Coble Friday evening, January 13. Although it was something new to us all, it was a decided success, there being 39 present. After partaking of a sumptuous six o'clock dinner, Mr. W. T. Hanner spoke from the topic, "The Biggest Needs of the Home," and Mr. Worth Trogdon on "The Value of the Church to the Community." Rev. W. M. Loy, pastor of Fountain Place M. P. Church, Burlington, was the visiting speaker. "Fellowship and Service" was his subject. These addresses were interesting and instructive. Appropriate songs were furnished by members of the Tabernacle choir. We are all grateful to Mr. and Mrs. Coble for their hospitality.

A large congregation was present the third Sunday afternoon at Tabernacle for the preaching service. Among the visitors were Misses Anna and Elizabeth Hardin, of Julian, and Rev. H. C. Carmichael, pastor of Moriah Church. We hope they will come again.

Mr. and Mrs. W. T. Hanner were among the recent callers at the pastor's home, and agreeably surprised us by leaving a fine quantity of home-raised pecans.

A number of our faithful members are kept from church because of sickness. We trust that they will soon be restored to normal health. H. L. ISLEY.

Lincolnton.—We are having good attendance at both Sunday School and preaching. We are having a smallpox epidemic and this is keeping some away from church. Some seem to be as afraid of zero weather as they are of smallpox; this is keeping others away. With all this handicap the attendance in Sunday school will average over a hundred and twenty-five. The Sunday school offerings will average more than eight dollars. When the weather warms up a bit and the smallpox scare is gone and the different industries start running on full time, we are expecting to have a much better report for the Sunday school. The people seem to be more interested in the Sunday school work than thy have been for some time.

The attendance at preaching is very good and Pastor Carson at each preaching service brings us some splendid gospel message.

After the sermon this morning we had a class meeting. There were several testimonials and a reconsecration service which seemed very uplifting and beneficial to all.

We are planning to have a revival in the spring and request the prayers of the people that it might start in Lincolnton and go out blessing the world.

Our Christian Endeavor is also growing in both attendance and interest.

Success to the Herald and its readers.

REPORTER.

Spring Church.—As this is our first report this year, we are glad to say that we have our same pastor back again, Rev. A. D. Shelton. He has preached some wonderful sermons since his return. He makes his message so very clear and plain that any one can understand. He has delivered some of the finest sermons I have ever heard.

The Sunday school was much better in attendance yesterday than it has been this year. We are hoping this not only continues, but that it improves and will grow, both in attendance and in spirit. The same teachers of the Sunday school were re-elected for another year.

Our prayer meetings on the first, third and fifth Sundays are a great help. We are glad to say that most of the people take some part.

With best wishes to the Herald and its readers for a prosperous year in the Master's work. VIRGINIA MASSEY, Reporter.

LOVE

By Robert Lanier

As this great subject has been on my mind for some time, I feel impressed to write a few lines to the Herald. As I am no writer, however, I feel very weak and unworthy to write such a worthy paper, but I feel that my ignorance and weakness do not seem to take this great subject off my mind.

For the past seventeen months the love of Jesus has been on my mind. In a revival meeting on Davidson charge this great love came into my heart as some of my friends and my pastor came to me and asked me if I didn't want to be a Christian. They seemed to be so much interested in me. It was not until then that I saw myself as a sinner. As the tears trickled down my cheeks and my body trembled like a leaf, I soon found myself down on my knees asking God to have mercy on me, a poor sinner. Then that Godly love entered into my heart which has followed me from that day until this, and I have never found words to express this love, for it is greater than I can tell. It has caused me to realize and know what the love of my dear friends has meant to me. It has caused me to know the love of father and mother as I didn't realize what friends and father and mother meant to me until this Godly love entered into my heart, which I trust will ever remain through the few remaining days that I have to stay here.

May we be more determined to try to get this great love into those that do not have it manifested in their hearts. May we never be ashamed to own this love regardless of where we are.

Where did love start from? "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life." (John 3:16.) I have wondered sometimes how He could love me, as wretched and indifferent as I have been, but that love is for all that believe in him.

Time is but a brief space in eternity, and as we count its cycles in days, months and years we are reminded that time with us will soon be no more. So may our speech be always with grace. Time is important with us and we should so consider it.

All that read this, please pray that this great love may always have right-of-way in my heart.

May God ever remember us in much love and tender mercy, and may we all hold up the banner of Jesus who loved us and gave His life for us.

From a Weak and Unworthy Being
but Trusting in the Lord.

QUOTA FOR SUBSCRIPTIONS FOR METHODIST PROTESTANT HERALD

Charge	Goal	Rec'd Since Nov. 1
Alamance	56	3
Albemarle	15	2
Anderson	35	..
Asheboro	35	35
Asheville	20	..
Bess Chapel	25	..
Bessemer City	11	..
Bethesda	10	..
Burlington	75	21
Carolcen	15	..
Charlotte	20	9
Chase City	11	..
Chatham	22	1
Cleveland	60	3
Concord	30	2
Connelly Springs	10	..
Creswell	40	..
Davidson	54	9
Democrat	20	1
Denton	42	4
Draper	11	2
Enfield	19	4
Fairview	30	..
Fallston	95	4
Flat Rock	80	1
Friendship	25	16
Forsyth	48	5
Fountain Place	10	..
Gibsonville	28	4
Glen Raven	33	..
Graham	26	10
Granville	62	6
Greensboro, Calvary	16	6
Greensboro, Grace	30	1
Greensboro, St. Paul	16	..
Greensboro, West End	25	3
Greenville	47	3
Guilford	37	2
Halifax	50	7
Haw River	48	21
Henderson	40	7
High Point, Eng. Street	14	4
High Point, First	65	9
High Point, Lebanon	22	2
High Point, Welch Memorial	30	4
Jerusalem	10	..
Kannapolis	5	..
Kernersville	37	11
Lexington, State Street	10	16
Lexington, South	20	..
Lincolnton	20	1
Littleton	54	8
Mebane	23	12
Mecklenburg	30	6
Melton's Grove	5	..
Midland	60	4
Mt. Carmel	10	..
Mocksville	45	7
Moriah	8	..
Mt. Hermon	85	3
Mt. Pleasant	65	..
Orange	75	33
North Davidson	85	10
Pageland	30	..
Pleasant Grove	15	7
Pinnacle	51	15
Porter	4	..
Randleman	43	9
Randolph	85	..
Reidsville	14	5
Richland	36	..
Roberta	26	..
Rockingham	7	2
Roseneath	6	..
Saxapahaw	58	7
Shelby	7	..
Siler City	25	25
South Winston	10	1
Spencer	12	3
Spring Church	33	3
Tabernacle	65	5
Thomasville, Com.	12	..
Thomasville, First	12	2
Union Grove	13	13
Vance	54	55
Weaverville	25	2
West Forsyth	60	6
West Thomasville	42	1
Whitakers	13	1
Why Not	58	..
Winston, First	35	4
Yarborough	17	..
Fairfield	8	..
Yadkinville College	8	..

Asheboro, Siler City, Union Grove and Vance reach their goals with new subscriptions and renewals. To these numbers are to be added subscriptions not yet expired. Really these charges are beyond their goals. We thank those who have labored for the result. Every charge that passes its goal has a more reading people than the average.

BUDGET RECEIPTS

A. C. B.

Spring Church	$159.50
Burlington	100.00
Liberty-Siler (Siler)	70.00
Alamance	52.00
Grace	50.00
Haw River Mission	30.00
Granville	25.00
West Forsyth	24.00
Lebanon	19.57
Friendship	17.35
Yadkin College	15.00
Orange	15.00
Glen Raven	13.00
Randolph	12.00
Flat Rock	11.86
Davidson	11.27
Littleton	7.00
Rockingham	6.90
Mt. Hermon	2.56
Denton	1.75
Total	$642.98

Number of charges paying, 20.
New charges listed in this report, 13.

G. C. B.

Henderson	$ 20.00
Spring Church	16.88
Liberty-Siler (Siler)	35.00
Asheboro	17.58
Alamance	5.00
State Street	37.76
West End	20.00
North Davidson	18.90
Randolph	4.00
Pleasant Grove	6.75
Pinnacle and Mt. Zion	8.80
Chase City	3.26
Randleman	2.25
Mecklenburg	2.50
Fairview—Glen Raven	8.00
Draper	2.35
Vance	5.00
Davidson	7.00
Why Not	5.00
Forsyth	12.00
Charlotte	12.12
Mebane	4.70
Mocksville	6.01
Kernersville	7.85
St. Paul	4.42
Halifax	5.00
Winston	7.50
Flat Rock	19.60
Tabernacle	16.55
Liberty-Siler (Liberty)	12.38
Graham	21.00
Bess Chapel	7.42
Union Grove	2.29
Spencer	5.71
Cleveland	5.42
Orange	17.00
Fallston	7.17
Denton	10.26
Mt. Pleasant	7.00
English Street	3.18
Friendship	12.00
Chatham	3.66
Total	$436.28

Number of charges paying, 42.
Number of new charges in this report, 23.

College

Henderson	$115.00
Spring Church	12.50
Burlington	125.00
Liberty-Siler (Siler)	26.00
Orange	80.00
Granville	84.00
Alamance	6.00
English Street	40.00
West End	8.00
Vance	22.00
Tabernacle	14.25
Randolph	5.00
Spencer	10.00
Union Grove	10.00
Haw River Mis.	10.00
Yadkin College	5.00
Charlotte, First	29.25
Lebanon	41.00
Pleasant Grove	19.50
St. Paul	17.00
Mt. Pleasant	50.00
Fallston	16.42
Alamance	9.00
Mebane	45.00
Forsyth	20.00
Total	$819.92

Number of charges paying, 25.
New charges listed in this report, 9.

Churches Paying in Full—A. C. B.

Spring Church	$ 90.00
Liberty-Siler (Siler)	70.00
Yadkin College	15.00
Lebanon (Sp. Ch. Chg.)	47.00

Two new charges are added to the list in this report.

College

Spring Church	$ 12.00
Spring Valley	10.00
Spencer	10.00
Union Grove	10.00
English Street	40.00
Henderson	115.00
Haw River Mis.	10.00
Yadkin College	5.00
Siler City	26.00
Burlington	125.00
Mebane	45.00

Efland, Orange Chg.; Union Grove, Orange Chg., and Hebron, Orange Chg., amount not given.

Number of churches paying in full, 14.
New churches added in this report, 4,

Superannuates

Spring Valley .....$ 4.00
Orange 37.00

Payments through missionary societies are not given this week. We hope to give that in full for first quarter in our next report.

This report is encouraging in the number of charges paying to date, 53. It is noticeable, however, that the number paying on the annual conference budget is very small—only 20. The larger number on the G. C. B. is due to Christmas offerings. This should be a suggestion of the value of our special days.

The total amount received for all purposes to date is $1,940.18. This is not a very large showing on a budget of $70,000. The brethren, we trust, will push collections, and very rapidly increase our receipts. It is our earnest hope that every charge may soon have credit in this report.

We are very grateful to both pastor and people for their help in this necessary part of our conference work.

S. W. TAYLOR.

Jan. 25, 1928.

DOES YOUR CHURCH USE THE METHODIST PROTESTANT HYMNAL?

In a recent edition of the Herald, President Taylor suggests that the Music Committee appointed last conference should be heard from soon. Doubtless evidence of its activity should have been observed ere this, but the old plea, lack of time, may be offered as an alibi.

The committee has not been unmindful of its duties, nor has it been entirely inactive. Some effort has already been made to inaugurate a campaign to interest pastors and church members in placing Methodist Protestant hymnals in our churches, in accordance with the action of the Asheboro Conference in adopting the recommendations of the committee of the preceding year.

To declare that our church hymnal should be the one in use above all others is to make a statement of which all of us are aware. Yet, we may ask, have we made any attempt to practicalize our conviction on this matter? Have we been content to purchase any song book that makes its appeal because of its cheapness in price? To do the latter is eventually an expensive proposition.

In the first place, cheap books—or cheap anything else, for that matter—do not last as long as the more expensive. Usually two or three lots of the former have to be bought during the life and usefulness of the other. In the second place, cheap books contain cheap songs, which have a detrimental effect upon the singers and worshipers, whether they realize it or not.

Why not equip your church with Methodist Protestant hymnals? You say the church cannot afford it? Let us ask, could you afford to buy a more expensive food product for your child, when the cheaper thing you have been using keeps him delicate, or makes him sick? What is implied in this crude illustration regarding the physical being is analogous with what occurs in the spiritual life of those who feast upon cheap songs in some of the popular song books. It would be better to buy ten or fifteen or twenty-five of our hymnals to start with, than to have twice or three times that number of other books. Yes, they can be used in the Sunday school, too, for they contain hymns that children and young people like to sing, as well as those precious to the saints of God of advanced years.

Write a brief article for publication in this paper, stating your reasons for believing that the Methodist Protestant hymnal should be used in all of our churches, and declaring that the churches you serve, or of which you are a member, are using, or will soon purchase a quantity of this hymn book. If our accommodating editor can spare the space, he will be glad to publish your article for the inspiration it will give to others to become interested in this matter.

E. LESTER BALLARD,
A. L. HUNTER,
N. G. BETHEA,
R. S. TROXLER,
T. O. PENDER,
J. L. TROLLINGER,
H. FREO SURRATT,
Committee.

COLORED METHODIST PROTESTANT CHURCH

The Department of Commerce announces that, according to the returns received, there were in the United States three churches of the Colored Methodist Protestant Church in 1926, with 533 members. All of these churches were located in urban territory.

The total expenditures, as reported by the three churches, amounted to $6,685, including $5,660 for current expenses and improvements and $1,025 for benevolences, missions, etc.

The value of church property (church edifices, furniture, etc.) as reported by the three churches, was $36,000.

Sunday schools were reported by the three churches of this denomination, with 18 officers and teachers and 98 scholars.

All figures for 1926 are preliminary and subject to correction.

HERALD SUBSCRIPTION RECEIPTS

Rev. J. T. Sisk, $4.50; Rev. W. C. Hall, $1.50; Rev. J. P. Pegg, $1.50; Rev. R. C. Stubbins, $7.50; Rev. H. L. Isley, $4.50; Rev. G. R. Curry, $4.50; Rev. M. P. Chambliss, $26.25; Rev. A. G. Dixon, $34.50; Rev. W. H. Neese, $4.50; Rev. G. W. Andrew, $1.50; Rev. C. L. Spencer, $3.00; Rev. R. A. Hunter, $3.00; Rev. H. F. Surratt, $1.50; Rev. B. M. Williams, $2.75; Rev. J. E. Pritchard, $9.00; Rev. T. G. Madison, $1.50; Rev. L. Ballard, $3.00; Rev. D. R. Williams, $3.00; Rev. E. Suits, $1.50; Miss Espa Bullard, $3.00; Mrs. W. L. Moody, $1.50; Mrs. D. A. McLaurin, $1.50; Mrs. H. C. Nicholson, $3.00; Grey Hargrove, $1.50.

Significant Statement

"I desire to regard the Monroe Doctrine as representing the noble action of a President of the United States who prevented the reconquest of America at the time of the Holy Alliance. The Monroe Doctrine was, and ought to remain, the common defensive policy for the territorial integrity of America. The Monroe Doctrine is not only compatible with the sovereignty of America below the Rio Grande, but it is a doctrine giving the greatest force to that right."—President Machado, of Cuba.

—Newton Medearis, brother of W. F. Medearis, of Calvary Church, died suddenly at his home in Winston last Saturday night, aged 72.

DR. ABBOT IS APPOINTED SMITHSONIAN SECRETARY

The famous Smithsonian Institution, at Washington, D. C., has a new secretary. He is Dr. Charles Greeley Abbot, who has been assistant secretary since 1918 and acting secretary since the death of Secretary Charles D. Walcott, last February. The appointment was made by the board of regents of the Smithsonian, of which Chief Justice William Howard Taft is chairman. Dr. Abbot is 55 years old and is a graduate of the Massachusetts Institute of Technology. He is an eminent scientist who is recognized as an authority on the sun's radiation.

What the Smithsonian Is

Curiously enough, it was through the generosity of an Englishman—James Smithson—that the Smithsonian Institution was founded. When he died, in 1829, his will provided that his fortune of about $50,000 should go to "the United States of America to found at Washington under the name of Smithsonian Institution an establishment for the increase and diffusion of knowledge among men." It was not until 1846, however, that Congress passed a law accepting the gift and providing for the founding and development of the Smithsonian Institution.

A Private Institution

Many persons think that the Smithsonian is a government institution. It is not. As a statement issued by the board of regents says: "The Smithsonian Institution is not a government bureau. It was privately founded and privately endowed; it is privately directed and privately financed. The government has never made any grants for research directly to the Smithsonian."

However, the government recognizes part of the researches of the Smithsonian Institution as public necessities and appropriates money for their support. The wonderful National Museum in Washington, although a government affair, is under the control of the Smithsonian. The Weather Bureau, Fish Commission, Geological Survey, and many other government establishments are outgrowths of the researches of the Smithsonian Institution. Its researches extend into nearly all the fields of science. It seeks ways and means to make the soil more productive, to increase plant and animal life for food purposes, and to make living conditions better in every possible way. In short, the Smithsonian Institution is a big scientific laboratory for the benefit of the people.

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—Bro. J. W. Dixon, superintendent of Calvary Sunday school, is much interested in the work of the school and consequently the school is looking up. It has its mind set on a goal of 200 in attendance each Sunday.

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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—Bro. J. W. Curtis, of Liberty, has been brought to Wesley Long hospital for an operation.

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Greensboro, N. C.

—The Baptist Church at Mebane was burned Sunday morning just at the Sunday school hour. The fire companies of Burlington and Graham were called to assist in controlling the flames. It was so threatening not a service was held in the town. Nothing else suffered at all.

—Bro. J. C. Andrew continues ill.

—Calvary Sunday school had an attendance of 180 last Sunday. The orchestra adds to the attractiveness of the school. This is a new feature.

—Are you thanking God for the good Sunday weather we have been having? Hasn't it been just splendid!

—Calvary people were glad to express appreciation of the services of Miss Vivian Sullivan as organist in a special Christmas gift of money. Miss Vivian is a great help in the music of the church.

—Two sermons on Humility were preached in Greensboro last Sunday; one by Rev. Murphy Williams in the Church of the Covenant to the high school graduating class; the other by Prof. Paul S. Kennett in Calvary church.

—Mr. and Mrs. J. E. Foust, of Mebane, are happy over the arrival of a daughter, Marion Elizabeth, born January 21.

Methodist Protestant Herald.
ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.
VOLUME XXXIV GREENSBORO, N. C., FEBRUARY 2, 1928 NUMBER 13

Pres Elderdice 5dec8
Westminster MD

Who Wrote the Book of Ecclesiastes?

The casual Bible reader will at once answer:

"Solomon, of course. The first verse of the book reads: 'The words of the Preacher, the son of David, king of Jerusalem.' Solomon was the only son of David who was king in Jerusalem."

But this answer of the casual reader does not convince or satisfy the great Bible scholars, men who can read the book in the original and who are versed in Hebrew literature. They have reached a very different conclusion, or at least many of them have.

They call attention to the fact that the word "son" in the Bible often has the more general meaning of "descendant." Thus in Jesus' account of the rich man and Lazarus, Jesus makes Abraham address the rich man in torment as "son," whereas he was only a remote descendant of Abraham. The writer of Ecclesiastes may have meant to claim only descent from David.

In the 12th verse of the first chapter, the writer says: "I was king over Israel in Jerusalem." Solomon would not have written that, for he was king up to the day of his death.

In the 15th verse the writer claims to have gained more wisdom than all (the kings) that had been before him in Jerusalem; but only David had been king in Jerusalem before Solomon, and had Solomon been the writer he would not have used the word "all."

Then the scholars point out that the social conditions described in the book do not agree with those that prevailed under the reign of Solomon. In I Kings 4:25 we read: "And Judah and Israel dwelt safely every man under his vine and under his fig tree, from Dan to Beersheba, all the days of Solomon." But in the Book of Ecclesiastes we see injustice and oppression prevailing.

But the argument of perhaps greatest weight with the scholars is one that the mere English reader cannot appreciate at all except on the testimony of others. The scholars tell us that in the original of the book appear many words and expressions borrowed from foreign languages, the languages of the people among whom the Jews mingled in the days of their captivity. As Solomon does not employ foreign words and phrases in the two books to which his name is attached (Proverbs and Song of Solomon) it is difficult to understand why he would do so in the Book of Ecclesiastes, even if his linguistic acquirements had qualified him for the task. A more probable supposition, say the scholars, is that the book was written after the captivity or during the captivity, several hundred years after the time of Solomon. Scholars see in the book a poem written for the encouragement of a people under misrule and oppression. The writer for the sake of effect represents himself as a king, wealthy and powerful. He was evidently a man of extraordinary wisdom, a real sage. It is remarkable that in the Book of Ecclesiastes we find the clearest intimation of a future life to be found in all the Old Testament. The conclusion reached after a survey so wide and so prolonged is a most wholesome one: Reverence and obey God, this is the great thing. Nothing else matters much.

Evils That Never Come and Evils That Never Fail to Come

There are two great classes of evils. One class are the products of our own imaginations, a very large and formidable class. The sky is dark and threatening with them. They fill us with dread of a coming storm. They alarm us by day and give us troubled dreams by night. And yet there is never any real danger from them because they are unreal, only figments of fancy. They are hatched out by the mind in our evil moods. Some people are more given than others to the production of imaginary fears, but all of us are more or less guilty. Like snakes that bite and poison themselves, we inject into our own minds the poison gas of evil suspicion. We make ourselves really unhappy by anticipating evils that cannot come.

On the other hand, we go on in stupid indifference to evils that are inevitable, the real consequences of our evil conduct. We use the same power of imagination that fills the air with illusory and unreal evils to clear the air of the real evils that are certain to come in the train of our own deeds. We say to our own souls, Peace, when there is no peace.

How much wiser and better it would be to see things as they are, to recognize dangers that exist and see the unreality of the others. We may find the world harmless and pass through it unhurt, or we may give to the world a mighty advantage over us which it will use to our great hurt if not our utter undoing.

—George Bernard Shaw's view of religion, according to an interview by George Sylvester Viereck in an issue of the *Liberty* is as follows: "This much I know, looking at life at 70; men without religion are moral cowards, and most physical cowards too, when sober. Civilization cannot survive without religion. Without religion, life becomes a meaningless concatenation of accidents. I cannot conceive of salvation without a religion."

—Darwin, the scientist, could never master any language, his father accused him of being interested only in dogs, shooting, and rat catching and he said he would be a disgrace to the family.

—Reporters may help us by studying brevity in expression. So many other people want space that no one should spread his matter out over unnecessary space.

—Jesus said: Blessed are those who hunger and thirst for goodness, they will be satisfied!

LIBERAL CHRISTIANITY

There is no such thing as liberal Christianity. The term is a misnomer. There is only one Christianity; the so-called liberal Christianity is an *adulteration,* or counterfeti. It is a case of "stealing the livery of heaven to serve the devil in." In the very nature of the case there can be but one Christianity. Like its Founder, it is the "same yesterday, and today, and forever." So-called progressive Christianity is another misleading term. The more "progressive" it is the more un-Christian it is. When it becomes "progressive" it becomes *human,* robbed of its supernaturalness and its divineness. The only way to be progressive in the true sense, in religion, is to be *reactionary.* Go back to first principles. "Inquire for the old paths and walk therein." But this is very offensive to the "liberalist." With him, everything must be in a flux, in religion. Nothing ever settled. They are the crowd that is "ever learning and never able to come to the knowledge of the truth." There is a statement of one of their prominent writers, in a book, *Liberal Christianity,* in which he says that a "liberalist never considers anything *settled.*" Any one can see that his statement is true, from their writings; but the above quotation is his positive unqualified statement. And then call such a conglomeration of uncertainty Christianity is an absurdity. Christianity is composed of certainties. Deals in certainties—the eternal verities. The idea of a cult, creed, or whatever we choose to call it, that never considers anything "settled," calling itself Christianity, and also "liberal," "progressive," and all such high sounding nonsense, is an offense to the true saints of God. The real facts and doctrines of Christianity are as unchangeable as God himself. And this crowd that never considers anything "settled," wanting to, and doing all they can, to supplant real, traditional, orthodox Christianity, with this adulteration of the devil, is a situation that demands the most earnest, uncompromising, fearless treatment from those "who do know their God." The attitude of this "liberal" crowd is sickening to the last degree. Claiming that they are "ahead" of everybody else, even of Jesus Christ himself, and yet, with them, nothing is ever "settled." "Professing themselves to be wise, they become fools."

Claiming that traditional, orthodox Christianity is a failure, but that their adulteration, or counterfeit, of the real and the only Christianity, is the Eureka of the ages!

The term, "liberal Christianity," is a camouflage and smoke-screen to try to hide their real infidelity. A people who reject all the supernatural in the Bible have no right to call themselves Christian. Reduce the Bible to a merely human book, and Jesus Christ to a mere man. Deny the fall of man, the awful and fearful fact of original sin, the need of the new birth, the divine inspiration of the Bible, the Deity of Christ, the personality of the Holy Spirit, the resurrection of the body, the second, personal coming of Jesus Christ, and, of course, the blood atonement, etc., etc. Such persons have no right to call themselves Christians, as they deny, reject, and repudiate everything vital in Christianity.

They make a great noise about the "young people." That orthodox Christianity has been a failure. That it does not appeal to the "young people," but that their counterfeit, adulteration humbug does. The whole effort is to prejudice the young people against real Christianity. Carries the implication and insinuation that children and young people have never had any attention shown them by the real orthodox church, which is wholly untrue. The older denominations have "brought their children up in the church," instructing and catechizing them in the doctrines of Christianity. While the Methodisms have endeavored, as well as some others, to get their children "converted," brought to repentance, and to the experience of regeneration or the New Birth. So this whole chatter by the liberalist that orthodoxy has neglected the children and young people, is absolutely false. It is a vile slander on real Christianity and deserves sharp rebuke.

This thing called liberal Christianity is a "refuge of lies," for, as has already been seen, it repudiates everything vital and fundamental in Christianity, from the fall of man to the resurrection of the dead. No fall, no sin in the real original sense, and, of course, no blood atonement, no redemption, no propitiation, no regeneration, no miracles, no supernatural, divine inspiration of the Bible, no personal, divine Holy Spirit, no eternal, omnipotent, pre-existent, divine Christ, co-equal and co-eternal with the Father. Time and space would fail to go further into details. To call this aggregation of denials, repudiation and unbelief Christianity is the blackest falsehood conceivable. It is a tissue of falsehood from beginning to end. How any set of persons, otherwise intelligent, can have the hardihood to call such an aggregation of unbelief Christianity is a mystery. It is not Christianity, but a gigantic humbug of the devil, in which to catch fools. And this kind of counterfeit, adulteration, and humbug, is being industriously and persistently, in some of its forms and phases, peddled all over the country, from some pious, harmless looking type of modernism, all the way into and through Unitarianism to downright rationalism and infidelity. Beware! Look sharp, lest you be caught in some of its snares!

We repeat, there is no such thing as "liberal Christianity." Whenever it becomes "liberal" it ceases to be Christian.

The term "liberal," what can it mean? It can only mean that the believers in this kind of thing take the "liberty" to reject anything and everything in the Bible that does not suit them. And, of course, that is precisely what they do. And the term "liberal," as used by them, seems to carry the insinuation that real, orthodox Christianity is illiberal, hard and exacting, which is false. Jesus said, "My yoke is easy and my burden is light." So-called liberal Christianity is so constructed as to be well-pleasing to the carnal, fleshly mind —the unregenerate. Gives "liberty" to "love the world," enjoy the world, have a "good time," as it requires no contrition, godly sorrow for sin—no real evangelical repentance. Like those of whom the apostle speaks: "While they promise them liberty, they themselves are the servants of corruption."

True, orthodox Christianity gives liberty *from* sin, but not liberty *to* sin. There is a world of difference in the two liberties. The first is a real freedom, the latter a real slavery. They call it liberty, but it is liberty to "do as you please," recognizing no authority but their own selves. Any and all of the Bible is eliminated that does not agree with their own theory of religion. As has already been stated, miracles do not happen, sin is just a lack of growth, or development, the Bible is not inspired different from other books, the blood of Jesus is no more than the blood of another man, no regeneration is needed, and, of course, according to their notion, does not occur; and no resurrection of the body, nor personal return of Jesus Christ, and such like things. That is a part of what its propagators are pleased to call liberal Christianity. A sweet, soft-sounding euphemism calculated to "take" with a certain type of mind. Their purpose is to make the impression that this brazen counterfeit is Christianity, and that of

an improved type. In fact they do not hesitate to assert this very positively, and with quite a degree of bumptiousness.

This is the crowd that is "worming" themselves—or endeavoring to—into our schools and colleges, Sunday Schools, young people's societies, and the entire young people's movement. Much "boring from within"—honey-combing the entire educational movement with their falsehoods, often dressed in nice plausibilities that take with the superficial, unthinking and poorly informed. Their purpose is to capture the entire educational outfit, pulpit and all, and if the real, true, orthodox Christianity does not get its eyes and ears open—wake up and shake itself—put on its fighting clothes, and use a little old-fashioned common sense and "stem this tide of hell," as our boys did at the Hindenburg line, they are going to succeed. Much damage has been done already. Inroads have been made. They begin, generally, in a *negative* way, by failing to teach the most vital truths of Christianity, such as original sin, repentance, regeneration, etc., leaving the soul to starve in spiritual darkness. Later, when it is thought to be safe, they will deny and denounce these, and all doctrines of real Christianity. At first it's

"Walk into my parlor, said the spider to the fly,
'Tis the prettiest little parlor that you ever did spy."

And we all know the result to the silly fly if he heeded the siren voice of the spider. And so it will be with our young people, and older ones, too, as to that matter, if they heed the voice of these religious charmers—these shrewd, educated, well-trained deceivers. We hear at Sunday School conventions something about "accepting Christ," but little or nothing about the *conditions that must precede and accompany this acceptance*.. We do not remember ever having heard *repentance* so much as named at a Sunday School convention, or any Young People's convention. We remember attending two Christian Endeavor conventions in Baltimore. One was an interdenominational convention, the other an international —a world convention—but I do not remember hearing repentance or the New Birth named. There were many fine addresses, by famous speakers, some of national, and some of international, reputation. But the great fact of the fall, and the resultant condition, known as original sin, repentance and regeneration, I do not remember hearing so much as named. These great basic, fundamental facts seem to be ignored in these great gatherings, or touched very lightly or indifferently. More waving of handkerchiefs, a kind of braggadocio of noise and of salutes, than of emphasizing the real absolute conditions of salvation. "O," you say, "in these large conventions it is taken for granted that every one has already passed the kindergarten experiences of repentance and regeneration, rendering it useless to emphasize them." Granting all this to be true, still, I don't remember ever to have heard these basic, absolutely fundamental things of the Christian experience and life named, much less emphasized, in any young people's convention of the smallest type, such as township and county Sunday School conventions. I do not know what others have heard. I only speak of my own observation. Neither have I ever seen these things emphasized in the literatures of the different phases of young people's work. We would not go so far as to say that these first principles are never insisted on in Sunday School class work, nor in Christian Endeavor meetings; but we do not remember ever to have heard them insisted on. But what we have in mind mainly is our large Sunday School, Christian Endeavor, and other combined mass conventions, conferences, and assemblies, where a great deal of spread-eagle, sky-scraping oratory is indulged in. In these great assemblies, so far as our observation extends, these great, basic, fundamentals of Christianity—without which, Christianity is but an empty name—such as original sin, repentance, and regeneration, are not insisted on to say the least, and so far as our hearing has gone, not even named. Why is this? "Liberal Christianity" (?) is doing its deadly work. It's as imperceivable by the masses of our people as the deadly monoxide gas that kills without warning. The influence of this deadly, lifeless counterfeit of Christianity is in the very air as a deadly miasma, or gas, that comparatively few persons perceive, but it's doing its deadly work just the same. But men, women, boys and girls are falling all over the country from its deadly effects. As the most deadly gas may be carried on the most spice-laden zephyrs through our doors and windows into our rooms, and we are dead, so this false Christianity—Satan's counterfeit—is stealing into schools, colleges, universities, Sunday Schools, young people's meetings, the pulpit, and *everywhere*. And if we do no put on the "gas masks" of God's truth we will go down under its deadly influence.

Repentance is a fundamental running all through the law and the prophets, the burden of John the Baptist's preaching; and the beginning of Jesus' ministry was a clear, clarion call to repentance, and it rang through His entire ministry; and when He sent out His disciples to preach, it was that "men should repent." And after his resurrection, the commission was that "repentance . . . should be preached in His name, among all nations;" and "except ye repent ye shall all likewise perish." And this call to repentance was not to any special class or classes, but to all, young and old, wise and unwise, moral and immoral alike—to every one capable of repentance. But God is the one to draw the line between the capable and the incapable. But it is man's duty to "cry aloud and spare not"—sow the seed and leave the result with the hearer and his God. John M. Mead was a clear case of conversion at three years of age. So it is not for us to judge or decide at just what age, in any given case, that a child is capable of repenting. Of course, repentance does not mean just the same in every sense to a young child that it does to a youth or an adult; but in essence it is the same: a definite turning from all known sin, and turning wholly unto God.

Repentance is the sub-stratum, bed-rock foundation of the whole Christian superstructure, so far as man's agency is concerned, and to build on anything else is to build on the sand. This absolute, all-essential condition of salvation—there being no salvation without it—is being largely ignored in our popular young people's movements today, and in the church at large. The idea seems to be to "round them up," as we would a herd of calves and colts, and "break them in," and "put them to work," and somehow they'll be Christians. But repentance, regeneration, and saving faith are not insisted on. These should be the initial steps, and then work afterward. We do not become Christians by *working*, but by repenting and believing. We believe the custom of having unsaved persons to sing in choirs, and putting them to doing that which Christians only are supposed to do, and never reminding them that they are sinners, and that unless they repent they will surely be lost, is a hardening process, and does more harm than good, especially to the young. Treating them as if they were Christians when they are not has a tendency to cause these same unsaved persons to try to persuade them-

selves that they are Christians when they are not. And they thus become hardened, and it becomes very difficult to bring such persons to repentance. Salvation, or "religion," does not soak in through the pores. Not absorbed by association with those who are saved. It comes through the mind, will and heart. When Jesus shall tell some in that day, "I know you not," these same persons will express surprise by saying, "We have eaten and drunk in thy presence, and thou hast taught in our streets. Lord, we have been associated with thee, and heard thee teach, why is this? Going to turn us away, Lord? We've not only been closely associated with thee, but we've even prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works.'" "But he shall say, I tell you, I know you not whence you are; depart from me, all ye workers of iniquity." This shows that mere religious association, and doing religious works, let them be ever so great and wonderful, are not a passport into the kingdom. It's through the "strait gate" of repentance, faith, and the New Birth. There is no other way, and this so-called "liberal Christianity" that ignores, repudiates, and even denounces these necessary, fundamental things, is a delusion and a snare. In dealing with the young, begin at the beginning—repentance; and do not stop short of regeneration and the witness of the Spirit, and then "go on unto perfection," and do all the "good works" you can, not to secure salvation, but to glorify God and receive a "full reward."

To sum up: this so-called "liberal Christianity" denies every fundamental of the Bible: the fall of man, original sin, the inspiration of the Bible, miracles, the Deity of Christ, his blood atonement, the personality and Deity of the Holy Spirit, the resurrecion of the body, the second coming of Christ, and by necessary implication, the judgment, and an eternal hell.

Eliminate all this from the Bible and Christianity, and all that remains is "sounding brass and tinkling cymbals."

J. F. Dosier.

"GENTLE"

By Elizabeth H. Emerson

Sometimes a single word is sufficient to describe a person. With the thought of "Aunt Sarah" who "went home" not long ago, there always comes to my mind the one word, "gentle."

There is in the family an old tin-type which shows Aunt Sarah as a girl with long curls and a rarely sweet smile. I am sure she was gentle then. But it was in her home on the Illinois prairie that I first knew her. With her family about her and the care of an aged invalid added to her responsibility, in my childhood memory, she was gentleness itself.

In the little country meeting where she taught her "little class" and served as elder, even those who suffered "eldering" at her hands would say that she was gentle about it. In her neighborhood service where there was sickness or trouble or death her soft voice brought comfort, and there are motherless children who to this day will tell you how like a gentle mother she was to them.

In the changing fortunes of middle life, the removal to a city home, the yearning for the far views and wide spaces of the country, and watchful care over her boys grown to manhood—always gentle. Through the long periods of illness when she nursed a son and husband to their deaths, how gentle were her ministrations! In her own great affliction, extending over months of time, to her family and friends who tenderly cared for her, gentle, gentle, always gentle.

I remember reading one of Edgar Guest's essays on "Don't Be a Door Mat." Perhaps there is such a thing as too great gentleness, but surely in this day it is a rare fault. How many there are to be efficient and self-reliant and successful and cock-sure; and how few to be "gentle unto all men, apt to teach, patient." Aunt Sarah left it to others in the large family of which she was a part to acquire a little name and fame, and she was only gentle.

This gentle soul knew and loved poetry. Stored in her memory were many complete selections from McGuffey's and other books of her childhood. Though during her life-time few knew it, often her poet's tendency found expression in verses of her own. The following of her composition, dated nine months before her death, was read at her funeral service:

GATHERING THE CHILDREN IN

In a visit to memory's garden,
Through a long life nearing its close,
There are bright little flashes stand outward
Like the morning dew on the rose;
To my mother heart the most precious,
In a world so tarnished by sin,
The dearest and best of all the rest,
Was gathering the children in.

Through the busy cares of the morning,
And the hurry and rush of the day,
They were left to their own devices,
To roam at will in their play;
But when the day's toil was over,
And the wanderers were gathered in,
There was plenty of noise and confusion;
There was plenty of tumult and din;
There was racket and clatter, but that didn't matter
To me, when the children were in.

There were often wrongs to be righted;
There were scratches and bruises that hurt;
There was vigorous rubbing and scrubbing,
To remove the grime and the dirt;
But when the rush was over
And darkness o'ershadowed the night,
To get them all fed and tucked into bed
Was to me a mother's delight.

When lured by the love of pleasure,
They often were tempted to roam;
And sometimes there were thrilling adventures
Encountered before they reached home;
Yet, to me it didn't matter,
The purpose, or where they had been,
I would linger and wait till the click of the gate
Assured me the last one was in.

And now while I'm waiting my summons,
My loved ones, I'm hoping that you
Will forget the mistakes and failures,
And cherish the worthy and true;
When the portals of glory are opened
And my triumphant victory I win,
Just inside the gate, perhaps, I shall wait,
Till the children are all gathered in.

—*Sarah L. Cook.*

REPORT OF CHAS. M. FILLMORE
General Secretary of the No-Tobacco League of America

To the Officers and Directors of the No-Tobacco League:

Seven years ago you honored me by electing me general secretary of the No-Tobacco League of America. We all realized then that we were engaged in a stupendous task. Seven years have not materially changed the fundamental character of the situation. They have rather emphasized it. Our task is bigger and harder today. The growth of the tobacco habit and the tobacco business since the beginning of the present century has been phenomenal. It has been especially notable in the development of one of the ways of using tobacco, i. e., in the form of the cigarette, of which we are now consuming more than one hundred billion annually.

Press dispatches a few days ago reported what they called "one of the largest tobacco deals on record." And such it was. We must not overlook its significance. In this deal, we are told, "The newly organized Union Tobacco Company acquired from the American Tobacco Company several of its brands." We are further informed that the Union Tobacco Company "controls some five thousand stores and agencies in the United Cigar Stores and the Schulte chains." Also, we learn, "There is a floating consumption of approximately thirty-four million cigarettes a day that can be concentrated into a few of the brands." Yet again, "It is proposed to spend $10,000,000 in an advertising campaign in the next year or two."

Perhaps the most significant part of the story will be overlooked by most readers. It is generally thought that there is intense rivalry among tobacco companies exploiting different brands of tobacco. Don't be fooled. The negotiations between these two "rival" (?) organizations were carried out in a most amicable way. The report tells us that the Union Tobacco Company "by relieving the American Tobacco Company of these brands makes it possible for the American to concentrate on its present leaders." So the Union Tobacco Company will not spend its $10,000,000 fighting the American Tobacco Company. The new deal was put over to "relieve" the American so that it may be able to do a bigger business by consecrating "on its present leaders." Behold how beautifully these tobacco dealers work together to deceive and despoil their victims!

The organized opposition to tobacco seems, by comparison, so insignificant that many friends, as well as foes, consider it inconsequential if not actually contemptible. Tobacconists caricature us, cartoon us, curse us. Many good, sincere people, who do not approve of the use of tobacco, hold aloof from us because they believe we are engaged in a hopeless task.

Quitters

Shall we give up the struggle? Shall we quit? Shall we dissolve the No-Tobacco League?

If the tobacco plant is a noxious weed; if the tobacco habit is a bad one; if nicotine is a habit-forming drug in the same category as alcohol, opium, morphine, cocaine and other narcotics; if an overwhelming majority of those using tobacco are doing so because they are victims of a dope—slavish addicts to a narcotic drug; if the tremendous growth of the traffic in tobacco is largely due to the annual expenditure of millions of dollars in a widespread propaganda, psychologically and artistically prepared to deceive and mislead the public—if any considerable number of these indictments can be proved before an unprejudiced tribunal (and we believe that all of them can), we dare not quit our task because it is big and hard and apparently impossible.

Seven years of diligent study of the problem; seven years of close observation along various lines of investigation; seven years of laborious experience in many phases of work in connection with the practical features of the question, have but strengthened our conviction that the problem not only can be solved, it must be solved to prevent national deterioration and racial degeneration. What patriot or lover of humanity can quit such a task because it is big and hard? We must not think of quitting. The fight must go on to a finish.

And it will go on and on and on till righteousness prevails. The tobacco problem is no fictitious figment of a perfervid fancy. It is no chimera of a cracked cranium. It is a serious reality. Whether we like it or not, we are forced many times a day to feel its poisonous sting upon our eyeballs; we are compelled to choke and cough over its unpleasant irritation of our throats and lungs. Willy-nilly we might take it second-hand with our meals even though it gags us and turns our stomachs.

The tobacco problem is inescapable, unavoidable, inevitable. It cannot be evaded. It is a perennial, persistent, perpetual problem. It will exist so long as tobacco is raised and exploited as a commercial commodity.

You and I may play the coward and quit. That will not end the matter. Others will keep up the agitation, and still others and others and others will espouse it until the truth about tobacco prevails and is ineradicably established in the minds and hearts and consciences of the race. Whether you and I live or die, surrender or keep up the fight, this righteous cause can neither be shunned nor shunted. It will demand the right of way till it reaches its proper destination. The Schoolmaster of Destiny will keep us working at the problem until the correct solution is found. Our task may be incalculably difficult. It is not insurmountable. It is unsuppressible. We must master it, not yield to it.

The solution of the problem, according to the idea of the tobacconists, seems to be: universal nicotinization, tobacco habitually in the mouths of every one. The solution of the problem according to our organization is: TOBACCO HABITUALLY IN NO ONE'S MOUTH. Which idea will ultimately prevail?

In reviewing the work of the past, it is but just to express, in the first place, my personal appreciation of the loyalty and fidelity of the officers and directors. During my seven years of service, three men have been president: Judge U. Z. Wiley, J. Knox Montgomery and F. M. Gregg. Each has proved eminently fitted for the position and has reflected honor upon our cause. Others deserve credit but time forbids mentioning them in detail. I count it one of the choicest experiences of my life to have had the honor and distinction of being associated with the select spirits who have sacrificed so much to give counsel and direction to this cause. May posterity crown their memory with the laurels they deserve.

—Men are never wise and select in the exercise of a new power.—*William Ellery Channing.*

—Nature is too thin a screen; the glory of the One breaks in everywhere.—*Emerson.*

Denominational Enterprises

FOREIGN MISSIONS

The Foreign Missions Conference of North America

The annual session of the Foreign Missions Conference of North America was held in Atlantic City January 10-13. The chief topics of discussion were: "The future of missionary work in China; the backgrounds of thought in churches of the United States and Canada that affect the presentation of foreign missions; administrative problems; consideration of conditions on the foreign mission fields; and the forthcoming enlarged meeting of International Missionary Council at Jerusalem in April."

One of the most encouraging features of the conference was the announcement by Dr. A. L. Warnshuis, secretary of the conference, that "It is quite possible that active negotiations for the revision of treaties between the United States and China will be under way at Washington within the next three months. In fact," Dr. Warnshuis added, "I am informed that at least three leading Chinese have been named by a Chinese government to take part in the negotiations." This announcement was regarded by missionary leaders of all denominations as one of the most important that has been made on the question of the relationship of China to the United States government.

The conference adopted a motion expressing "gratification at the declarations of the British and American governments of their readiness to consider a revision of the existing treaties with China whenever the Chinese agree to a commission representative of China as a whole." The resolution also expressed the hope that advantage would be taken at the earliest opportunity to begin negotiations.

The council instructed its Committee of Reference and Counsel to appoint a commission of twenty-five members to be known as a Commission on Missionary Policy and Methods in China to study the conditions affecting Christian work in China and questions of policy and method on which mission boards are now seeking light and guidance. The commission will ask the National Christian Council of China to recommend representative members of the Chinese delegation to the Jerusalem Conference, who will return to China by way of America, to meet with the commission.

Much in the conference was said about indemnities and missionary protection by the governments in China.

Of the former, Dr. Hodgkin, out of years of experience in China, said: "As missionaries or mission societies, we should make no claims for indemnities of any kind. But if the Chinese government freely offers compensation, such offer should be considered upon its merits."

Of the latter, missionary after missionary, in open conference and in group meetings, stated that they did not want government protection. They felt that it was a real hindrance to them in their work. So much was this proposition before the conference that at the business session on the morning of January 13, after a prolonged discussion, the following resolution was adopted:

"Resolved, that in the judgment of this conference the use or threat of foreign military force for the protection of missionaries is in general a serious hindrance to missionary work and that the effort should be made to secure for those missionaries desiring it the privilege of waiving their right to such protection."

It was pointed out that the missionary enterprise is and will be one of the great builders of good-will and understanding between the Orient and the Occident. It therefore should be as unhampered as possible for carrying forward the gospel that will create a better understanding and a closer fellowship between the east and the west, and this cannot be done by a gun-boat program.

The whole missionary program is going through a great reconstruction period, it is true, but the hope and even prospects are that following the reconstruction the borders of Christianity will be extended farther and more rapidly than ever. Even in China, with everything so apparently unfavorable to missionary enterprise, a new day is dawning and with a new China will come a new day for the Church of the living God.

S. W. Rosenberger, *Executive Sec'y.*

EDUCATIONAL INTERESTS

The enrollment at High Point has reached a total of 325, a thirty per cent increase over last year.

There are more than twice as many college students enrolled at Westminster College, Tehuacana, Texas, this year as compared with last.

Under the directorship of Bishop Theodore S. Henderson, the Methodist Episcopal Churches of Ohio will raise one million dollars for Ohio Wesleyan University.

Those located in the Publishing House at Pittsburgh are collecting books to be sent to Westminster College, making the selections from their own libraries.

Albion College, Michigan, has the unique distinction of enrolling triplets in its freshman class this year.

Each of our colleges reports a substantial increase in the number of ministerial students enrolled, the number at Westminster College being double that of last year.

The Board of Education is giving financial assistance to the largest number of students in its history, 37 through the Ministerial Fund and 21 through the Student Loan Fund. This places an obligation upon the board of nearly $11,000.

Adrian College is now engaged in a campaign to raise $200,000 in the city of Adrian and Lenawee County. This money is to be used for new buildings, the first of which will be the physical education building. By erecting this first it will release space in the science building for the enlargement of the science department.

There has been a 20 per cent increase in student enrollment at Westminster College, Tehuacana, Texas, for the second quarter. Dr. G. O. McMillan considers the prospects for another year very bright. The attitude toward the college has improved not only among our own people, but especially in the surrounding communities. He looks for two hundred students next year.

The success of the denominational campaign for the endowment of Adrian College has given impetus to the effort now being made in the city of Adrian and surrounding territory. The failure of the church five or six years ago brought a similar campaign to an abrupt and disappointing end.

The income of the general boards this year has been distressingly inadequate, being the smallest of any year during this quadrennium. The Board of Education has been particularly hard hit, the receipts from the Undesignated Budget being but $4,300 and from Rally Day only $11,000. And $1,000 of the latter was from offerings received by the churches

15 months or more ago. Our income for 1924-25 was $40,000, for 1925-26 $29,000, and last year $31,000. We have been compelled to notify our schools that they will receive but half of the proposed appropriations unless the General Conference Budget receives better support during the next three months.

Judge Florence E. Allen, of the Ohio Supreme Court, gave the address on Founder's Day at Baldwin-Wallace College. She commented upon the changeless character of ethical ideals that conserve the social and personal values of the past and make possible a new and worthy achievement in the present and future. "In the long run," she said, "just as in the days of our fathers, honor and success will come to men and women just in proportion as our work is good, as our heart is kind, and as our ideals are high."

Offerings from Rally Day received by Treasurer H. C. Staley to January 1, 1928, were as follows:

Ohio	$2,731.38	Illinois	$ 181.99
Maryland	2,712.80	Iowa-Missouri	164.28
Pittsburgh	1,413.02	Texas	50.00
Eastern	829.12	Onondaga	40.96
Indiana	764.41	Mississippi	22.15
Michigan	679.78	Louisiana	10.75
West Virginia	652.82	Colorado-Texas	6.57
North Carolina	565.98	Florida	2.55
Kansas	299.35		
			$11,127.91

F. W. STEPHENSON,
Executive Sec'y Board of Education.

Unworthy Objectives

The lives of many people seem devoid of any high and worthy purpose. If they were confronted with the question, For what are you living? they could scarcely name any higher purpose than that of finding their own pleasure. It has never entered into their minds that this is an ignoble life. It seems to them the natural life. And it is "natural" in the sense that an instinct of nature leads them to such a life. Self-preservation is said to be an instinct of nature, and it seems that self-satisfaction, self-gratification, is equally so.

But this human nature of ours has other impulses and instincts, and among them we find the impulse to act and live for others, for their happiness and well-being. Those under the sway of this power of our being realize that they are living a nobler and better life than they were when they were living unto themselves and for themselves. They now have a more worthy objective and a feeling that life is higher. They have entered upon the noble life of the philanthropist.

And our human nature under the grace of God is capable of still higher things. We may rise from the degree of philanthropist to the high station of men of God. We may live unto God, to do His will, to please Him, and find in His approval the highest joy. Without ceasing to live for men, but really living for them as we could not before, we hold as the great object of our living to accomplish that which God has given to us to do. We become sons of God and servants of God and can conceive of no higher rank or better life.

—The crowded condition of our columns has put us behind in the publication of death notices. We ask the forbearance of those who have written. We would also ask those who write death notices hereafter to avoid extending them to an inordinate length.

M. P. HYMNS—AN ACROSTIC

M-ethod. Each church led by the pastor or some wise layman secure the co-operation of the church folk, and purchase enough of hymn books for the church services. This should be done as soon as possible.

P-rice. Within the bounds of the pocketbook of our membership, and they have a better appearance. Does not cost any more than two or three cheap books and lasts just as long. Cheap books have cheap music. You get what you pay for.

H-ymnal of the Methodist Protestant Church, carefully selected hymns, compiled and printed by our own people and for our own use. Why ask our church to go to the trouble and expense of doing this and not support this action?

Y-ears of testing have revealed to us that these hymns are still living, that they are worthy of our consideration and are capable of moving untold numbers into a closer relationship with God. Why discard the tried for the untried?

M-ethodist experience, born out of a wonderful religious awakening, a heart-felt emotion under the supervision of the glorious Spirit from above, and expressed by the human tongue or pen in witnessing to it. A real Christian experience has produced our hymns.

N-ecessary then for true spiritual worship. There is a need today for cultivating more and more this sadly neglected feature of song in our public worship. Each person ought to express in some way this heretofore restrained, spiritual emotion of praise to Him who has done so much for us. Sing, therefore, you people.

S-uitable for the various services conducted within the church. These hymns are properly indexed, setting forth to the person desirous of doing so, an opportunity to select hymns carrying out the trend of thought in sermon or subject discussed. Too, a very valuable feature is included for congregational participation, as to responsive reading and the proper observance of the ordinances required of us as a Christian people and denomination. Use M. P. Hymnals in your church.

H. FRED SURRATT.

CHEER THEM ON

You have heard the story of the child who was rescued from the fire that was raging way up in the fourth story. The child came to the window, and as the flames were shooting up higher and higher it cried for help.

A fireman started up the ladder of the fire escape to rescue the child. The wind swept the flames near him, and it was getting so hot that he wavered, and it looked as though he would have to return without the child. Thousands looked on, and having their hearts quaked at the thought of the child having to perish in the fire, as it must do, if the fireman did not reach it. Some one in the crowd cried:

"Give him a cheer!"

Cheer after cheer went up, and as the man heard them he gathered fresh courage. Up he went into the midst of the smoke and the fire, and brought down the child in safety.

If you cannot go and rescue the perishing yourself, you can at least pray for those who do, and cheer them on. If you do, the Lord will bless the effort.—*Moody Bible Institute Bulletin.*

—Him who reforms, God assists.—*Cervantes.*

OUR STORY PAGE

ONLY A LITTLE GIRL

By J. L. Glover

The library of Judge Gordon's handsome house was warm and comfortable; the whole house, beautifully furnished, and warm as summer, despite the bitter cold outside, seemed an abode of happiness; but there was no happiness written on the stern, dark face of its owner, as he sat in the luxurious room, heavy lines of trouble on his brow, and read over once more the letter which had reached him that afternoon. It was dated from a far western city, and was written in a faint, trembling hand, as if the writer had had scarcely strength to hold the pen. As he read he seemed to see, between him and the paper, a sweet, childish face whose dark, tender eyes smiled into his, and the words seemed spoken instead of written.

"Dear Father," the letter ran, "You were angry with me when I went away from you, and I deserved it, for I deceived and disobeyed you. But I never repented marrying Tom, for we loved each other, and he was good to me always. And now you must forgive him, father—forgive us both, for he is dead, and I am very desolate. I shall follow him soon; the doctor says I cannot live much longer; but I cannot bear to go without your forgiveness. You will come to me, dear father, as soon as you get this, will you not? And you will not be angry any longer when you see the legacy I am leaving you—my little daughter, my only one.

"Before this reaches you, perhaps, I shall not be here, for my time is very short. If I die, she will be sent to you at once, for there is no one here to take care of her. The landlady is kind, and she has promised to see to everything for me.

"Dear father, take my little girl and let her be to you all that I should have been, and was not. She has not sinned; you will not visit my sin on her innocent head. I am not afraid to go. God is very merciful. I have asked His mercy for the sake of Christ, and found it.

"Dear father, goodbye! Your Helena."

Below in another hand, less educated, was writen:

"Mrs. Maynard died today. At her own request, she will be buried by her husband's side in the cemetery here. The litle girl is on her way to you. Sarah Smith."

He looked at the date. It was three days earlier. He could not possibly have reached the place in time. All was over—and the child was on her way to him. He must be at home to receive her.

He turned again to the letter in his hand. What a letter for a man to receive on Christmas Eve! His head bent low, the luxurious room vanished, and before his closed eyes floated a vision of a long ago Eve. A little gold-haired child clasped his knee with soft dimpled arms, looking up into his face and laughing—his little Helena, who had just died, far away from him, among strangers—who lay now in her grave, thousands of miles away. She would never laugh again. The child-vision changed as he gazed at it into a lovely girl, slender and fair, with smiling eyes and lips. One picture followed another, so swiftly and lightly that the room seemed filled with floating, airy shapes, misty as cloud-wreaths, clasping him, touching him, yet always dissolving as he tried to clasp them.

He would have gone to her, on the bare chance of finding her living, but for that postscript written by the landlady of the poor boarding house where she had died: and but for the message about the child, who was even now on her way to him.

It was too late—too late for his love and forgiveness to solace Helena's last hours on earth, when she had reached a trembling hand to him across the years and the miles, with piteous plea. And there was the child, coming to him even now.

A child! What a mockery it seemed! A little happy child in that great, empty, echoing house; in his empty life.

Suddenly he realized the time. Why, the train from the west was nearly due now. The child might be at the station, waiting for him; alone and frightened, in the great crowded station.

He rose and rang the bell. His housekeeper came; a kind-faced, middle-aged woman who had kept his house for years. She stood awaiting his orders, a little puzzled at the summons.

In a few brief words he told her what had happened. She clasped her hands, and the tears flooded her kind, motherly eyes, and ran down her cheeks.

"Miss Helena! Our little Miss Helena! Dead!"

He waited a moment for her grief to spend itself; then he went on. "There is more, Mrs. Markham. Her child—a little girl—is coming. She will probably be here directly. I am going now to meet the train she should be on. I sent for you to ask you to prepare for her. A bed; some clothes—I do not know how she may be provided. You will see that she is comfortable."

He moved to get his hat and coat, and the housekeeper returned to her own quarters, weeping with joy and sorrow blended.

"A child in this house! Miss Helena's little girl! Will the master love her? No one can tell, he's that cold and hard-seeming. But maybe, underneath it, he's sorry, and glad, as I am this night. 'See that she is comfortable,' indeed! Miss Helena's child!"

And she hurried to open a long-unused nursery, to look out tiny garments, to air little sheets and blankets, and prepare for the coming of a little child.

The storm blew fiercely outside. The wind whistled, the sleet tinkled sharply against the windows, Judge Gordon shivered in anticipation, as he buttoned his fur-lined overcoat and prepared to set forth. His hand was on the door, when the bell rang sharply. A visitor! On such a night! And the train due now!

He frowned with annoyance as he opened the door, words of apology and excuse on his lips. He must not be delayed.

A tall figure stood there, with a bundle in his arms.

"Is this Judge Gordon's?" the indistinguishable figure inquired.

"Yes; but I am just going out. It is important, I must meet the train—"

"Yes? Oh, I am glad we caught you in time. Is this the young lady you were going to meet? I thought so. She had the address in her little bag, all right. No one was there to meet her. We were fellow-travelers on a long journey, and we made friends. So I thought I'd see her safe to its end. No—no thanks are needed. It's been a pleasure. Goodbye, my dear."

The stranger kissed the bundle, transferred it to the Judge's arms, and vanished into the darkness; and the Judge was left standing in his hall with his daughter's legacy in his arms. A pair of small arms came forth from the bundle and clasped themselves around his neck.

"Grandfather," said a small, sweet voice, and suddenly the swathed object in his arms assumed a personality of its own. It could talk—and walk. He carried it into the library and placed it on the rug before the fire; then, turning it round and round, unwound the long shawl that enveloped it, chrysalis-wise, and revealed a little gold-haired, blue-frocked girl, standing before him. A lovely child-face smiled confidently into his.

"Grandfather, mother sent you her love—and a kiss—I'm to give it to you. And me. I'm come to live wif you. She told me to come. And a happy—kissmas. And—I'm so—sleepy."

The golden head drooped. Overcome with weariness and the sudden warmth, she seemed to crumple before him. The Judge stooped and drew the little figure into his arms. Unconsciously the dimpled arms went once more around his neck, and she whispered—"happy kissmas."

He bent his proud head and kissed the drooping eyes, the rosy lips, more than once—for her mother and herself. Then, still holding her close to him, soft and warm and sleepy, he carried her up to bed, the ice melting more and more about his heart, and the Christmas joy entering in.

A MAN WHO DOES NOT LIKE CATS

Fred Cornelius

Ten miles straight out into the desert from Deming, New Mexico, stands a lonely cabin, in which lives an old man, Mr. Tom Crosby, better known as "Old Tom." Old Tom makes his living by panning gold and doing odd jobs about ranches and mining camps. Save for another prospector's cabin, six miles north of him, the nearest house is at Deming, ten miles away.

Tom Crosby has no pets, nor does he want any. He says that if he takes care of his saddle horse and two pack burros, he has done a plenty. He does not care for dogs; and as for cats, well, he just can't stand their presence. Yet the old man is a kind-hearted fellow. He has been known to risk his own life in climbing to the top of a telegraph pole to rescue a black cat that had kittens under a ranch house.

The old man does not go to town any more than is necessary; and when he goes it takes the best part of a day for him to ride his horse there and back.

One morning he awoke to find a nice black and white cat scratching at his front door. He tried to drive her away, but the cat had definitely decided to make this her home; so she went out to the barn and made her a bed in the hay-loft. The old man found her there when he went out to feed his stock. He tried again to run her off, but she only ran back to the cabin.

The next day she was again in the hay-loft. Tom Crosby could stand no more of her, so he caught her and put her into an oat sack. "I'll take you to Sally Gray's in Deming," he said, "she is foolish about cats, and will be glad to give you a home."

Twenty minutes later he was riding his horse toward Deming with the sack hanging across his shoulder. It was a hard trip, for the weather was hot and the sand was deep, making it hard going for the horse. Just the same, Pussy had to have a home, and that was the only way to get her one.

Now Sally Gray owns the boarding-house, and she was badly in need of a good cat, for the rats, as she said, were about to eat her out of house and home. So when Tom Crosby rode up and presented Sally with a fine black and white cat, she was very happy. She gave old Tom a hearty hand-shake and said that he was the best old desert rat in the desert, and for him to come right in and have dinner with her before starting back. Gladly the old man accepted her invitation, for he knew that she was the best cook in the state, and, too, he was very hungry.

For two hours after dinner the man and woman talked, but when the shadows began to lengthen, old Tom bade Sally good-bye and mounted his horse for the long ride home. The return trip was made more quickly, for it was not so hot now, and the horse wanted to get to his comfortable quarters where he could rest.

When they arrived at the cabin, old Tom unsaddled the horse and put him in the stable, then went up in the hay-loft to get some hay. As he stooped over to get the hay, he heard a sound that almost caused him to tumble out of the loft. It was the meow of a kitten. Looking under one side of the hay-mow, he saw three kittens not yet old enough to open their eyes.

"Well, what do you know about that?" the old man said in a loud voice. "Three kittens and ten miles away from their mother. Sure wish old Pussy had a-told me she fetched kittens up here. It sure would have saved me a long, hard trip."

It was almost sunset when old Tom mounted his tired horse to make a second trip to Sally Gray's that day. "I sure hate to make you do this," he told his horse, "but these here kittens must get to their mother, and this is the only way to get them there."

It was two hours after dark when the horse stopped at Sally Gray's boarding-house. You should have seen that lady's face when old Tom handed her the three kittens!

"I still say you are the best old desert rat in this part of the country," she said, laughingly, "and now get right down and put up that tired horse, for you must not go back before morning."

The old man gladly accepted her hospitality for he, too, was tired.—*Our Dumb Animals.*

A MOTHER'S LOVE

Truly, a mother's love never dies. The animal loves its offspring till it is able to care for itself, but the human mother's love grows with increasing years, because it is immortal.

One of Admiral Dewey's sailors at the battle of Manila accidentally dropped his coat overboard. It contained a photograph of his mother. He was forbidden to rescue it. But he jumped overboard and saved it. After he had been put in irons for disobedience, the admiral asked him why he risked his life to save his coat. When told about his mother's photograph, the eyes of the admiral filled with tears and he clasped the boy in his arms. Orders were immediately given for his release. The great Dewey said, "A boy who loves his mother enough to risk his life for her picture, cannot be kept in irons on this fleet."—*From The Bible Champion, Reading, Pa.*

YOUNG PEOPLE'S WORK

CHRISTIAN ENDEAVOR HELPS

Senior Topic for February 12.—**Ideals for Choosing a Life Partner.** Prov. 31:10-31.

I

Plans for the Meeting

A. Have some father and mother who have lived together and maintained a Christian home to sit in front of the society's meeting with the leader. In the discussion period let the younger members ask questions regarding "Choosing a Life Partner." The two who have been successful in meeting the problem may be called upon to answer the questions.

B. Plan your music to suit the topic.

C. Have the various members to name characteristics of an ideal life partner.

II

Hints for Leader

1. One's success or failure in life depends largely upon how one makes decisions. Young people must make decisions regarding religion, associations, a life's work, friendship, etc.

2. Name some of the chief characteristics that you think a companion in life should possess, such as health, beauty of character, patience and tolerance, good judgment, economy, Christian ideals, compatibility, pleasing personality, etc.

3. Name ways of discovering these ideals, such as associating together under proper conditions; exercising proper respect for each other, and in other ways.

III

Correlation With Sunday School Lesson

The home plays a large part in advancing the "Kingdom of God" or in retarding its progress. To have a home in which the Kingdom of God finds a place is conditioned upon the right kind of companions in the home. The parents should be Christian. The way to have this arrangement is to be Christian and to choose a Christian for a partner in life.

IV

Have these read and comments made:
Fidelity—Ephesians 5:33.
True-Hearted—Prov. 4:23.
Good Sense—Prov. 11:22.
Reputation—Prov. 22:1.
Love—Eph. 5:25.
Diligence –Prov. 10:5.
Kindness—Prov. 19:22.
Obedience—Eph. 5:22,23.

V

Discussion

The topic is of much importance and interest. Important because the choosing of a life's partner is one of the greatest decisions one has to make. Interesting because every young man and young woman in our country makes the decision.

One should choose wisely and slowly. An unwise choice leads to unhappiness in the home and a too hasty choice often brings dissatisfaction. Wide acquaintanceship should be encouraged. In school and college, in seminaries and universities, and in travel, etc., one learns people and is more able then to choose a partner. Unwise and too hasty choices lead to separation. In some states there is a separation for every three marriages. In Chicago alone, there is a divorce for every ten marriages.

This subject demands serious study. Too often we hear light remarks about young peoples' associating together. Good common sense words should be employed and young men and women should be directed to associate under the most wholesome circumstances.

Many qualifications go to make an ideal partner. A Christ-like personality should be required. From this comes all the other ideals, such as a clean record, unselfishness, love, kindness, industry, economy, thoughtfulness.

Of course it is difficult, one will say, to find such a partner. That is true since every partner is human whether one thinks so or not. Love in the real meaning of the word should be the dominant factor in the decision. Because it is love that covers a multitude o f human defects.

VI

Questions for Discussion

1. How does a Christian home promote the Kingdom of God?

2. Why would a Christian make a better life partner than a non-Christian?

3. What ideals should one possess to be a good life partner?

4. Would you require more in the personality of your partner than you possessed in your own?

5. Give some of the reasons for choosing wisely and slowly.

VII

Have pastor or some experienced person to speak five minutes on "A happy home conditioned upon choosing wisely and well the life partner."

VIII

Poetry to the Point

Somewhere she waits to make you win, your
soul in her firm, white hands—
Somewhere the gods have made for you, the
Woman Who Understands!

As the tide went out she found him
Lashed to a spar of Despair,
The wreck of his Ship around him—
The wreck of his Dreams in the air;
Found him and loved him and gathered
The soul of him close to her heart—
The soul that had sailed an uncharted sea,
The soul that had sought to win and be free—
The soul of which she was part!
And there in the dusk she cried to the man,
"Win your battle—you can, you can!"

Helping and loving and guiding,
Urging when that were best,
Holding her fears in hiding
Deep in her quiet breast;
This is the woman who kept him
True to his standards lost,
When, tossed in the storm and stress of strife,
He thought himself through with the game of life
And ready to pay the cost.
Watching and guarding, whispering still,
"Win you can—and you will, you will!"
This is the story of ages,
This is the Woman's way;
Wiser than seers or sages,
Lifting us day by day;
Facing all things with a courage
Nothing can daunt or dim,
Treading Life's path, wherever it leads—
Lined with flowers or choked with weeds,
But ever with him—with him;
Guide on—comrade—golden spur—
Then men who win are helped by her!

Somewhere she waits, strong in belief, your
soul in her firm white hands;
Thank well the gods, when she comes to you—
the Woman Who Understands!

—Everard Jack Appleton.

SUNDAY SCHOOL LESSONS

Feb. 5: Jesus Misunderstood and Opposed
Scripture Basis—Mark 3:19-35; 6:1-6.

Golden Text—"He came unto His own, and they that were His own received Him not. But as many as received Him, to them He gave the right to become the children of God, even to them that believe on His name." John 1:11, 12.

What People Thought of Jesus

His Friends—"He is crazy." (3:19-21). To come right to the points of the lesson, first, Jesus' friends endeavored to reach Him and take Him out of the throng of people that pressed upon Him to see Him, hear His message, experience His healing. We may imagine we hear them consulting among themselves: "Come," says one, "let us get Him out of this crowd and talk sense to Him." "Yes," says another, "let us show Him what a fool He is making of Himself, for the people are come to see Him out of curiosity, or for the purpose of ridicule." And a third, "We don't want Him to be classed with the other impostors who have sprung up for a little while, and when the people found them out, either drove them out of their midst, or stoned them to death."

What kind friends! O yes, they meant well, but they didn't understond. So do the friends of those today mean well, who try to discourage young men and women, who have heard and felt the call of Christ to enter into His harvest fields, from going, believing that their talents may be put to better use in the business or professional world. We whose visions are much wider, and whose devotion is much deeper, may well pray the prayer Jesus used as He looked down upon His persecutors, "Father, forgive them, for they know not what they do."

The Scribes—"He is an emissary of Satan." (3:22). How this group of know-it-alls, with some others, learned to hate Him! Of course, "for He taught them as one having authority, and not as the Scribes." They were losing their popularity, and that was more than they could stand.

But notice what absurd arguments they use against Him. (You and I do the same, my Christian friend, toward those whom we dislike or think have offended us.) And see how logically and completely he overthrows their unreasonableness. "How can Satan cast out his own emissaries, and thus establish his kingdom?" Jesus asked. "Or how can a family maintain peace and harmony and influence if the members are divided against themselves?" For example, how strong was

our country during the Civil War? Had another nation attacked us during that struggle, doubtless we would have succumbed. Or how strong are those families where the demon Divorce has assumed control? Their prestige, influence, power, has departed. Furthermore, Jesus implied that Satan would have to be conquered before his residence in human hearts could be destroyed. The Scribes were embittered; the people were enlightened.

His Townsfolk—"He is impertinent." (6:1-6). Jesus went into His home town, hoping He would be graciously received and could help them. The synagogue into which He entered on the Sabbath day still stands, according to natives there today. But they knew Him too well—nothing evil of Him, mind you; only that He worked in the carpenter shop with his father during his adolescence. He was too ordinary a fellow in their estimation to be preaching a new gospel and doing wonderful works. And so they were the losers thereby.

Was it not a pity that He was not as well received by all as was our great General Pershing recently, when he went back to the town of his boyhood days? And it is indeed a pity that we do not appreciate our own more than we do—our own parents and kinfolk, our own friends, our own musicians and orators, our own ministers. It has been commonly said, "Distance lends enchantment," and this is true in more ways than one. The members of the families of others are more devoted than ours. Artists from other states and countries are more attractive. The pastors of churches of other denominations are more capable than those serving us. And we always have to send out of our church and conference to get speakers for Young People's Conferences and the like. These facts, though true, are not usually fair. Let us appreciate our own most of all, and we will profit thereby.

Space only permits a short paragraph on the unpardonable sin. In fact, not much need be said, for this is a simpler matter than most of us make of it. It is simple because those who fear that they will commit this sin show by that fear that they will not. Jesus was talking to His opponents, those hard-hearted Scribes and Pharisees, whose determined rejection of Him and the influence of the Spirit of God was the unpardonable sin. The men today who continue to turn a deaf ear to the pleadings of the Spirit will eventually discover to their horror that God has finally withdrawn His Spirit and they are without hope.

Serve Jesus faithfully. Implore the Divine Spirit that He may reveal His truths to you, so that you may understand Jesus; and your love for Him will grow stronger and stronger as the days come and go.

Next Sunday's Lesson

Feb. 12—Jesus Pictures the Kingdom of God. Mark 1:14, 15; 4:1-34.
Golden Text—Matt. 6:10.

NOTICE

Any church having copies of the M. P. Hymnal that they will give or sell reasonably will please communicate with the pastor of Littleton Charge, naming number of copies, and price desired in first letter.

M. IVEY CRUTCHFIELD.
Littleton, N. C.

WOMAN'S MISSIONARY DEPARTMENT

Miss Esther Ross, *Editor*
Miss Mary C. McCulloch, *Assistant*

Address matter for immediate publication in this department to Miss Mary C. McCulloch, 1705 Asheboro Street, Greensboro, N. C.

REPORT OF EXECUTIVE COMMITTEE MEETING, W. F. M. S.

The executive committee of the Woman's Foreign Missionary Society held a delightful meeting at the home of Rev. and Mrs. T. F. McCulloch, Greensboro, N. C., Thursday, January 19. 1928, with Misses Pearl and Velna McCulloch and Mrs. C. W. Bates as hostesses.

The meeting opened at 10 o'clock in the morning with Mrs. George R. Brown, president, in the chair. Those answering to roll call were Mrs. George R. Brown, Mrs. J. W. Boyles, Mrs. E. Lester Ballard, Mrs. M. P. Harrell, Mrs. S. W. Taylor, Mrs. J. E. Pritchard, Miss Mary Young, Mrs. M. H. Waynick, Misses Velna and Pearl McCulloch, Dr. Joy Harris Glascock, Mrs. C. L. Whitaker, and Miss Mary C. McCulloch.

Mrs. C. W. Bates led the devotionals, reading a part of the 17th chapter of Exodus, and likening the hands of Moses to those of our missionaries. She urged that we hold up the hands of our missionaries just as Aaron and Hur held up the hands of Moses. Rev. T. F. McCulloch offered a beautiful prayer.

Our faithful and efficient corresponding secretary, Mrs. M. P. Harrell, gave a splendid report from the blanks that had been filled and returned to her. It was encouraging to note that more auxiliaries than usual responded to Mrs. Harrell's request to report the work they were doing, but still a number did not heed. With two exceptions all the societies reporting are doing good work. During the quarter 27 new members have been added to our ranks, and one Sunshine Circle has been organied at Bethesda, North Davidson Charge. These children meet with the adult society and are given some part of the program each month. A Young People's Society was organized at Gibsonville in May, 1927, but no report of the organization was sent to the corresponding secretary. We hope to hear from them later, when they give a full report of all the work they are doing.

Mrs. M. H. Waynick, secretary of native workers, read a letter from Mrs. W. E. Pettitt and showed the pictures of two native workers, one in Japan and one in India. In her report, Dr. Harris Glascock, secretary of Tithers and Intercessors, urged the people to teach stewardship to the young people in our churches.

A committee, appointed at the Branch meeting in April to review the field in regard to the young people's work, reported that it met and decided that the young people needed a set of standards by which to award the banners each year. A copy of the Efficiency Standard was submitted and adopted, and the secretaries of young people's work in both the Home and Foreign Missionary Societies were requested to mail one to every young people's missionary society in the state, and to also put them into the hands of every Sunday school superintendent and Christian Endeavor president with the urgent request that they report the work being done in missions by the young people. We hope that prompt attention will be given to this important matter and the young people will be aided in their work.

The Jubilee program was presented and Miss Mary C. McCulloch showed a banner she had made for her local society. Plans for Thank Offering services were also exchanged and a number of good programs suggested.

The meeting adjourned with prayer by Mrs. A. G. Dixon. A delicious luncheon was served by the hostesses, assisted by Mrs. Coble and Mrs. H. A. Garrett.

MRS. E. LESTER BALLARD.

HOME MISSIONS

Notice to All Pastors and Sunday School Superintendents

Sample copies of the program for the Easter service are being sent out this week to all of our pastors and Sunday school superintendents, as far as we have their names and addresses. An earnest effort has been made to get a complete list of these. This has been found a difficult task as so many fail to reply to letters of inquiry sent them. Then changes take place after the Annual Conference Minutes are printed and confusion is the result. If any pastors or superintendents fail to receive a copy of our Easter service kindly notify me at once.

After receiving the sample copy please send your order for a full supply at once. They are furnished free of charge. Many delay sending their orders until the last hour and are disappointed in not getting the supply in time.

The paper on which the sample copies are printed is a thinner and cheaper grade than the regular supply will be. This is done to lessen the postage charge.

I will write more concerning the Easter service later. This is to inform you that the sample copies are being sent and to urge those who may not receive copies to communicate with me without delay.

J. M. SHERIDAN,
516 N. Charles St.,
Baltimore, Md.

WAS YOURS THE FIRST?

Who organized the first Christian Endeavor Society in the Methodist Protestant denomination? This would be of real interest to our church at large. Several churches have claimed the honor of having the first society. Of course, there could be only one real **first!**

Any church having claim to this priority will please send information concerning date of organization, names of any leaders and any further information concerning the work and activities of the society, to the following address:

REV. LAWRENCE LITTLE, Exec. Sec'y
Board of Young People's Work,
193 Odell Street, Concord, N. C.

—Mr. John Holder, pressman in the office of the Methodist Protestant Herald, was called last Saturday to the bedside of his mother. She died on Monday and was buried on Tuesday of this week. She lived in Durham, N. C.

FROM PASTORS *and* PEOPLE

Grace M. P. Church.—The Hunter-Kimball Memorial Class has something to be proud of. We have pledged $5.00 a month toward music lessons for one of the girls at the High Point Children's Home. We were told that this girl was very talented in music and although we don't know her yet, we are glad to help her by pledging this amount.

There has been much sickness this year in the class. Miss Pauline Haltom, who has been sick since August, is now a patient at St. Leo's Hospital.

Mrs. A. Wills Staley, who underwent an operation for appendicitis at the Clinic Hospital, is now at her home on Wright Avenue and will soon be able to be out.

Mrs. Warren McCulloch, who had a slight operation at the Clinic Hospital, has been removed to her home at 1705 Asheboro Street.

Miss Wilsie Jobe has been ill at her home on Tate Street for a few days.

We hope they all will soon be able to come back to us. F. T.

St. Paul Church.—The attendance for January 22 gives evidence that a number of people are abiding by their New Year resolutions. There were 140 present, including ten new scholars, which we added to our roll. We have set as our goal 200, and with the aid of the Supreme Being we feel assured of success.

Prayer meeting is held each Wednesday evening, and a new plan has been devised by means of which our number may be increased. Those attending regularly were divided into two teams—the white and gold, with captains at their heads. At our last service the gold side won by a score of 24 to 16, there being 40 present in all. But the gold had better be careful because the whites have resolved to strive harder.

The "Willing Workers," composed of the young ladies and gentlemen of our churrh, held their monthly class meeting Thursday night, January 12, at the home of Miss Opal Kennett. The meeting was called to order by the president, Miss Lillian Wade, and a motion was made, seconded, and carried out, that a scheme was to be adopted whereby interest in our class might be increased. Plans for a play were discussed; it will be brought up before the class at its next meeting the first Thursday night in February.

St. Paul extends to all within the conference a hearty greeting, and we hope that this year is to be the greatest in your history for the advancement of God's kingdom. We ask an interest in your prayers, and good-bye, until the next edition of the Herald.

LEONARD LINEBERRY, Reporter.

West End, Greensboro.—The Foust Bible Class met in its monthly business session on Thursday night of last week at Mr. and Mrs. C. A. Cooper's new home on Walker Avenue. There was a splendid attendance of the active members with honorary members and visitors present. After the business was transacted officers for the next six months were elected, as follows: Mrs. Lee Rice, president; Mr. J. S. Ferree, vice-president; Mrs. M. H. Waynick, secretary; Mrs. R. M. Johnson, assistant secretary; Mrs. Florence Watt, treasurer, and Messrs. Foust, Ratledge, and Stafford were elected teachers.

The hour of fun and frolic, directed by Dr. Joy Glascock and Mr. Pinchback, was very enjoyable. From this feature of the monthly meeting the class expects as much inspiration as it does from the business session. The hostess served Neapolitan cream and cake.

Work on the Sunday school annex of the church is going on quietly and before long the children's division expects to move in. There will be departmental rooms, and an assembly room for general Sunday school use, with a nice stage where the special day programs may be rendered. The Senior and Young People's departmental rooms will be in the church basement with the Adult division in the church auditorium. A room for the central heating plant is being built between the two main buildings, and over it a nice kitchen for the Ladies' Aid. After that comes a remodeling of the pulpit and the choir loft.

All of you come to West End! We already have the best a church can crave—a beloved pastor. REPORTER.

Lincolnton.—A fine Christmas program was rendered by the children and young people on Saturday evening before Christmas. We have as fine a young people here as you will find under the stars and stripes.

Many thanks to Miss Daily Hartman and Miss Hester Johnson for lending their efforts in training children to give us such a fine program. Many thanks to Bro. E. E. Eury and wife for the fine table for the pastor. Also for $5 Christmas present by Brother "Dutch" Deitz, of Gastonia. Brother Deitz is one of the finest young men who walk the black dirt of North Carolina. He is a loyal member of the church. We would not forget Brother Ward, whose wife and daughter are members of our church, but he is not. Yet he loves us as well as his children, because every time we go to see him he and wife give us something; and he gave pastor $5 as a present.

Something new in 1928 in Lincolnton! On the first hour of the first day of the first week of the first month of 1928 there was born in the home of Brother E. E. Eury a fine girl by the name of Joyce Elliott Eury—a fine little girl because she partakes of the genial disposition of her father and mother, for Brother Eury and wife are very loyal members of our church and very much of our success for the last two years has been due to their energetic efforts.

Wait one minute! Pastor and wife would not forget the nice purse presented as a Christmas gift. W. L. CARSON.

High Point.—At the 11 o'clock service last Sunday morning Dr. Spahr delivered a very forceful sermon on "Life's Triangle, or The Great Scheme of God's Purpose in Every Life." In view of the fact that February will be Stewardship Month, this sermon was timely and appropriate. Dr. Spahr emphasized the duties that a man owes himself, his neighbor, and his God. How great a responsibility rests today upon the leaders of the great army of young people in our public schools, our colleges and our universities! May God's richest blessings rest upon the teachers of youth in our land. We cannot, if we would, shirk our duty to our neighbors; we cannot separate ourselves from other peoples. We cannot get away from the fact that we are all brothers, and God loves the black man, the Chinaman, the Hindu, Italian and Esquimaux, and we owe duties to all of them. We do not yet know just what a man owes to himself, but to God he owes gratitude, worship, and adoration throughout life. At this service the choir sang the beautiful anthem, "More Love to Thee, O Christ," and "Night Sinks on the Wave" was sung by a trio of ladies, Mrs. John C. Whitesell, Mrs. J. H. Allred, and Miss Elizabeth Welch, with splendid effect. At the evening service the message was brought by Prof. J. D. Hardy, on The Business of a Church in a Community.

At the Christian Endeavor meeting Monday evening Mr. Ralph Vance was the leader for the topic, "How Our Church Does Its Work." These young people are studying the history of the denomination, how and why it was organized, and who were the first leaders, its different interests and the heads of each one. This would be a profitable study for some of the grown-ups for several months.

The second quarterly conference is called for Wednesday evening, February 8, and this will be the time for nominations for delegates to annual conference next fall.

Last Wednesday afternoon Mrs. R. T. Pickens entertained the Theta Phi Society, which is composed of girls of the college. This is an honor society, and membership therein is elective. No girl is asked to join unless she maintains an average grade of 85 or more on all studies. The following members were present: Mrs. W. B. Street of the faculty, Misses Vista Dixon, Helen Hayes, Lillian Buckner, Spencer Cutchin, Leona Wood, Dorothy Haskins, Virginia Pickens and Pauline Elkins. After games and a business session, the hostess served fruit salad in jello, coffee with whipped cream, saltines, and stuffed dates.

Wyatt A. Pickens, who has been to New Orleans, will stop off here to see his mother Tuesday night en route to Cambridge, Massachusetts.

Charlotte, First Church.—A number of our church people have been sick, some seriously ill with pneumonia and measles in almost every home. We are glad to report they are all on the road to recovery and we have much to be thankful for.

The second quarterly conference will be held Thursday evening, February 9, at 7:30 o'clock.

The W. F. H. S. and the W. H. M. S. are moving along nicely and quietly, also the Ladies' Aid Society.

The Interdenominational Missionary Union met Monday afternoon in the new First Methodist Episcopal Church.

A pageant was given by about 50 ladies of the First Baptist Church.

Mr. Surratt is giving us some splendid sermons. Last Sunday morning his subject was "A Righteous Man." We are glad to have Mrs. Hunter sing in the choir.

Mr. Link is not so well. He has been indisposed for some time at the home of his daughter, Mrs. R. C. Millaway.

The mid-week prayer services are interesting, studying the outstanding Bible charac-

ters. This week the discussion will be on "Moses," led by Mr. J. M. Muse.

Mr. and Mrs. George Ross and sons, of Jackson Springs, were recent visitors in our congregation. We are always glad to welcome all visitors and friends of the church.

REPORTER.

Stallings, Mecklenburg Charge.—We like our new pastor, Rev. W. C. Hall, and his family just fine. They are taking a lively interest in the different organizations of the church, and each one is glad to have their help.

Our Christmas program was fairly successful. The children enjoyed the tree, old Santa, and the treat.

Our C. E. society is holding on with determination and even though we are few in number we feel confident of growth.

The Ladies' Aid Society has accomplished much, but is still working and praying that it may be a great benefit to the church and community.

Brother Hall is very enthusiastic over midweek prayer meetings. We are holding them in the homes during the winter months, and even though the interest is fairly good we are anxious for more. Pray for us.

REPORTER.

Piney Grove, Denton Charge.—As there has not been a reporter elected from Piney Grove for some time, no one takes the responsibility of reporting. Not that we are sleeping, but we have a band of faithful ones, although not so large in number; but we have the promise of Jesus being with us: "If two or three meet and agree together in my name I will be in the midst to own and bless," and we hope we have that number.

I think our Sunday school is growing, but we hope to see it much larger and more interest taken.

This world would have no charm for this writer if there were no Sunday school or preaching, where we may meet and study more about Jesus and His love for us.

Our pastor, Brother Bingham, brought us a very interesting and uplifting sermon the fourth Sunday. We believe Brother Bingham feels and practices what he preaches and is a peace-maker, and we hope that we may all taken the words to our hearts and may we make this year the best year of our lives.

Yours in His service,

REPORTER.

State Street Church.—Rev. C. B. Way filled the pulpit Sunday morning and gave us a good sermon. There was no service at night.

The chicken and oyster supper given by the ladies of the church Friday night was a most enjoyable occasion as well as a success financially. Miss Cleo Spainhour gave two readings in her very pleasing way and an original play and song was given by the Junior C. E. Society directed by their leader, Miss Pauline Low. Miss Low gave a humorous reading that was much enjoyed by all present.

The Junior Society is doing fine work and growing rapidly under Miss Low's very efficient leadership. About $46 was cleared at the suppér. This will go toward buying equipment for the kitchen and dining room of the church.

We are all very grateful to the Piedmont Furniture Company for the gift of an oil stove and to the Kirkman and Penniger Furniture Company for two tables.

Dr. Straughn will be with us Wednesday afternoon at 3:30 o'clock to talk to us about the Gratitude Gift and other interests of the denomination.

Master Vance Bethea, young son of our pastor, is confined to his home with measles.

REPORTER.

Chase City Charge.—Being appointed by Rev. S. W. Taylor, our president, to serve this charge, we have entered the field and begun work. We feel that we were never received more kindly by any people. We find here a splendid people who are working hard to keep a Methodist Protestant church alive in their community. They hold prayer meetings Sunday nights when they have no preaching. Sunday school is held every Sunday. Many of these people moved here from North Carolina and were Methodist Protestants without a church home. They desired a church home according to their liking. This is why this M. P. church stands away so far from any other M. P. church. We feel that there is a good field here in which to work. These people seem now to be taking new courage. They are planning now to paint their church building.

We met with them the second and fourth Sundays in January and held our first quarterly conference, preached four times and visited several families. We are praying that God may use us in helping these people in their effort to maintain an M. P. church for their home where they can raise their children under the influence of the Methodist Protestant church. They are proud of their church and justly so. People who have religion and church pride will succeed.

May the good Lord greatly bless these people.

J. B. O'BRIANT.

Jan. 25, 1928.

Democrat Charge.—I was very glad to be sent back to the Democrat charge. Our people remembered us with many useful articles Saturday before Christmas. We also received many cards from friends. I feel like saying with the psalmist, "The Lord has cast our lot in pleasant places."

Our first quarterly conference was held at Democrat church in December. Brother David Carter was elected by the conference as a committee to canvass the work and take pledges to repair the parsonage. We want to get this done as soon as weather will permit. We also want to get our mid-week prayer meeting started as soon as spring opens. We want to organize our Sunday school at Pleasant Gap church.

President Taylor came over and preached for us at Democrat. As the weather was very cold there were not many out. His sermon was very much enjoyed by all present. We hope we will have the pleasure of having him with us again when the people can get out to hear his messages.

As we have entered a new year let us all be new in spirit, in hope and faith, looking ever to Jesus, the Author and Finisher of our salvation.

REPORTER.

Littleton Charge.—Our work is moving on. The writer filled the appointments at Vaughan on the fourth Sunday. Marks of progress are noted there in that a new metal shingle roof has been put on the church. Painters are at work giving the outside a new coat and making the building look much better. The writer was told by those who do things that electric lights are going to be installed there soon. All these improvements will add a great deal to our church building and help make our work move with greater progress.

A good-sized congregation greeted the pastor at the evening service hour and it is a pleasure and inspiration to preach to the people there. The people of the Baptist church attend our services regularly at night and are a great help in our work.

The people at Weavers Chapel have taken a forward step in that they have purchased some new pews for their church. I have heard that they are contemplating laying a new floor soon, both of which will add a great deal to the appearance of the church building.

Plans are in the making whereby the pastor hopes to be able to be among the people more soon and the work is, without any big things being done, moving on very well. Some has been paid and more pledged on the A. C. B. We hope to secure and hold a good standing in the amount paid on A. C. B. and other claims in the Herald soon.

. M. IVEY CRUTCHFIELD, Pastor.

Vaughan, Littleton Circuit.—We are very glad that we have gotten our church covered after a long time.

Sunday was our regular preaching Sunday. Mr. Crutchfield delivered very good sermons He announced that on the next fourth Sunday we will observe the Lord's Supper, and would like for all the members to be present.

We are very glad to have with us at our church Mrs. W. C. Porter, mother, and other visitors.

REPORTER.

Love Joy, Why Not Charge.—There was an all-day service here Sunday, January 29. Owing to the severity of the weather, there were not as many present as was expected. Services were opened by the singing of the hymn, "How Sweet the Name of Jesus Sounds."

The following ministers were present and participated in the day's exercises: Rev. Joel Trogdon, Rev. J. W. Hulin, Rev. George L. Reynolds, and Rev. C. W. Saunder.

At the morning service, "Uncle John," as Rev. Mr. Hulin is known, read the first Psalm. His message was delivered to an attentive congregation of old friends and relatives. At the noon hour, lunch was served on the campus. At the afternoon service Rev. George L. Reynolds, of High Point, another home boy, compared the story of Nehemiah rebuilding the walls of Jerusalem with the rebuilding of the church at this place. He said the work of rebuilding was great because it is God's work and not man's. We are rebuilding for God and not for our pastor. If God's glory was involved in rebuilding the walls of Jerusalem, His glory is, therefore, involved in rebuilding Love Joy church. As in the days of Nehemiah, there is a reward expected from the enterprise, a reward from God, not in dollars and cents, but a spiritual reward. The rearing of boys and girls into Christian manhood and womanhood—reared to be future

leaders of the church—this reward is the greatest.

The great work of rebuilding needs a leader—a person who puts his whole heart and soul into leadership, and one who does not know the meaning of the word, fail. There will be discouragements and opposition to meet and overcome. Nehemiah had many discouragements and much opposition, but he overcame them all and the walls were safely rebuilt. In building the church, there will be opposition; probably some will quit if it is built so that it will serve the people many, many years.

After these helpful and inspiring thoughts, the afternoon was spent in discussing the plan, structure, and the financial part connected with building the church. A modern brick structure was decided upon, one that will serve the present as well as the future needs of the people. Work will begin at an early date.

We were glad to have with us Sunday Miss Mae Hulin, who has just returned from a six months' stay in the Johns Hopkins hospital in Baltimore. While there she underwent a serious operation for goitre.

We have been having a very good attendance in Sunday school but it could easily be much larger. We hope to see our Sunday school grow by leaps and bounds when the cold winter days are over and sickness has vanished from our midst.

Our pastor filled his regular appointment the second Sunday. We were glad to have Mr. and Mrs. Trogdon, their son and his wife and children worship with us. Come again. We are always glad to have visitors.

Best wishes to the Herald and its many readers. REPORTER.

Kernersville.—January 29 our Sunday school attendance was good, considering the extremely cold weather. Mr. Lowdermilk preached an interesting sermon. He brings us splendid and useful messages.

We certainly enjoy having Mr. and Mrs. Lowdermilk back with us another year; she is such a good help in our Sunday school.

Why Not Circuit.—Perhaps the readers have been wondering if Why Not circuit is still on the map. Yes, they are still doing business in the good old way and many of them are moved to say amen; like saints of other days when they hear the glad tidings of the gospel. Each church runs an evergreen Sunday school and most of them weekly prayer meetings, and perhaps all. I do not know about one or two, as I have not got to go there but one time since conference. So things look fairly good for a successful year. We had the pleasure of attending one Christmas entertainment. This was at New Hope church.

We have just returned from Lovejoy church where we spent the day in service and enjoyed a good dinner on the ground in one of the tents. The day has been cold and some snow on the ground, yet we had a fairly good congregation and all enjoyed the preaching of Bros. J. W. Hulin and G. L. Reynolds. Brother Hulin preached at 11 o'clock. Both delivered their messages with power; each heart felt that the gospel has not lost its power when delivered by Spirit filled men. At the close of the afternoon service an appeal was made for pledges for the new church. They hope to start when spring opens up. Twenty thousand bricks were pledged and some money. The secretary, Brother Frank Hulin, reported that something over $1,000 had been pledged on the building fund. They propose building a modern brick church with Sunday school rooms that will be in keeping with the times, perhaps for 50 years. If anyone who reads this wants to put a thousand brick into Love Joy church, send your pledge to Mr. J. F. Russell, Troy, N. C.

O Lord, strengthen the people's faith in this, harmonize their wills with Thy will, then there will be unity of purpose, then they shall have strength to perform the task thou hast given them to do.

Things are getting right critical when a preacher can't leave his car on the church ground without the people filling it full of things too numerous to mention. That thing happened to this preacher today at Love Joy, and I haven't a name of the intruders; but may the Lord reward every one according to his work. JOEL B. TROGDON.

Efland, Orange Charge.—Owing to the extremely cold weather we did not have so many out for Sunday school Sunday.

Brother Williams continues to fill all of his appointments regardless of the weather.

Plans for a new church at Efland are being discussed and much work has already been done towards raising funds. We are anxious to see the work of construction begin as we are badly in need of Sunday school rooms. Friends of our church as well as our members show their interest in many ways. The Baptists have offered the use of their church while ours is under construction. We appreciate this very much and also any help towards the finances received from friends. Pray for our success in this undertaking.

MRS. E. S. TAYLOR, Reporter.

Friendship, Chase City Charge.—Our pastor Rev. J. B. O'Briant, filled his appointment Sunday, January 22. He preached a most helful sermon at 11 and 7:30 o'clock. We all enjoy Brother O'Briant's sermons very much.

Immediately after services we held our first quarterly conference. The same board of officers was re-elected for another year.

The Ladies' Aid is planning to give a box supper. The proceeds will go to the painting of our church.

Pray for us that our church may make progress and that we may work together for God and the kingdom this year.

J. F. G.

Grace Church Reception.—Grace people, led by the Ladies' Aid Society, gave a most enjoyable reception to their new pastor, Rev. R. J. Tamblyn, on Tuesday night in the Hut. In the receiving line were Mrs. Terry Sharp, president of the Ladies' Aid Society, Rev. and Mrs. Tamblyn, Rev. and Mrs. S. W. Taylor, Rev. and Mrs. Bates, Rev. and Mrs. Spahr, Rev. and Mrs. Stubbins, Rev. J. D. Williams, and J. F. McCulloch. Brother J. Norman Wills was master of ceremonies. There was music and there were speeches. There were also refreshments. The spirit of the occasion was all that could be desired, and Pastor Tamblyn must have been confirmed in his impression that he is heartily welcomed.

IN HONOR OF THE DEAD

Rash

Thomas A., son of Mr. and Mrs. Robert F. Rash, of Jennings, N. C., was born February 20, 1927, and died November 21, of the same year.

Gathering buds, gathering buds,
Some must be young and ungrown,
Jesus is gathering, day after day,
Buds for the heavenly throne.

Why was he born? we humbly ask,
As we think of the little child;
He never lived to know a friend,
Or do a deed worth while.

Into the world he came and the world he left
Both in the salf-same year,
He never knew a joy on earth,
Nor did he know a care.

Then why it was we cannot say,
That he ever lived at all,
To never know a mother's love,
Nor the name of father call.

But we should not ask the cause of a thing,
Which the All-Wise Being said should be;
For all our knowledge comes from Him,
And He can rule better than we.

We cannot see the cause,
Nor the purpose understand;
But still if we are true to God,
There will be a day when we can.

In spite of the cause and purpose,
We miss the darling dear,
And when he died he left behind
Many and many a tear.

We think of him in his mother's arms,
His little blue eyes shining bright,
Filling the room with brightness,
As a lamp in the dark of night.

As we look at his little cradle,
We sadly miss his smiling face,
Which was so pure that not a ramble
Of sin upon it could you trace.

His heart was pure and innocent,
His face was sweet and true,
And a little squeeze from his little arms
Would make your heart melt within you.

But, ah, as we sit in sadness,
That same small voice speaks again;
Our eyes are open to another vision,
We feel as if we were another man.

We see in a far-off country
A city of shining gold,
And the scenes of endless grandeur,
The half has never been told.

Ah! There is a little child,
A little boy at play;
And then at a sudden glance
We recognize Thomas A.

Look at his smiling face!
As happy as can be;
Ah. I know no one on earth
Could be so happy as he!

Though we miss him here on earth,
We can't wish him back again;
To leave that world of happiness,
To live a life in a world of sin.

Though he has gone from us,
And to wish him back we can't afford;
Let us so live that when we die
We will go to meet, both him and our Lord.

CLAY MADISON,
Member of Union Grove M. P. Church and Student at High Point College.

Holt

Mrs. Elizabeth Jane Holt, the oldest member of Mt. Hermon Church, died January 10, 1928, at the ripe age of 95 years, nine months and 22 days. The funeral was conducted January 11 by her pastor, in the presence of a congregation that taxed the capacity of the church, and the body was interred in the church cemetery. The pallbearers were grandsons.

Mrs. Holt is survived by the following sons and daughters: Gilbert M. Holt, J. H. B. Holt, J. Lee Holt, Mrs. Betty Robinson, and Mrs. Mary Jane Isley, of the Mt. Hermon section, William H. Holt and Mrs. Betty Neese, of Greensboro. Besides the seven children there are surviving 45 grandchildren, 119 great-grandchildren, and 24 great-great-grandchildren, most of whom were present for the funeral.

In the passing of Mrs. Holt, Mt. Hermon loses its oldest and one of its finest members. Her influence for righteousness is expressing itself "even unto the fourth generation."

J. ELWOOD CARROLL, Pastor.

Yarborough

Funeral services for Lewis E. Yarborough, one of the prominent young farmers of Cross Anchor, S. C., who has killed Tuesday, January 10, were held at 3 o'clock Wednesday, January 11th, from the Yarborough home near Cross Anchor. The services were conducted by his pastor, Rev. W. B. Surratt, assisted by Rev. C. B. Prince, of Union, Rev. W. B. Garrett and Rev. J. P. Patton, of Greenwood. Interment followed in the Yarborough Chapel cemetery.

Mr. Yarborough was in the woods with several men, looking after the cutting of some large trees. A large tree having been sawed to fall down the hill, fell in a different direction from that planned, struck another large tree and rebounded up the hill. The butt of the tree struck Mr. Yarborough on the chest, knocked him to the ground and killed him instantly.

Mr. Yarborough was seemingly well out of danger and was looking out for the sofety of three other men who were apparently in more danger than he.

Mr. Yarborough was 42 years of age. He was born at Cross Anchor, the son of the late Dan and Evely Snead Yarborough, and had lived all his life in the home where he was born.

He was a member of the Yarborough Chapel Methodist Protestant church, having joined in early childhood. He was interested in all phases of church and community work, always taking an active part in these.

Besides his widow, Mrs. Pearl Ezell Yarborough, he is survived by the following brothers: John Yarborough, Enoree, S. C.; Hiram Yarborough, Hendersonville, N. C.; L. Yarborough, Enoree, S. C.; C. D. Yarborough, Clinton, S. C., and one sister, Miss Lily Yarborough, of Clinton, S. C., and several nieces and nephews.

The pallbearers were N. P. Yarborough, D. A. Yarborough, P. B. Ezell, B. F. Ezell, W. C. Ezell and J. K. Ezell.

It is a privilege to one who knew Lewis Yarborough to render a testimonial to his high character and true worth as a real gentleman and noble citizen. Having been the possessor of a happy and cheerful disposition, he seemed to spread sunshine and good cheer upon all those whom his life touched. He was truly unselfish and scores of people in his community and elsewhere can testify to the many kindnesses that he has rendered to both white and colored. Well may it be said of him:

"So when a good man dies
For years beyond his ken,
The light he leaves behind him lies
Upon the paths of men."

Hester

Mrs. Julia A Hester, daughter of the late R. W. Jones, was born in Person County, N. C., June 2, 1866, and died at her home in Henderson, December 28, 1927. She was united in marriage to P. L. D. Hester July 27, 1887. To this union five children were born; three still survive: J. T. and F. G. Hester, of Vance County, and J. R. Hester, of Palm Beach, Fla. Surviving are also three sisters, three brothers, her husband, and seven grandchildren.

She professed faith in Christ in early life and joined the Baptist church but later had her membership transferred to Flat Rock M. P. church with her husband, of which she was a consistent member till the day of her death. Mrs. Hester lived a beautiful Christian life. She had been in declining health for several years, yet she bore her pain patinently, and although she loved life, she expressed a willingness to go. I think I have never known a person more cheerful and more resigned than she.

She was very retiring in disposition. She lived the beautiful home life, content to find her pleasure in the family circle where she was loved and honored. The funeral service was held at Flat Rock church where interment was made. The service was largely attended and as we beheld the beautiful flowers that were deposited on the grave we were made to feel that her friends were many. May the grace of our Heavenly Father whom she loved and served comfort and sustain the bereaved ones, and may they cling more closely to Him who bringest life out of death.

There is a world above
Where parting is unknown;
A whole eternity of love
Form'd for the good alone;
And faith beholds the dying here
Translated to that happier sphere."

M. P. CHAMBLISS.

Teague

Charlie Teague, who departed this life January 19, 1928, was laid to rest Sunday afternoon in Bethel cemetery. The funeral service was conducted by Rev. J. W. Autry, of Swepsonville, a former pastor of the family. Appropriate music was rendered by the choir of the Bethel M. P. church, assisted by the quartet from Burlington First M. P. church.

The deceased, a young man of 31 years, four months, seven days, is survived by his father and step-mother, Mr. and Mrs. P. G. Teague, of Carboro, N. C., and the following brothers and sisters: Mrs. L. D. Petty, Pittsboro, N. C.; M. D. and Floyd Teague, of Pittsboro, N. C.; Mrs. H. L. Weaver, of Carboro, N. C.; Mrs. G. E. Hackney, of Carboro, N. C.; Mrs. J. E. Hackney, of Carboro, N. C.; Taft, Laura and Christine Teague, of Carboro, N. C.

Charlie was a young man of sterling character and a pleasant and cheerful disposition, making friends wherever he went, and speaking kind words to all with whom he came in contact. Surely he will be missed, not only by father, mother, sisters and brothers, but by a host of friends.

May the Lord comfort and cheer those who feel the loss most keenly.

Charlie, you have gone and left us,
And our hearts are very sad,
But we hope some day to meet you
In a land that's free from tears.

A COUSIN.

Gray

John Gray, aged 78, passed away January 18, and was buried at Level Cross the following day. Mr. Gray had made his home with Mrs. Emma Gray for some time. For several weeks prior to his passing he was confined to his room, growing worse to the end. The writer conducted the funeral service.

W. H. NEESE.

HERALD SUBSCRIPTION RECEIPTS

Rev. J. R. Hutton, $41.50; Rev. H. W. Bell, $4.50; Rev. D. I. Garner, $3.00; Rev. H. L. Powell, $1.50; Rev. W. H. Neese, $7.50; Rev. W. F. Ashburn, $1.50; Rev. A. O. Lindley, $1.50; Rev. R. S. Troxler, $6.00; Rev. N. G. Bethea, $1.50; Rev. C. G. Isley, $2.25; Rev. T. E. Pierce, $9.00; Rev. C. E. Ridge, $2.25; Rev. J. B. O'Briant, $1.50; Rev. E. A. Bingham, $16.50; Rev. B. M. Williams, $1.50; Rev. E. Suits, $1.50; Rev. T. A. Williams, $18.75; Rev. H. W. Maier, $7.50; Rev. H. F. Surratt, $4.50; Rev. J. C. Auman, $1.50; Rev. A. G. Dixon, $16.50; Mrs. H. C. Nicholson, $12.00.

These remittances push several charges well on toward their goals. Brother Dixon this week goes beyond his goal quite a distance. Next week we will publish the list of goals again.

—Dr. Jacob Gould Schurman, American ambassador to Germany, has started a subscription to raise $400,000 for the reconstruction of Heidelberg University buildings and has already secured more than half that sum. His action has been enthusiastically acclaimed by the college authorities, the city administration, and the entire population. It is looked upon as a godsend by the famous school, in which Dr. Schurman himself was a student fifty years ago.

—Rev. G. F. Millaway fell on the ice Tuesday and broke his left arm near the shoulder. He had the arm bound up and came to Greensboro to have Dr. Herbert Ogburn set it. He has our sympathy. We hope the healing will be rapid and as painless as may be.

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J. F. McCULLOCH, Editor and Publisher

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OUR CHILDREN'S HOME

Offerings by Churches and Individuals

Center, Alamance Charge, Dec. and Jan., $11.00; Draper, Thanksgiving offering, $2.81; Ai, Kernersville Circuit, $5.85; Friendship, Fallston Circuit, $6.88; Guilford College, $1.10; A friend, $5.00; Miss Katie Searles, Washington, D. C., $2.00.

Offerings by Sunday Schools

Bethel, Flat Rock Circuit, $2.61; Baraca Class, High Point First, $25.00; High Point, First Church, $7.03; Flag Spring, Why Not Circuit, $2.00; Draper, $1.00; Fairview, Fairview Circuit, $2.50; Spring Church, Spring Church Charge, $2.07; Asheboro, $35.00; Antioch, Mecklenburg Circuit, $1.90; Hebron, Orange Circuit, $3.50; Grace, Greensboro, $7.22; Brown Summit, Haw River Circuit, $1.19; New Hope, Why Not Circuit, $2.25; Albemarle, First Church, $10.00; Gideon Grove, Flat Rock Circuit, $3.00; Shady Grove, Tabernacle Circuit, Dec. and Jan., $1.00.

We desire to convey to each one through this column our sincere thanks for your continued support from time to time, and assure you it means much to us, with the heavy expenses connected with the winter season, in feeding, clothing, and keeping these children comfortable. E. F. ALLMAN, Supt.

—The Coble Township S. S. Institute met at Bellemont Church Sunday, January 29, at 2:30 o'clock. The principal speakers were Rev. P. E. Lindley, of High Point College; Mr. E. S. W. Dameron, Burlington, and Mrs. P. S. Dixon, Graham. The church was loosely filled with delegates from the various Sunday schools. Many visitors were present. The Sunday school work is steadily improving under the able leadership of Herman Coble, who has recently been elected president.

—Brother J. C. Causey, of Guilford county, is listed among 24 "master farmers of North Carolina." He is not simply a successful farmer; he is a good churchman and all-around citizen.

—Rev. N. G. Bethea last Sunday spoke in Mt. Pleasant church, in Pleasant Union church, and in Liberty church, giving his interesting account of his visit to Palestine, Egypt, and other countries.

—Brother John C. Andrew, aged 82, a member of Calvary M. P. Church, died last Monday morning after an illness of a few weeks. His funeral was held in the church Tuesday at 11 o'clock, conducted by Pastor Bates, assisted by former Pastor Gerringer. Brother Andrew was formerly a faithful member of Grace Church, but became one of the charter members of the new Calvary church, and showed a devotion that was beautiful to behold. He served as one of the building committee and has been from the beginning a member of the Board of Trustees. He was interested intensely in the success of the church and gave himself and his means to promote its success. We shall miss him, but we feel that he had finished his course and that he has entered into his rest. Days before the end came he told those about his bed that it was his last sickness. After lying for days in a state of weakness, he rallied a few hours before death came and gave directions as to his coffin, his burying place and his funeral. He was taken to Moriah Cemetery for burial.

—Secretary of Labor Davis when he came to broadcast a speech last Saturday night said: "My father, aged 76, is listening in tonight and before I begin my speech I will address a few words to him," which he proceeded to do in a filial way.

—Railway Engineer Gafney walked off a porch roof while asleep in Spencer and was severely injured.

—Mrs. Kate Hutton, mother of Rev. J. R. Hutton, celebrated her 93rd birthday last week. She is remarkably well preserved.

—Rehoboth, Granville, has an unusually sad funeral, that of Charles Cauthorn, aged 17, who was accidentally shot while rabbit-hunting.

—The death of General Haig, distinguished English commander in the World War, is reported this week. He died suddenly, his heart having been weakened by the strain of war time.

—We recently heard by radio addresses by President Coolidge and by Secretary Davis of the Department of Labor in the President's Cabinet. Both used the word "congratulate." The President pronounced it as we are accustomed to hearing it pronounced (congratchulate), but Mr. Davis made a clear separation between syllables and said congrat-u-late.

—Lindbergh is now visiting South American countries. The weather made him one hour late in one arrival. He is usually punctual to the minute.

—The ministers of the city were pleasantly entertained at a supper by the Lions' Club in the King Cotton Hotel last Thursday evening. They responded to calls for speeches which proved to be very entertaining to their hosts. In these humorous speeches the Methodist Protestant Church was represented by Dr. Spahr and Rev. R. J. Tamblyn.

—Mrs. J. M. Hamilton, a grandmother aged 65, has entered the University of Arkansas as a student. She wishes to prepare for journalism. It is never too late to learn—some things.

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—Goethalls, the engineer that superintended the construction of Panama Canal, recently passed on.

Pres Elderdice Sdees
Westminster MD

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

VOLUME XXXIV GREENSBORO, N. C., FEBRUARY 9, 1928 NUMBER 14

The Pastor and the Gratitude Gift

It is impossible to distinguish between observing the centennial of our church and making the Gratitude Gift. They are synonymous. Whatever of desire there may be to remember these hundred years of honorable history, with all the attendant emotions, will inevitably express itself in visible tokens. There is much philosophy in the slogan: "Say it with flowers;" for say it with something other than words is the natural impulse. Not to say it with something is a practical admission that there is nothing to say.

One can understand a bit of lassitude with some members of the church; those who are not deeply stirred by anything, those who are unfamiliar with the personalities of other years and know nothing of the great impulses of the church; those whose only interest is one of convenience, and other such reasons. No one expects the entire rank and file to enthuse over this anniversary or be happy over anything that appears like added burdens. These, however, are a minority. Most people have the root of the matter in them awaiting only the stirring call and inspiration of proper leadership. That a church may have no interest in this matter is largely due to the lack of some one to issue the challenge. To a very great extent they get their cue from the pastor. And it is quite difficult to think of an indifferent pastor, for he is supposedly the incarnation of the church principle.

The Gratitude Gift, as has often been expressed, is not a campaign or drive for money. It is simply an outlet for loyalty; an opportunity to visualize something, providing a way for all who want to celebrate the centennial. One hundred thousand dollars as a financial expression of one hundred years is apparently inadequate. There is no disposition to make a financial appraisement of our history. The Gratitude Gift is what it says it is, nothing more. We may or may not enjoy paying debts or simply doing our duty. A gift, however, is a joyous thing, or it isn't likely to be made at all.

So that the response to the Gratitude Gift will reveal the spontaneous loyalty of the church and more particularly of the clergy.

The government of the church is anti-Episcopal, wherein both pastor and people are exempt from the compelling authority resident in officialdom; but not exempt from the authority of duty. It is practically an assertion that for the things that ought to be done the whip is unnecessary; pastors and people will do them out of love and loyalty. This Gratitude Gift and the observance of this centennial, identical in spirit, cannot be spoken against. There is no voice to say it ought not to be done. But the keeping of it has been made voluntary. And the gift ought to be made. What is one to do in such a case! Shall we or shall we not go up to the feast! And if we go, shall it be empty-handed! The preachers of a church are its voice. Is it possible for them at this time to be silent or issue an uncertain sound? The preacher stands at the door; it is difficult to get to the church for a hearing except through him. The picture they see is the one he paints. Issues like the Gratitude Gift live or die with him. Behold this is our day of remembrance, and the pastor in meditation may well say: This is the church wherein I have found spiritual rest and the vast opportunity of a pulpit; a place where I may speak for God, a free man to declare a saving grace; this indeed is my life and all my expectancy of eternal rewards. And it is also my place of earthly rewards (shame even to think of it as a motive), that places a roof over my head and provides me with the boon of earthly substance. Yea, it is this church which literally mothers me, body and soul. It has come to this great moment, and the Gratitude Gift, its voice, will search me out and discover if there be in me the soul of gratitude.

And, more than mirroring the leadership of the church, the Gratitude Gift will have its inevitable reflex of confidence or incompetency; we cannot escape this conclusion. The size of the Gratitude Gift is not large but as an offering in addition to the budgets and drives of large proportion already on the books of the church, it represents a fair sum of money. Can we do it, granting the willingness to do it? The Million Dollar Campaign was a great awakening and more than any other single effort quickened the confidence of the church in itself. All who are familiar with the church will soon dismiss any suggestion of our inability to give the amount asked for the centennial. Our people are not poor; and I quite agree with a speaker who recently said that the preachers alone could make this gift, do it with comparative ease, out of money they have received from the church, if it were necessary that they should do so. No, it is not poverty, nor budgets, nor hard times, nor church debts, nor church construction, nor any of these things; it is a case of confidence in ourselves, whether or not we have sufficient church spirit, and we need to know the thrill of accomplishment. We set out to do this thing, and we did it. We started to build and we completed the house.

This is our birthday; let us make an offering unto the Lord; hail to the brightness of our Zion's glad morning!

These are then the important issues the Gratitude Gift will make clear: First, that our pastors with whole hearts are in love with their church; and, second, that when once we determine on a schedule we have the courage to see it through.

To go to the General Conference with either the Gratitude Gift not raised in its entirety or a single conference doing less than its full share is unthinkable. The gratitude is there, the loyalty is there, and we can do whatever our hands find to do.

JAMES H. STRAUGHN.

We owe God for everything we have and everything we are.—*C. E. World.*

"METHODIST PROTESTANT CENTENNIAL GRATITUDE GIFT"

Symposium

Letters From Prominent Ministers and Laymen With Good Words

JUDGE WHITAKER, Lynchburg, "*Glorious Heritage*"

The history of the Methodist Protestant Church is a glorious heritage since it was founded one hundred years ago. While the denomination is still weak from a numerical standpoint, yet it has made its impression on other church governments which will last throughout all time.

The church was organized to break the grip of ecclesiastical hierarchy and give the laymen equal voice in the management of its affairs. The democratic influence of its government soon made its impression on other denominations, its liberalizing influence was felt, and the ecclesiastical hierarchy was broken. The Methodist Protestant Church should be profoundly grateful for the influence this church government has exerted, as well as the good work it has been able to do along lines other than denominational. While the members of the Methodist Protestant Church should be grateful for the work it has been able to do, other denominations should be equally grateful as it has liberalized their governments and brought the influence of laymen into the affairs of the church. F. W. WHITAKER.

J. NORMAN WILLS, Greensboro, "*Worth While*"

For what are we grateful? If we maintain our church for ourselves only, for the pleasure of worship, and to save our souls, it were better that our denomination had not been born. But if we have the larger view, and are seeking to do the will of Christ by extending His Kingdom, we will find opportunities to serve for which we may truly give thanks. The work of our boards projected a few years ago has had to be scaled down, for financial reasons. The gratitude gift is to remove the handicap. It is well worth while.

J. NORMAN WILLS.

W. O. ATWOOD, Baltimore, "*Generous Response*"

The Methodist Protestant Centennial Gratitude Gift! What a splendid idea, what a spontaneous appeal it makes to us, and what a generous response springs from every true Methodist Protestant heart as we think of what it means. How insignificant the $100,000 seems when we place it beside the wonderful blessings we have as members of our church.

Come, fellow laymen, and ministers too, sit down and try to realize the blessings the church means and has meant to us and our children, then, with enthusiastic gratitude let us put our shoulders behind the project and push it across to a glorious success. W. O. ATWOOD.

TREASURER COOK, Kansas City, "*Confident*"

The Kansas Conference accepted the quota of $1,000. With the approval of each pastor and delegate present, we established a quota for each charge. Four charges to date have sent more than their quota. So far there has been paid to the conference treasurer $709.12. With a number of charges that have not sent in their gift, yet to be heard from, I am confident Kansas will be more than 100 per cent.

A. L. COOK.

PRESIDENT GARRISON, Kansas, "*Names Miss Kansas*".

A great many Methodist Protestant people and friends would like to be at the centennial celebration of the Methodist Protestant Church when he General Conference meets in the old St. Johns Church of Baltimore, where it was organized one hundred years ago, but many will not be able to go. Yet everybody can take part in that great celebration by giving to the Gratitude Gift. Almost one hundred per cent of the Centerville Charge, where I am serving as pastor, gave and the charge went 202.5 per cent, and therefore had the selection of Miss Kansas, to bring the gift from Kansas to the General Conference. Kansas will go 100 per cent and more.

T. L. GARRISON.

J. F. BAYLIS, Illinois, "*Why This Gift?*" Because—

Methodical in all we do, our church has been called "Methodism in earnest." This gift proves the statement.

"Ideal government, Christ the only Head, and all elders equal." Our church is worthy of the best.

"If God be for us, who can be against us?" One hundred years of glorious achievements prove His watchful care.

So, with unbounded thanksfulness this great privilege comes to us. Knowing that many pray, but never pay, we are going to seize this opportunity to prove to the world that paying and praying is the fruit unto holiness.

Because dollars and sense go together, it's a sensible thing to start another hundred years with a clean sheet and debts cancelled. J. F. BAYLIS.

J. A. SELBY, West Virginia, "*Happy Event*"

The Centennial Gratitude Gift is a happy suggestion. Happy because reminiscent in character. Past generations, it may be, dreamed of such a happy event, but did not, could not, name it. But this generation is to both see and feel the thrill of its fulfillment. This Gratitude Gift is retrospective. It goes back to the fathers and mothers of other days, but the full realization is to be shared in by the sons and daughters of this generation. Less than the full amount of this gift would be a spurious ingratitude. This is unthinkable, it must not be. I cannot give my consent for the West Virginia Conference to do less than her full apportionment. Every member of every church should be represented in this our first centennial birthday. So make it be.

J. A. SELBY.

JOHN F. CAPPEL, Ohio, "*Joy and Delight*"

As Methodist Protestants, we should deem it a great blessing and privilege to live in a day that witnesses the completion of one hundred years of noble, honorable, and useful history of our esteemed and beloved denomination.

Gratitude is one of the noblest attributes of a beautiful and Christ-like character.

At least one of the ways by which every loyal Methodist Protestant can give expression to a real gratitude of heart and life is to contribute to the best of his or her ability to this worthy and practical enterprise, the $100,000 Methodist Protestant Centennial Gratitude Gift.

To do less than our best would be base ingratitude. And would certainly give us cause to have grave apprehensions of our own loyalty and fidelity to the church that under God ought to be the joy and delight of our lives and the object of our best gifts. JOHN F. CAPPEL.

W. L. WARD, North Carolina, "*Only a Beginning*"

I am looking forward with a great deal of interest and enthusiasm to the meeting of the General Conference. I feel confident that our people are going to respond 100 per cent to the Centennial Gratitude Gift and I trust this will be only

the beginning of a great wave of interest on the part of the membership of the Mehodist Protestant Church that will carry us on to a greater and more useful organization in God's Kingdom. W. L. Ward.

J. C. Leonard, Iowa, *"Love Measured"*

Some belong to the Methodist Protestant Church because it is convenient, some because parents or friends belong, but there are others who are courageous enough to think for themselves, so they belong because they love the church. They love its methods, its government, its fellowship. So on this one hundredth anniversary of our beloved Zion, a concerted movement is on whereby each may discover for himself just why he belongs to this particular organization. Each will have the privilege of saying how much. Remembering our love will be measured, not by the amount given, but by the ability of the giver. J. C. Leonard.

Treasurer Hemingway, Michigan, *"Lapeer Over"*

I am heartily in favor of the Methodist Protestant Centennial Gratitude Gift, but feel there are many who are better able to produce the articles than myself.

Our Methodist Protestant Centennial Gratitude Gift is all raised at Lapeer, and ten per cent over. *Cash all in bowl.*

Several Michigan charges are paid in full on the M. P. C. G. G. F. J. Hemingway.

A. G. Dixon, North Carolina, *"Thank You"*

It is especially pleasing to know that all of us are asked to make our gifts, not because we must, but because we want to. It is a great thing to have lived a hundred years. It is a long time in the life of a human being, and not many of us will ever reach it. But it is a short period of time in the hsitory of a church or a nation. The Methodist Protestant Church, our church, has lived a hundred years, and we are rapidly approaching its one hundredth birthday. Plans are maturing to celebrate that event with fitting ceremonies on May 16, 1928, in Baltimore, Md. Thousands of Methodist Protestants will be there that evening with glad hearts and happy faces. Thousands more will be represented there in their Gifts of Gratitude to God for His blessings upon us for our first century and with fond anticipations for a greater second century. The heart of the entire Methodist Protestant Church will be turned toward Baltimore that day.

Our gifts which are to be made between now and then, which will accumulate into one great gift of $100,000, is our "Thank You" to God for leading us and blessing us and making us a power among men for Him. Common decency and pride and denominational loyalty will certainly lead us to say this thank you in a very worthy way.

A. G. Dixon.

R. L. Shipley, Newark, N. J., *"Only Chance"*

This is our only chance to contribute to a centennial gift. Not one of us will be alive in the flesh upon the earth when the next centenary of our church comes. Our only existence will be in the institutions which we have made better and passed on to our successors. The gift we now make will enter into the legacy we leave those who come after us. It should not be a memory of failure but of a holy obligation, gratefully assumed and splendidly performed.

Richard L. Shipley.

J. F. Kenney, Chicago, *"Illinois Will"*

It is now 100 years since the founding of the Methodist Protestant denomination. We are now asked to multiply these years by 100 dollars as a material expression of our gratitude to God for the far-sightedness and fearless convictions of those Godly pioneers in religious effort. I doubt if they were in the flesh today that they would be satisfied to thus limit the gift but would use 1,000 as a multiple for dollars and with no limit on souls. With the comparatively small ratio decided upon, let there be no fall downs. Avalon Park Community M. P. Church will go over the top and so will the Illinois Conference. J. F. Kenney.

G. H. Miller, Cambridge, *"A Challenge"*

The Centennial Gratitude Gift should be and will be raised because it is a challenge to the spirit of loyalty on the part of the whole membership of the Methodist Protestant Church. Failure at the point of loyalty is fatal, either in the life of a nation or the life of a church. It should be and will be raised for the good that it will do in helping to meet the financial necessities of boards and institutions. It should be and will be raised for the good it will do our denominations as well. It is just one more way in which we are realizing the joy of working together and by which we are developing a sense of denominational solidarity. All together now for the joy of a common victory. George H. Miller.

President Brown, Ohio, *"Arise, Buckeyes"*

"In everything give thanks," said the Apostle. Inclusive in that "everything" for Methodist Protestants at this time is the celebration of the 100th anniversary of the founding of our denominaion.

Inclusive in that "everything" is the opportunity which we have at this time to place graciously upon the altars of our church our part of the Gratitude Gift.

Surely there is no organization, Sabbath school class, nor individual in Ohio who will deliberately show the spirit of ingratitude at this time.

Can any afford to let future generations read on printed page his name or the name of his church as having failed at this special occasion?

Then up, Buckeyes! In His name, accept the challenge and honor the privilege which is yours. Let sentiment at this time have her proper place. Demonstrate your love for your denomination and church by being loyal at this time, when she speaks in a language sufficiently plain and clear that the wayfaring man, though a fool, cannot mistake it.

Let us all gladly lay upon our Zion's altars $15,000 as our birthday gift, as a concrete expression of our love and gratitude for what our church has been, is, and shall be.

Frank Lawrence Brown.

W. H. Litsinger, Baltimore, *"Thank You"*

An opportunity to say "Thank you" is always welcome. Such an opportunity is the first, simple idea of the Gratitude Gift. One really fine thing about it is the fact that it comes to every Mehodist Protestant, young and old, rich and poor. Each one may share in the joy of its privilege, share in it whatever may be the size of his gift. Considering all the church has been and is, both to us and to the world, we are glad "to thank God." Wm. H. Litsinger.

J. W. Hawley, Pittsburgh, *"Enthusiastic"*

Our local church is very enthusiastic over the Centennial Gratitude Gift. We count it a great privilege to share in this benevolent ministry.

As a denomination we have a history of which we may well be proud. Our church represents ideals which are worthy of perpetuation. The causes benefited by this gift are of

vital interest to the Kingdom. The goal is well within our ability.

To pass the 100-year mark with no effort to worthily commemorate its achievements is unthinkable, and could not happen unless we failed to appreciate our past or were ashamed of it.

To fail in raising this $100,000 Gratitude Gift will prove our unworthiness of the religious and ecclesiastical liberties so heroically provided for us by our sacrificing fathers. We cannot fail, we must not fail, we shall not fail.

J. W. Hawley.

W. H. Betz, Iowa-Missouri

Not more is a hoary head "a crown of glory" among the righteous, than is long and honored life in the family of churches, worthy of reverential thanksgiving.

Hats off to our noble mother, who, though a fruitful procession of years has passed over her head, is still young and enthusiastic in heart! Oh, Mother of Millions, we exult in thy victorious years!

Let no child, conference or church, which loves its mother, fail in its full share in the agreed gift to her—earnest of our purpose, she shall have winged feet to move on in perennial youth of motherhood yet other hundreds of years, to other millions, who shall know her blessed ministry!

W. H. Betz.

J. E. Pritchard, North Carolina

In contributing to the Centennial Gratitude Gift, Methodist Protestants do two things, namely, they honor the founders of our church and at the same time they lay the foundation for a greater church in the next century. Surely every one who has at all familiarized himself with the conditions under which our forefathers labored and endured and then founded a new denomination will want to honor their memory.

Since they suffered so much for us and founded for us the finest church government in the world, we ought to pass this on to the next generation unhampered by debt. It is true that the amount we are asking for is not large, but just at this time it will enable the boards of the church and the institutions of the church to start out on a new century of progress with new hope and new faith and new determination. Surely anything less than the full amount asked for will be entirely too small. J. E. Pritchard.

J. S. Eddins, Alabama

The Methodist Protestant Centennial Gratitude Gift is:

(1) A memorial. To us from failing hands the Fathers threw the torch of a representative Methodism. The church they founded has lived and flourished a hundred years. We are thus permitted to "raise our Ebenezer, hither by Thy help we've come."

(2) It is a holy covenant. We plight our troth anew—that these "shall not have wrought and died in vain." Let us keep faith with the founders of our spiritual Mother. We reaffirm our faith in the doctrine of mutual rights. We are hopeful of the future. We are ready to meet the challenge of the new century, that democratic Methodism might not perish from the earth! J. S. Eddins.

J. C. Coons, Indiana

Every member of the Methodist Protestant Church should have a great appreciation of the heritage bequeathed unto us by our church fathers.

As a spiritual child of this splendid church I want the great birthday celebration of her one hundredth anniversary at our next General Conference to be complete in every way.

It is such a great opportunity to show my devotion to my church and display my church pride that I cannot neglect the splendid privilege of sharing in the Gratitude Gift and certainly I would be disappointed if either my church or my conference would fail to do its full share.

J. C. Coons.

General Conference Representative, West Virginia

It was my privilege, as well as pleasure, to attend our annual conference which convened in Parsons, W. Va., and after hearing about the Gratitude Gift was very much enthused and will say that our quota has already been pledged and will be paid in full.

My prayer is that each minister, and layman as well, will get behind this movement and put the Gratitude Gift over 100 per cent, not only for West Virginia, but for the entire denomination. Lewis A. Batten.

General Conference Representative, Michigan

I am glad there is a Methodist Protestant denomination and that we are about to celebrate our centennial. Am heartily in sympathy with the Gratitude Gift movement, and shall do all within my power to make it a success.

Surely every one who realizes the blessings God has given us through the church will be glad to co-operate in this great movement. God loves the cheerful giver and I believe the presenting of this gift will lift the church to a higher spiritual plane.

My prayer is that every conference will come up with its full quota. Roy C. Moore.

I. M. McVey, Ohio

Ever since the first mention of the Gratitude Gift, I have been turning it over in my mind and find that more and more the conviction is growing upon me that we dare not fail to thus exhibit our gratitude to Him who watches over all the centuries and who has given Himself for the church and washed it in His own precious blood. There are pivotal moments in the history of churches as well as in the history of nations and of men. The moment when this gift is offered will be one of them. We must all get ready for it, not only by our Gift of Gratitude but by a whole-hearted consecration of ourselves to the cause for which He gave the last full measure of devotion! I. M. McVey.

B. M. Mitchell, West Virginia

What will West Virginia do about the Gratitude Gift? is the question I am asked almost every day and without any hesitancy I answer, "Give it." We are face to face with a real challenge, with our mountain roads and winter winds and so short a time to do the work, but most of our men are working with a determination that knows no defeat. They will win. There was not much enthusiasm in the district of which I am chairman, but we let everything else go until we had the promise of every dollar apportioned to our district. We could not do much, but we had pastors and laymen who could and we gave them a chance. It would have taken a stronger man than I am to have prevented my church from going over. We have a great happy, loyal, courageous group of men and women, who just took it for granted that this Gratitude Gift had to be raised, and that it was the opportunity of a lifetime. Well, I didn't do much to discourage

them in their good intentions, so I guess they will do the thing. B. M. MITCHELL.

J. C. WILLIAMS, Ohio

It is impossible to express in terms of money any deep feeling of gratitude. But objectively gratitude can be expressed in terms of money as well as in terms of any other kind. The heart as well as the pocketbook determines the amount. True gratitude is a jewel born of heaven. Just a little reflection on the meaning of the church we love will cause the heart and pocketbook alike to bring jubilant gratitude into the courts of the Lord on the coming centennial morning.

The Methodist Protestant Church—mother of our spiritual selves; agency of the grace of Christ; servant of God and man, onward! JOHN CLARK WILLIAMS.

PROFESSOR W. E. THOMPSON, Tennessee

A happy thought in some mind found expression in the suggestion of a Centennial Gratitude Gift. May we not call this a debt of gratitude? Yes, and we will certainly pay it. Let us honor the heroes who fought so valiantly and successfully for the principles held dear by them, and still fondly cherished by their posterity. May they not be looking down to see what we will do in this important matter?

W. E. THOMPSON.

J. A. WADE, Arkansas

I cannot conceive of a more beautiful sight than the representatives of each annual conference marching down to the altar on the night of our great Lyric meeting and placing thereon the Gratitude Gifts representing every church, and I trust every individual, in our denomination! And I cannot conceive of a more embarrassing thing than for our conferece to be less than 100 per cent in its gift!

We do not mean for Arkansas to have less than its full part in this great event. The full amount has been pledged, and we are expecting to have it all in hand in time for the great occasion. Miss Arkansas will be there with the money in hand. J. A. WADE.

J. A. RICHARDSON, Colorado-Texas

I think it altogether fitting that, in some way, the achievements of a century of a democratic Methodism be brought to the attention of all lovers of mutual rights and freedom. The leaders of our beloved church were wise and far-seeing to inaugurate the plan of the Gratitude Gift. I know of no better way to prove our loyalty and appreciation for the eternal principles of right and liberty, of which the Methodist Protestant Church has been the champion for one hundred years, than to lay on her altars a golden offering.

J. A. RICHARDSON.

T. R. WOODFORD, Kentucky

Recently I said to our young folks here, "The finest things in my life, and the richest part of my life experience have come to me through the fellowship and privileges of the Methodist Protestant Church. Other communions may be as good, but this one is good enough for me. This is a mature opinion, after an experience in this fellowship, covering just about the entire second half of our church's history with an acquaintance of a large percentage of our people.

Of course I like the idea of the Centennial Gratitude Gift. When the matter was presented to our Kentucky conference I was glad to lead in an immediate response, which resulted in more than covering the amount asked for. We are now planning, at Pine Ridge, to raise in addition as much as was originally asked of the entire conference.

I believe that aside from the benefit which the money gift will bring to our various boards, this celebration will give a great thrill and impetus to every part of our church life. So may it be! THOMAS R. WOODFORD.

CENTENNIAL PROGRAM

The full details of our centennial program are not yet ready for publication but two great meetings may be announced.

The wonderful Lyric meeting on the opening night of the conference. The building is the largest to be had in Baltimore, accommodating about three thousand people. From the interest already manifest there will be a great throng attending. This is the night when we actually celebrate.

Nationally known speakers, religious leaders of four great denominations will be present to offer felicitations. A great chorus choir of three hundred voices, led by Rev. E. D. Stone, of Baltimore, will be on the platform, concluding with that mighty religious anthem, "The Hallelujah Chorus."

The concluding feature of this meeting will be the roll call when twenty-seven young women selected by their own conferences will present the Centennial Gratitude Gift of $100,000, and when every minister and layman shall get a great thrill of joy for his church.

A second great meeting at St. John's Church is proposed for Thursday night. Historical papers of large import will be read by President Feeman, of Adrian College; by President Ward, of Western Maryland College; by Editor F. T. Benson, of *The Methodist Protestant*, and the reading of the centennial hymn, written by Editor Lyman E. Davis, of *The Methodist Recorder*.

There will be many other interesting features, but all our joy will be conditioned upon raising the Gratitude Gift in its entirety, and every conference paid in full. We can't be happy unless we get it.

The Two Great Goals of the Gratitude Gift

One hundred thousand dollars. That is the first objective. That is the size of the Gratitude Gift. Not that it measures our gratitude, not that it is the estimate of our ability, nor the indication of our willingness. But it is a worthy figure and raised in full will make it possible for the boards of the church which are now debt-encumbered to start the new century with balanced books, in a position to do larger work. These debts roughly aggregate the sum of the Gratitude Gift. We shall know them no more. This amount, however, must be raised and we do not intend to say to ourselves, to the world, to the dear people gone Home, to God—we knew thou wert austere, thou didst ask too largely, lo here is but a part of thine asking. Nay, this we shall not say nor shall it be said of us.

And, every conference meeting its obligation in its entirety. This is the second great objective. Small and great, each conference shall have the satisfaction of knowing it did its full share. It is not enough to raise the full Gratitude Gift, but that each conference shall raise its entire amount. To every one has been assigned, and all have accepted, definite amounts, without a single negative vote in twenty-seven conferences. A remarkable fact! At the beginning of this movement it was felt that the very small conferences would be the most uncertain. They lacked organization and until

recent years have not been the concern of the general church. But they were the very first to subscribe their full amounts, thirteen of them. The larger conferences which bear the burden of the gift already have large undertakings; their problem is perhaps more difficult.

But when the roll is called at the great Lyric meeting in Baltimore next May it will be our joy to know that we have the full amount and that no conference is embarrassed with an incomplete offering. Every child is at the table.

JAMES H. STRAUGHN.

CENTENNIAL GRATITUDE GIFTS

Maryland Conference: In Maryland, by mutual agreement of those having charge of the raising of the local conference gift and those working for the General Conference gift, the two were merged. This was done to save confusion in the minds of the people and also to prevent duplication of effort.

The campaign is progressing favorably and we fully expect to raise our quota.

To date about thirteen thousand of the thirty thousand dollars of our quota are provided by subscriptions, with only a portion of our conference district reporting.

Miss Maryland will be at the Lyric meeting next May among the other young ladies representing their conferences, unashamed, with grateful acknowledgment of God's blessings and mercy to us during a hundred years of conference history.

E. C. MAKOSKY, *President.*

THE CENTURY CHORUS

The keynote of the great demonstration of the Methodist Protestant Church which is to be held in Baltimore in May, is thanksgiving and praise to Almighty God for His goodness to us as a church through these 100 years of devotion and service. The Centennial Chorus has been organized to sing this note of praise. We trust that "The Hallelujah Chorus" with other anthems of praise will lift our hearts and send us out to do greater things for Him who is indeed "the King of kings and Lord of lords."

Yours for a great centennial,

JAMES H STRAUGHN.

LET ME GROW IN GRACE

Deepen all Thy work, O Master,
Strengthen every downward root;
Only do Thou ripen faster—
More and more—Thy pleasant fruit;
Purge me, prune me, self abase;
Only let me grow in grace.

Let me grow by sun and shower,
Every moment water me;
Make me really, hour by hour,
More and more conformed to Thee,
That Thy loving eye may trace
Day by day my growth in grace.

—*Francis Ridley Havergal.*

"Have faith in God, for He who reigns on high
Hath borne thy grief, and hears the suppliant's sigh;
Still to His arms, thine only refuge, fly—
Have faith in God!"

OPTIMISM | **FROM THE FIELD** | EVANGELISM

THE GRATITUDE GIFT

All will agree that this is paramount with us just now, and we are, therefore, asking every charge to give it priority until our allotment of $12,000 is subscribed. This is a very conservative amount for our conference—about 46 cents per member—and surely we shall realize but little difficulty in getting it promptly and fully provided. We are not to think of it as an assessment, but as an opportunity to express gratitude—gratitude to God; gratitude to our church Fathers; and gratitude for one hundred years of denominational life and service. Surely we could not let an event like this pass unnoticed, and surely every one will want some part in this Gratitude Gift as one of the features in the program by which we are to commemorate this, the first hundred years in our denominational existence. Rev. J. H. Straughn, D.D., the centenary campaign director, was with us last week in group meetings at Lexington, High Point, and Burlington, and closing Sunday at Henderson and the nearby fields. His addresses were informing and inspiring and helped us much in getting our campaign under way. Mr. J. D. Ross, of Asheboro, the chairman of our conference committee, is zealous, busy, and hopeful. He has no thought of any failure in this matter on the part of North Carolina. Nor do any of us. It just *must* be done; and what *must* be done, *will* be done. Bro. Ross has sent out literature, which we trust pastors have already passed on to their people. The fourth Sunday in February has been designated by the conference committee as Gratitude Sunday. On this day the people will be asked to make their gratitude gifts. Let every pastor and every member work, pay, and pray that the entire amount may be subscribed by that time.

Fairview-Glen Raven

On Sunday, January 22, we were with these churches, preaching at Fairview in the morning and Glen Raven at night. The people at Fairview are going ahead with their Sunday school rooms, which will be ready for use soon, if the work continues. We were heard at night by another attentive congregation, that very well filled the church. At both points the conference programs were presented, and the people urged to give to them liberal support. Pastor Williams is zealous and his people interested. We trust that the combined interest and zeal of pastor and people may result in a year of spiritual and financial development for the charge.

Committee on Church Extension and Survey

Friday, January 27, was spent with this committee on a visit to Spencer, Kannapolis, and North Charlotte. Of course the time was limited, but it was sufficient to give the committee some first-hand information that will be valuable to the conference and to the enterprises at these points. The outlook at all three places gave the committee pleasing impressions, and I think that they would have no difficulty in recommending each point to the favorable consideration of the Board of Church Extension. We may have to move a bit slow because of a lack of money; however, we must keep the work going until, in no remote future, we can begin the erection of churches at each place.

Yarborough's Chapel and Harmony

Saturday and Sunday, January 28-29, were given to this charge. We found Pastor Surratt and his interesting family comfortable, housed in the parsonage at Cross Anchor, and gradually getting acquainted with the people and adjusting themselves to their new environment. It had been nearly twenty years since we visited this charge, as a "beginner" preacher, and, of course, many changes have taken place in these two decades. However, we found some people still there whom we learned to highly esteem in those days, and whose friendship we have cherished during the intervening years. Some as faithful and interested Methodist Protestants as we have in the church anywhere are on this charge. We were glad to see them again, and to renew the fellowships of other days.

At 11 a. m. Sunday we preached at Yarborough's and at night we were at Harmony. The quarterly conference was held at the latter place, preceding the preaching service. The conference programs were stressed at each point, and most of assessment for college raised. The balance, we think, will be provided. Pastor Surratt is anxious to give himself in full measure to the work. He is greatly handicapped by not having some way to travel. We trust that the charge may be able to make some provision for him in this matter. The church and community at Yarborough's Chapel were greatly shocked and saddened recently by the tragic death of Bro. Lewis Yarborough, who was killed by a falling tree. Our tenderest sympathies are extended to the bereaved family. We shall watch with deep interest and earnest prayers the progress of the charge during the year, and we trust that happiness and growth may be in evidence all along the way.

Stewardship

Along with the Gratitude Gift program we are to emphasize Stewardship. February is the month set apart by the conference when our people are to have their attention called particularly to this Christian duty. Pastors are, therefore, urged to preach on the subject, or in some other way bring it to the attention of their churches. Some pastors distribute tithing literature, which is a good way of teaching the stewardship of money. We trust that pastors will find some time and some way, in their crowded programs, to give emphasis to this all-important matter of Stewardship—Stewardship of Self, of Service, of Substance.

Herald

We do not find the report of subscriptions in last week's HERALD. It will probably appear this week. We are anxious to see how many charges have secured their allotment, and how many others are heading toward the goal. Every pastor does an important work when he increases the circulation of the HERALD. And along with the HERALD, solicit subscriptions for the oldest Methodist paper in the United States—*The Methodist Protestant.*

Music

The music committee is still active. Bro. Surratt has a good article in the HERALD of last week, in which he urges the use of the M. P. Hymnal. The collection of hymns in this book is everything that the church could desire, and the book should be more widely used by our churches. I trust that this committee will continue to work until a greater interest is created for church music. By all means, the people should be taught and encouraged to sing. A suggestion: A revival song book, bearing the imprint of our own church. I wonder if our committee on church music could not get the next General Conference to order the publication of such a book?

Evangelism

Judging from reports received to date, it is the consensus of opinion on the part of pastors that evangelism is an outstanding need in the church today. I wonder if it occurs to us, as ministers, that the meeting of that need is in us? Surely "Like priest, like people" is true. The people will never be more spiritual than are their spiritual leaders. How these words of the great hymn writer should ring in the ears of every pastor:

"How careful then ought I to live,
With what religious care!"

Brethren of the ministry, let us see to it that the church shall not lack in us what is necessary to give to it the largest measure of spiritual life and power.

Appointments

February 8. Chapel service High Point College.

February 9. With Brotherhood meeting, Concord church.

February 10. With North Charlotte congregation in business meeting.

February 11-12. Connelly Springs.

February 19. With Bro. Lowdermilk and the Kernersville charge.

May grace, mercy and peace abound toward every pastor and every charge. Fraternally,

S. W. TAYLOR.

February 7, 1928.

KNOW YOUR BIBLE

"The Bible is our tool-chest, and we must know what tool is needed for a certain work and where to find it. We must study or rightly divide the word of truth, to know how to show men their need of a Saviour, to show Him, and to answer excuses and objections." Do not read the first chapter of Genesis to the man who wants to know how to be saved, nor the Twenty-third Psalm to the man who does not believe that he is a sinner. Not a day should be permitted to pass without our Bible being opened and perused, and if we were thus attentive to what God says, how much more peaceful would be our experience, and how much more successful our undertakings.—*Selected.*

CHRIST THE CENTER

Every life must have a center. Some lives center in wealth; hence mammon has its devotees. Some lives center in pleasure; hence we have the giddy circles of the gay. Some lives center in fame; hence they cater to popular whim and trim their sails to suit the breezes that blow.

But any life that is self-centered or world-centered is wrong. The only true center for any life is Christ. Happily we can focus our eyes upon Him and derive our powers from Him and converge our energies toward Him, and confidently expect to abide with Him forevermore.

Make Christ, therefore, the center of your life.—*Baptist S. S. Builder.*

—Rev. C. W. Bates, church statistician, finds that the Methodist Protestant Church has gained about two thousand members in the last year, carrying the aggregate beyond all precedent. The total number of members is now over 190,000.

YOUNG PEOPLE'S WORK

CHRISTIAN ENDEAVOR HELPS

Senior Topic for Feb. 19: **"Are the Teachings of Jesus Up-to-Date?"**

I

Plans for the Meeting

At least a week before the meeting the leader should appoint three committees, depending upon them to make a special study of the effectiveness or ineffectiveness of Jesus' teachings in the various phases of civilization. One committee limited to the study of the home community; another to national conditions; another to international, etc.

II

Hints for the Leader

1. Our topic, "Are the Teachings of Jesus Up-to-Date?" is one of much concern as we look about us in our community life, our national life, and our international life.

2. Would Jesus think His teachings up-to-date in the world today if He were to visit our industrial centers; our places of recreation and amusements? Raise the question in regard to our political life, and our home life, etc.

3. Tell what you think the conditions would be if the commandments which Jesus gave were lived and practiced in our present civilization. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbor as thyself." Matt. 22: 37; 39.

III

Pertaining to the Topic

Are the teachings of Jesus up-to-date? This question rises in our minds and we regret that many decide in the negative. This isn't because the teachings are not up-to-date, but because we have failed to apply His teachings to the whole of life. One writer holds that the fault is with the world and not with the teachings of Jesus. This is true, for the nation that applies the teachings of Jesus is the most up-to-date nation. The community that applies the teachings of Jesus, which were given almost two thousand years ago, is the most desirable community in which to live. The home that accepts the teachings of Jesus and has Him as "the Unseen Guest at every meal and the Silent Listener to every conversation" is the happy home. The individual who opens his hearts to Jesus and lives for Him certainly is the up-to-date citizen.

IV

Correlation With S. S. Lesson

The Sunday school lesson treats two of the notable miracles of Jesus. One over "Nature," Mark 4:35-41; another, "the casting out of the unclean spirit of a person," Mark 5:1-20. In the natural world today miracles continue to take place. Who can explain the growth of the little flower or the mystery of the universe? Only God knows and controls. In the realm of unclean personalities miracles continue to happen. Lives which were unclean are now clean. Only God knows fully this miracle. Just so far as our civilization accepts and practices the teachings of Jesus will our civilization be Christian.

V

To Be Read and Commented On

Principles of Prayer—Matt. 6:5-15.
Economy—Matt. 6:19-21.
Golden Rule—Matt. 7:12.
The Strength of the Church—Matt. 16:18.
Love of God—John 3:16.
Up-to-Date Commandments—Matt. 22:37-39.

VI

Questions for Discussion

1. Would you prefer a community that failed to teach Jesus? Why not?

2. Tell where you have observed the effectiveness of Jesus' teachings.

3. How could we make Jesus' teachings more effective in our church life?

4. Is the world behind the teachings of Jesus or ahead of them?

VII

Five-Minute Talk

Have some business or professional man to tell "How applicable the teachings of Jesus are to the business and professional world of today."

VIII

Poetry to the Point

ABOU BEN ADHEM

About Ben Adhem (may his tribe increase!)
Awoke one night from a deep dream of peace,
And saw, within the moonlight in his room,
Making it rich, and like a lily in bloom,
An angel writing in a book of gold.
Exceeding peace had made Ben Adhem bold,
And to the presence in the room he said,
"What writest thou?"—The vision raised its head,
And with a look made of all sweet accord,
Answered, "The names of those who love the Lord."
"And is mine one?" said Abou. "Nay, not so,"
Replied the angel. Abou spoke more low,
But cheerily still: and said, "I pray thee, then,
Write me as one that loves his fellow-men."

The angle wrote, and vanished. The next night
It came again with a great wakening light,
And showed the names whom love of God had blessed,
And, lo! Ben Adhem's name led all the rest.

—Leigh Hunt.

SUNDAY SCHOOL LESSON

Feb. 12.—**Jesus Pictures the Kingdom of God.**

Scripture Basis—Mark 1:14, 15; 4:1-34.

Golden Text—Thy kingdom come. Thy will be done, as in heaven, so on earth. Matt. 6:10.

The Gospel of the Kingdom

The first two verses of the lesson (not printed in the quarterlies) give Jesus' simple burning message to a dying people. We find: 1, The fulfilment of time; 2, The presence of the kingdom; 3, The imperative requirement.

The great Apostle stated (Gal. 4:4): "When the fulness of time was come, God sent forth His Son." Thus Jesus came in fulfilment of prophecy and when the time was right. He came as a light in a dark world. He brought the kingdom of God to "the people that walked in darkness." It was not an earthly kingdom, but of the spiritual realm, for, said He later in His ministry, "The kingdom of God cometh not with observation * * * * for behold, the kingdom of God is within you." (Luke 17:20, 21). The way to receive the kingdom, or to become citizens thereof, was, and still is, to repent and believe. That is the message of the gospel today.

The Ground of the Kingdom

The first picture that Jesus paints in this lesson (also not printed in the quarterlies) is the parable commonly known as that of The Sower. The application is obvious, for upon the request of His disciples, Jesus gladly explains the parable to them, who, He said, should know the mysteries of the kingdom. Spiritual things are spiritually discerned. That is a partial reason, though an important one, why the people of the world misunderstand the children of God. The former have not become spiritually minded. What an honor and a blessing Jesus thus bestows upon us!

Three important factors are observed in this parable: The Sower, the seed, and the soil or ground. At this time, Jesus was the Sower. Since His ascension, evangelists, pastors, and other dispensers of the Word are the sowers. What a responsibility is ours! The seed has not changed since His day. It is still the blessed gospel of salvation, found in His Word. It still has life eternal within its covers. Perseveringly and zealously spread it broadcast, Christian friend, as Jesus had seen, and as you have doubtless seen in this country, the farmer do with the natural seed in his garden or on his farm. Nor has the ground changed since the day of Jesus. In this we find the kernel of the parable, for it is from the different kinds of ground that Jesus draws His lessons.

The wayside hearts are those which cannot permanently retain the Word. They hear it in Sunday school, during the church services of worship, at prayer meeting, when revivals are in progress. It fits their condition, but, as we say, it goes in one ear and out the other. The stony hearts are those that receive the Word, but they do not possess the stamina, the grit, the faith, to keep it against the days of opposition and ridicule. The thorny hearts are those who have been so attracted to material things that they surrender them for Christ's sake for only a brief period, then they give up the Word rather than the world. (See Matt. 16:26). But the fertile hearts are those who have received and retained the Word, and reaped abundant harvest.

Since there always will be these four varieties of ground, let us not concern ourselves about where the seed is falling, but be absolutely sure that we are not lax in the sowing.

The Growth of the Kingdom

We may be certain that the seed will germinate and grow. As faithful sowers, we may go to bed at night and sleep peacefully, knowing that God will use all of the natural forces, as well as the spiritual if necessary, to complete the growth. (See Isa. 55:10, 11). Sometimes it has taken years, as with the pioneers in the foreign fields, to witness this growth, but it is bound to come. And when it does, often it almost takes us off of our feet, so abundant is the harvest.

The mustard seed, as we know, is very small—not the smallest of seeds known to botanists, but as Jesus probably meant, the smallest which a farmer or gardener would sow. "The quantity of a grain of mustard" is recognized by the rabbis as the smallest possible quantity. In Palestine the plant grows to be an immense bush of ten or twelve feet. It forms a protection for the birds, as well as a feeding-place, for they are fond of the seeds. Is not Christ's kingdom so? It has grown and spread until it has practically filled the whole earth, and men, women and children find protection, peace and provision among its branches. Nor has it reached maturity yet, for there are still thousands who have not experienced its joy and contentment. Shall we not labor more earnestly and faithfully than ever to extend its branches over the whole earth?

Lesson for February 19

Two Miracles of Power—Mark 4:35 to 5:20.

Golden Text—Mark 4:41.

Note: That the Christian Endeavor helps and Sunday school lesson on this page may appear for the same Sunday hereafter, we expect to discuss two of the latter next week.—The Editor.

—Brother David Hunter, aged over 95 years, died suddenly last Thursday evening. He was walking across the floor when the end came. He fell and life was extinct before anyone could reach him. This termination of his life was expected by his physician, as his heart had shown signs of failure. The funeral was held at Tabernacle church, of which he had long been a member, on Saturday at 11 o'clock. Rev. T. M. Johnson conducted the service and was assisted by Rev. C. E. Hodgin, by Brother Hunter's special request. Other ministers present were Rev. S. W. Taylor, Dr. J. D. Williams, Dr. S. K. Spahr, and Rev. T. F. McCulloch, and the editor of the Herald.. Brother Hunter was an extraordinary man. Physically he was a man of unusual strength. This was shown not only in his physique but also in his long life. By reason of strength his years were almost five score. He had a sound mind in a sound body. He was a man of good judgment, with his good common sense. He thought for himself and was not swept away by the hurrah of the crowd. Against his protest he served in the Confederate army in the war between the States. He looked upon the war, as many people look upon it now, as uncalled for and wrong. For perhaps 70 years Brother Hunter has been one of the pillars of Tabernacle church. He loved the church and was grieved whenever anyone showed a want of regard for the church. His home was the preacher's home and he could be counted on to be the pastor's friend. Near the close of his life, after he had been incapacitated by age to do any work, he gave hundreds of dollars to High Point College. Truly he was an extraordinary man, and we can join with Dr. T. M. Johnson in wishing that his mantle will fall upon others who will continue the good works that distinguished his life. His grandsons, though living far away, were all in attendance at the funeral, four stalwart young men, Guy, Speight, Wills, and Harold Hunter, sons of his only son, Brother J. S. Hunter, distinguished business man, who was called hence in 1904.

WOMAN'S MISSIONARY DEPARTMENT

MISS ESTHER ROSS, *Editor*
MISS MARY C. McCULLOCH, *Assistant*

Address matter for immediate publication in this department to Miss Mary C. McCulloch, 1705 Asheboro Street, Greensboro, N. C.

SPECIAL MEETINGS FOR FEBRUARY

I am sure I do not have to remind our auxiliaries that the time is at hand for holding the public service authorized by our General Conference. This is the only public meeting held during the year in which we may appeal to our church for an offering to help finance the building program of the Woman's Foreign Missionary Society.

The North Carolina Branch depends upon good offerings at the Thank-Offering meetings to raise its Branch Budget, and our pastors depend on them to help in raising their General Conference Budgets. For both these reasons our women must make every effort possible to hold successful meetings in churches that have a W. F. M. S. The women in churches that do not have missionary societies can render a real service by holding Thank-Offering services for this purpose.

The other special meeting is to be held on Friday, February 24, and is the day of prayer for the women of the whole world. You may find the program for this meeting in the January Missionary Record. The Christian women of the world will on that day unite in praying for missions We must not neglect the privilege of being of this great number of intercederes at a throne of divine grace. If several auxiliaries can unite in observing this day, the meeting will be more inspiring, but even the shut-ins of our auxiliaries may enter most heartily into the service.

The title of the book I promised you is, "Missionary Methods for Church and Home," by Katherine Scherer Cronk, and it may be obtained from our Publishing House at Baltimore.

MRS. GEO. R. BROWN.

W. F. M. S. NOTICE

Miss Annie Forrest is ready to come to North Carolina and help us with our Thank-Offering services. Please notify me at once if you want her help, and what time would suit you best.

MRS. GEO. R. BROWN.
Reidsville, N. C.

NOTICE AUXILIARIES OF W. F. M. S.

Please remember that the treasurer's book must close March 31st. Half of our budget is yet to be raised and what we do must be done quickly. In order to meet our Branch budget in full, each anxiliary must raise its full assessment and go a little beyond. Harmony and Rock Creek have done this and we hope to hear from them again. Who'll be the next?

MRS. S. W. TAYLOR, Treas.

—Mr. W. N. Everett, our Secretary of State, has succumbed to angina pectoris after four years of suffering.

MARRIED

Campbell-Webster

On Saturday afternoon at three o'clock in the First Methodist Protestant parsonage on Davis street, Burlington, Mr. Van Duley Campbell and Miss Alta Webster were united in marriage in the presence of only a few of their friends and the pastor's family. The pastor of the church officiated. These young people are members of the Sapling Ridge Methodist Protestant Church but both have been employed in Burlington for some time. They will make their home in Burlington. The good wishes of their many friends go with them in their new and happy venture.

Wood-Aycock

January 30, at 5 o'clock p. m., in the home of Mr. and Mrs. J. B. O'Briant, Rosemary, N. C., Mr. Joe Wood, of Littleton, N. C., and Miss Ethel Aycock, of Enfield, N. C., were quietly married, Rev. J. B. O'Briant officiating.

Maxwell-Troxler

On January 19 in the Friendship Methodist Protestant church, Haw River charge, Mr. George S. Maxwell and Miss Annie Troxler were happily married, the pastor, Rev. George L. Curry, officiating. There was present a number of relatives and friends to witness this beautiful marriage and to extend greetings, best wishes and congratulations to this interesting and very popular young couple. Mr. Maxwell is a successful farmer and stands high in the religious work of his church and community. He is the very efficient superintendent of the Friendship Sunday school. He received his educational training at Monticello high school and High Point college. Mrs. Maxwell is the beautiful and accomplished daughter of Mr. and Mrs. Robert F. Troxler. She is very popular among a large circle of friends and acquaintances. Among other church activities she is the efficient pianist at Friendship church. She was educated at Monticello high school and at Elon college.

Immediately after the ceremony the happy couple left for an extended motoring trip north, which will include Washington city and other points of interest. Mr. and Mrs. Maxwell will make their home near Brown Summit, N. C.

We join the many friends of these interesting young people in extending congratulations and best wishes.

GEO. L. CURRY.

—A. C. Pickett, who married a sister of Brother Otis Campbell, of Calvary church, was buried last Monday at Bethany M. E. church, near Liberty. Cancer caused his death after three months of suffering. He is spoken of as a successful farmer, good church worker and citizen. He was 68 years old and leaves four sons and five daughters.

—The Ministers Association of Greensboro has put itself on record as opposing large naval expansion. Telegrams were sent to President Coolidge and Congressman Stedman asking them to lead in opposition to proposed expansion measures.

FROM PASTORS *and* PEOPLE

South Winston Charge.—We had communion service fourth Sunday morning; a large number communed that day.

Preached that night at the Southside Methodist Protestant. A very nice congregation for that church.

The attendance and offerings are on the increase. We feel encouraged in these.

We had with us Sunday, January 29, Brother and Sister E. F. Allman from the Children's Home, with 19 of the children. They rendered us a fine program at Union Ridge at 11 o'clock.

The weather being so very bad we did not have very many out, but all there enjoyed the service. After the program we took an offering for the Children's Home of $26.00. Our people have not been giving regularly, but I think this service will get hold of them in a new way. After the service we served dinner to all who stayed. After dinner we went over to Southside church and they gave us the same program there, not many out, but what were enjoyed it. The offering was $7.08, making a total of $33.08. I trust this is just a foretaste of what we may be able to do in the near future.

I trust the Herald family will pray for us as we strive to go forward in the name and service of Jesus, trying in my weak way to preach the gospel in its power and purity, that God may use me to the saving fo souls.

P. L. KINNAMAN, P. C.

Asheboro.—Sunday being the first Sunday of the month the entire Sunday school came together for the closing in order to hear the report of the previous month. We were very proud of the January report. As we very well remember, we had some cold Sundays during the month of January, which of course hurt the attendance, but the average attendance for the month was 161.

The Workers' Council will hold its regular monthly meeting Monday evening, the 13th, and the entire Sunday school is invited to be present, as a social will follow the business meeting. The menu will be "milk and cornmuch," or "corn-mush and milk." This is an unusual menu to be served at a social, but feel sure everyone is going to enjoy the occasion.

A very good congregation was present at the morning service. The pastor preached on "Some Things Which Jesus Emphasized," which was interesting.

A meeting was held at 3 o'clock in the interest of a Young People's Convention to be held for the young people in Randolph County, March 21 22, 1928. Miss Alberson, of Raleigh, a worker of the North Carolina Sunday School Association, was the speaker. The church was nearly full of interested people which represented the different churches of the county. At the evening hour she made an interesting talk on the "Asheboro Baby," or the "Human Baby." She says the baby is ripe at the age of 24.

Monday evening the Woman's Home Missionary Society meets with Miss Lollie Jones fo the monthly business meeting.

Tuesday evening Mr. Hackney, of High Point, will meet with the Boy Scouts in the social room of the church at 7:30 o'clock. These meetings will continue each Tuesday evening for a few weeks to help the boys. Two troops have been organized recently and he will meet with both troops at the same hour.

Miss Esther Ross has been very ill and had to stay in for a week but glad to report she is out again and able to be back in the office.

MISS EXIE CALICOTT, Reporter.

Feb. 6. 1928.

West Forsyth Circuit.—The past Sunday was another unfavorable Sunday. The clouds were lowering, sprinkling often enough to make one apprehensive of a downpour. The mud was deep enough to make driving risky and walking almost impossible. However, the pastor was at Baltimore in the morning and at Stony Knoll in the afternoon. At each place a small but seemingly interested number of worshipers heard with such good attention that preaching to them was a real pleasure. Then to Pleasant Hill for the evening hour to meet with the C. E. Society. A band of earnest young people these are, whose growing interest in the work presages much for the future. The impression of being with them made a tired pastor forget the weariness of contending with the mud and dampness for so many hours.

The parsonage is still supplied with fresh meat. The Hunters have hunted us; Brother Clinton Sprinkle sprinkled us and the Long roll has grown longer. May God bless their material things, and give them rich supplies of His grace.

C. H. WHITAKER.

Calvary, Greensboro.—Brother A. C. Dixon, the efficient reporter from this church for the past three years, has accepted the position for another year, and it may be possible, will have a report in this issue of the Herald. But there are some things I should like to say as the pastor. Some of them may be a bit stale now, for they go back to the Christmas season.

The pageant, "At the Door of the Inn," was presented twice, both times splendidly done, and greatly appreciated by those who saw and heard it. A great deal of credit is due those who took part in it, and those who helped get it up. Some of the folks worked until after midnight getting the "properties" ready.

The parsonage family acknowledge with thanks numerous Christmas cards and tokens of good will from members of the church here and friends throughout the conference.

During the Christmas season, the Ladies' Aid placed a suit of sitting room furniture in the parsonage, Mrs. J. A. Cox donated a rocker, and Brother Cox made a table for the telephone. All add to our comfort and convenience.

Brothers Sullivan and Wagoner have placed shelves in the pastor's study at the church, and Brother Cox has put in "pigeon holes" and stationery racks. The Sunday school has had a telephone installed. So the preacher is all ready for study—if he can only find the time to do it.

These same brethren, particularly Brother S., have been busy in the church hut, and have added two more classrooms, besides making a number of other improvements. Brother Waugh has given a cabinet for the literature.

In celebration of Christian Endeavor week, last Friday night a supper was held in the hut. Some 30 sat down to a good meal, and greatly enjoyed the evening of songs and speeches and games. One result of the banquet was shown last night in the largest attendance at the Christian Endeavor Society meeting that the society has had since it was organized.

And that word largest can be applied to the attendance at Sunday school last Sunday morning. For months those in charge have been trying to get 200 out. Yesterday the attendance reached 205.

There has been a good increase in the church membership so far this year, with indications that the record for increase will be broken before the year closes. This church has a great field, and there is no reason why it should not grow into one of the largest churches in the Conference. This preacher is delighted with the opportunity for service that the church affords.

C. W. BATES, Pastor.

Bess Chapel Charge.—At the 11 o'clock service last Sunday morning our pastor, Rev. M. C. Henderson, delivered a very interesting and helpful sermon. The good-sized congregation Sunday gave evidence that our people are taking a deep interest in the church work. Our pastor and his family are taking a lively interest in the different organizations of the church and we are indeed glad to have their help.

Our Sunday school is growing in spite of the cold weather, and we hope to see it much larger as spring approaches. Let's all try to attend regularly and bring someone with us.

Our second quarterly conference will be held at Bessemer City Friday, February 10.

Rev. and Mrs. Henderson took dinner at the home of Mr. F. W. Baxter Sunday.

We are glad to know that Mrs. Ida Baxter is able to be out again.

REPORTER.

Asheville.—Sunday was a good day for us. Brother Casto's message in the morning and Brother Van Meter's at night were both most helpful.

Brother E. C. Fawcett has blessed us with stirring talks recently. We are most fortunate to have these spiritual men on Sundays and Wednesdays.

Miss McIntyre entertained our Christian Endeavor members last Tuesday night.

Next Sunday Brother Casto will hold a communion service in connection with the morning service.

The heads of the departments will meet this, Wednesday, night after prayer meeting

Little Bettie Jane, daughter of Brother and Mrs. E. H. Pratt, is quite ill. We are praying for her recovery.

Mrs. C. C. McNeil is still improving.

Rev. J. S. Williams is almost well from a minor operation three weeks ago.

Our second quarterly conference is announced for February 15.

REPORTER.

Concord.—One of the most interesting and enjoyable features of the church's activities was the Young People's Banquet last Thursday night. A large crowd was present and everyone enjoyed the program, which was under the leadership of Rev. Lawrence Little. Rev. and Mrs. J. R. Anderson, of Albemarle,

and 18 of their fine young people were present, besides several other out-of-town visitors, which we were delighted to have.

Since our last report the following young ladies have been received into the church: Misses Annie Lee and Mary Aycock and Pauline Furr, coming from Epworth M. E. church, and Grace Beaver from the Presbyterian church. We are glad to have these splendid girls unite with us.

Mr. N. J. Miles, of Enfield, spent a few days here and sang at both services at our church last Sunday to the delight of the large congregations.

Our pastor, Rev. G. H. Hendry, is undergoing an operation on his eyes this (Monday) afternoon. We trust it will be successful.

MRS. D. A. McLAURIN.

Liberty-Siler City.—Nothing startling has been happening here, but the work is going steadily on. Bad weather and deep colds have hindered a bit, but in every way the work seems hopeful at both churches.

Herald Subscriptions

The Christian Endeavorers at each church gave splendid help in canvassing for subscriptions and renewals for the Methodist Protestant Herald. We have already sent in subscriptions enough to put us far beyond our quota, and we hope to send in a few more.

Rev. N. G. Bethea With Us

On Sunday evening, January 29, Rev. N. G. Bethea, of Loxington, was with us in Liberty and told in a most interesting way of his recent trip through the Holy Land. He spoke for more than an hour, and there was not a dull moment during the entire message. Some parts of the message were amusing, all of it was instructive, and much of it was genuinely inspiring. We took an offering. I am sorry it was not larger, and gave it to him for State Street church. Brother Bethea has been going out and delivering this message for the benefit of the State Street church building fund. He pays his own expenses and turns over what he collects thereon to his church treasurer for the church.

I am taking the liberty to suggest that if a Ladies' Aid Society, or a Missionary Society, wishes to make some money for their local society and will arrange a date with Brother Bethea, I feel sure he will be glad to visit your church and give this splendid message for one-half the receipts, and then he will give his share to State Street church. You arrange the meeting, sell the tickets, and he will give your audience an hour of thrill and uplift. You will thus help your own society and State Street church.

Our Parsonage

The parsonage for this charge is looking very much like a house fit for a preacher to live in, though it is far from finished. The rains and sleets have kept the contractor from making the progress he would like, but ere long we will be living in it.

Gratitude Gift

We are not yet ready to make any definite report on the Gratitude Gift, but we have our committees at work, and hope to be ready with an encouraging report at the proper time.

In the group meetings, held by Brother Taylor and Dr. Straughn, agent, a motion was made to make the fourth Sunday in February "Gratitude Gift Sunday" in the North Carolina conference. I wish all our pastors and laymen could have heard Dr. Straughn's message, as delivered in Burlington, for then I feel sure we would speedily say with our gifts just how grateful we are to God for His smiling providence upon our church for one hundred years.

Our Sick

Two weeks ago yesterday, Mr. J. W. Curtis, of Liberty, was operated upon for appendicitis, in the Wesley Long Hospital in Greensboro. Yesterday he came home, and is well on the way to recovery. Three days later Mrs. J. Wade Siler underwent a similar operation in the same hospital. She is expected home in the early part of this week. Miss McLaughin and Mr. Pierce, of Siler City, are both in St. Leo's Hospital in Greensboro, having undergone operations for appendicitis. They were both doing well last Thursday and will soon return home. We thank the dear Father for His goodness to these dear people.

Yours in His blessed service,

A. G. DIXON.

Grace Church, Greensboro.—January 31 the Ladies' Aid Society gave a reception in honor of Rev. and Mrs. R. J. Tamblyn in the Hut. The receiving line was composed of Mrs. T. D. Sharpe, president of the society, Dr. S. K. Spahr, Rev. and Mrs. C. W. Bates, Rev. and Mrs. R. C. Stubbins, Rev. J. D. Williams, and Rev. and Mrs. S. W. Taylor, president of the N. C. Conference.

The address of welcome was given by Mr. J. Norman Wills. Mr. Tamblyn responded. Dr. Taylor then spoke concerning the conference. Dr. Spahr, Mr. Bates and Mr. Stubbins were then heard from.

Ice cream and cake were then served by members of the society.

After the refreshments, the company was delightfully entertained with several musical selections by Mrs. K. C. Benbow and Mr. Bynum Clapp.

The Ladies' Air Society presented Mrs. Tamblyn with a basket of beautiful pink roses.

The audience, and especially Mr. Tamblyn, was delighted to have the presence of Dr. J. F. McCulloch, a former member of Grace church.

Despite the bitter cold weather many people were present to greet the new pastor and his wife.

Wednesday evening, February 15, at 7:30, the Woman's Missionary Society will present the play, "The Color Line," at the Hut.

This play received much favorable comment at the Student Volunteer Movement recently held in Detroit. It deals with modern China and her trials of war. It shows very plainly the way Americans treat the Chinese.

C. J. J.

Siler City.—Last Sunday morning our pastor brought to us some very interesting facts about the Methodist Protestant Church, which was very appropriate because of the Gratitude Gifts which are continually coming in at the present time. We have never heard a more inspiring sermon than that delivered by our pastor Sunday evening on the subject, "Our Heavenly Home."

Our Sunday school is making rapid progress toward the attendance goal made at the beginning of the year, which was an average of 100. Last Sunday there were 99 present. Only a few Sundays ago the attendance went above the hundred mark, and with the nice spring weather approaching, we are quite certain we will reach our goal and probably go beyond.

"The Trip Around the World" will be given at our church Thursday, February 16, by the Senior Christian Endeavorers. This program has been carefully planned by Mrs. Dixon, who is well informed along this line, and a number of other committees; and it will be very educational to all those who attend. The proceeds will go for beautifying the interior of the church.

Mrs. Dixon left last Monday for Baltimore where she will attend a missionary meeting.

REPORTER.

Friendship, North Davidson Charge.—Rev. R. S. Troxler filled his appointment February 5, giving a very impressive sermon.

Due to an epidemic of measles in this community, the attendance in Sunday school has not been so good for the past month. We had only 75 present February 5th.

Brother Troxler explained the Methodist Protestant Centennial Gratitude Gift to us Sunday, and in connection with this plans are being made for a pageant, "The Church of Our Fathers," to be presented at our church on Sunday, March 4. Our church is one among the oldest in North Carolina, having been organized in 1834.

LONA WALSER, Reporter.

State Street Church.—Because of the epidemic of measles our Sunday school attendance was a little below normal Sunday morning.

The address by Dr. Straughn Wednesday afternoon was interesting and instructive. Many things not quite clear to some of us concerning the Gratitude Gift were clearly explained.

The city C. E. Union met at the Second Reformed church last Thursday evening. All the societies of the city were well represented. Dacotah Presbyterian Society was the only one having a hundred percent attendance, however, and therefore carried the banner from the Second Reformed Society where it had been for the past quarter.

The Missionary Society met at the parsonage last Thursday afternoon; a good program was given and all present were helped by it.

Plans are being discussed by Mrs. Harkey and her Sunday school class of young ladies for a social to be given some time soon. This affair promises to be an evening of clean fun and enjoyment. Everything is to be entirely original and as the young ladies say, "something different."

Dr. Brannock has divided his class of men into two sections and put on a contest to see which side will get the most new members in a certain length of time. Just what forfeit the losing side will have to pay has not been made public.

REPORTER.

Community Church, Thomasville.—Even though the night was damp and rainy, 800 people assembled in Community church Sunday night, February 5th, for the pageant-play, "The Dream That Came True," with 50 participants.

"The Dream That Came True" is both Biblical and modern, in three parts. The first part was in the Walden home with Mr. and Mrs. Walden played by Mr. J. C. Lloyd and

Mrs. J. W. Boyles, Alice and Tommy played by Kathryn Welborn and Dale Tysinger and Bobby and Teddy played by Edward Hall and Zelda Moore. Mr. Walden is disturbed with the unusual amount of family bills; Mrs. Walden has just purchased a tea gown and a party dress; Alice displays her new party gown and Tommy goes out for the evening, using the family car and appeals to his father for money. Bobby has saved a few pennies in a bank which is all that he has to give for the missionary. Teddy touches her father's cold heart a bit by reminding him that God was glad to give His Son. Mr. and Mrs. Morgan call in the Walden home to ask Mrs. Walden to teach a Sunday school class and to try to shaw Mr. Walden his stewardship. Mrs. Walden thinks she hasn't time to teach a class although she has time for everything else; Mr. Walden thinks that tithing would be unreasonable, preposterous. However, after Teddy's good-night talk with her daddy, Mr. Walden falls to thinking; he picks up his Bible to read, but falls asleep and and dreams a dream or sees a vision, he hardly knows which.

The second part of the pageant-play is the vision which Mr. Walden has. Here, the Spirit of Stewardship, played by Mrs. Max Moore, appears under the white spotlight and in eight Biblical episodes speaks to Mr. Walden, trying to show him his stewardship. The first episode is the Cain and Abel story presented in costume and dialogue under the colored spotlight, the Voice behind the scene, Rev. H. W. Maier, representing the Voice of God, speaks at intervals. The second episode depicts in like manner the story of Naaman, Elisha and Gehazi; the third episode the story of the Foolish Farmer; the fourth episode, the Rich Young Ruler; the fifth, the Lord of Talents and the three servants; sixth, the Widow's Mite; the seventh, the Ten Virgins; and the eighth, the final day of judgment. In the eighth episode, Teddy, seeing her father on the side with the unrighteous, calls out, "Come over to our side, daddy." The pageant dies away and Teddy is on her father's knee receiving her father's promise that he will go to Sunday school with her next Sunday. Mr. Walden reappears and together Mr. and Mrs. Walden pledge to each other to live the life of the righteous steward.

The third part closes with Mr. Walden on his knees in a prayer of consecration when the soloist, Mrs. C. F. Finch, sings, "Take My Life and Let It Be Consecrated, Lord, to Thee."

Immediately following the pageant-play, different size candles were lighted to represent different amounts given. The thank-offering totaled $106.15 and will be sent as thank-offering to the W. H. M. S. and the W. F. M. S. from Community church.

M.

Pleasant Grove—We were very glad indeed to have Rev. Paul S. Kennett preach for us the fifth Sunday in the absence of our pastor. He preached a very interesting and helpful sermon.

Owing to the weather and roads the quarterly conference was postponed to next Tuesday night. We hope to have a goodly number present.

The superintendent, Mr. Teague, seemed very much encouraged with the attendance Sunday. He said he felt that there was some real interest shown where so many came to Sunday school and preaching when the weather was so unfavorable.

The Lord's Supper was administered to a large number. Brother Reynolds used the order of service from the M. P. Hymnal.

The Ladies' Aid Society will hold its February meeting Wednesday afternoon in the home of Mrs. O. W. Cecil in High Point.

MRS. R. J. KENNEDY, Reporter.

Cid, Denton Charge.—The reporter has had heart-rending sickness. First, my daughter, Mrs. Hal Harris, for nearly four weeks before Christmas was real sick and went to a hospital for treatment; glad to say she has improved very much; and on Christmas night the reporter was taken real sick and nearly had pneumonia; then in about 10 days took an acute attack of sciatica, which left her in room for over three weeks. But, thankful to say I am now able to do some work. Have not been able to get to my church for the Sunday school, which I cherish so much. I am like the Piney Grove correspondent said last week: "This world would have no charm if it were not for the church to which we love to go and worship" sweet Jesus, the one that keeps us day by day. I wish to thank all my friends for their aid and assistance during my illness, for they were faithful.

Rev. E. A. Bingham, accompanied by Rev. S. W. Taylor, our president, filled their appointment Sunday at Cid and Rev. Mr. Taylor delivered a fine message to a faithful few. The weather and roads accounted for the absence of many.

I am glad to see so many encouraging reports in the dear old Herald; for through this paper we keep in touch with each other. For an old, old friend's name is better in print than none at all.

Our cottage prayer meetings are still going on. It was at Mr. Ben Parrish's home last Saturday night; had a good spiritual meeting. It goes to the home of Mr. Isaac Black next Saturday night.

Miss Sadie Kindley, daughter of Mr. and Mrs. Ed Kindley, and Mr. Clyde Hughes, son of the late Frank Hughes, were married on the 29th of January. Our best wishes go with them through life.

Mrs. Delia Wright is spending the winter in Thomasville with her children.

Mr. Bert Byerly, of Thomasville, was buried at Walter's Grove last Friday.

The four months' old child of Mr. and Mrs. Carl Gallimore was buried at Piney Grove last Thursday. Much sympathy to all the bereaved ones.

Our superintendent, Mr. C. O. Leonard, is faithful and brings us some good messages.

Mrs. C. M. Craver is sick.

We have been listening to hear from our ex-minister, Rev. M. C. Henderson, and family.

REPORTER.

Denton.—Sunday was a great day for our church here. President Taylor was with us and preached at the 11 o'clock hour. He spoke of how God expected us as a church today to "go forward." He made it very plain that he felt it his duty and privilege to see that the Methodist Protestant Church as a whole "goes forward" in his field of work here in North Carolina. He stressed the need of a closer relationship with God. How this and this alone would make the church go forward as it should. It was indeed a great sermon, and was presented with much force and zeal. I am sure no one except one with a heart full of the love of God and a great amount of experience and study could ever have preached it. The large crowd that almost filled the church seemed to be charmed by his great message.

After the preaching service Brother Taylor asked if the people here would not like to pay their college assessment. In just a few minutes it was raised and over paid about six dollars. It seem that the people had caught the spirit of "Go Forward."

There was a good attendance at Sunday school Sunday, there being 109 present. Brother Bingham and his family are certainly very dear to the people here. Just to see Mr. Bingham's smiling face makes one feel a thrill run through their soul and know that he lives close to his Master. May we all try to make our lives more pure and useful by their being among us.

A MEMBER.

High Point.—A solemn and impressive communion service was held at the First church Sunday morning at 11 o'clock, in which practically the entire large congregation participated. Dr. Spahr made a brief talk on "Showing the Lord's Death," and was assisted in the celebration by Rev. E. Lester Ballard, associate pastor, and Rev. Fred W. Paschal, student in Theological Seminary. A large number of children from the Junior church and many young people joined in this delightful service.

At the evening service Professor P. E. Lindley delivered a forceful message on "Hearing the Word of God." Mr. Lindley is very popular with the congregation, and is always heard most gladly. At the morning service the solo parts of the anthem, "Let All the Earth Their Voices Raise," were rendered by Rev. E. L. Ballard in a pleasing manner, and Mrs. J. Hobart Allred sang a pretty solo. At the evening service Messrs. Ballard, Schultheiss, Koonce, and Davis sang a quartette.

Last Friday evening the executive committee of the Senior Christian Endeavor Society was entertained by Miss Mary Koonce and Mr. and Mrs. Carey Davis at the home of Mr. and Mrs. J. D. Koonce.

On Monday afternoon the two missionary societies met in monthly session at the church with the two presidents, Mrs. C. L. Whitaker and Mrs. E. L. Ballard, acting as presiding officers. There was an attendance of 21 members. Circle No. 1, Mrs. Diffee, chairman, had charge of the program and the Question Box for December and also January was conducted. In the Home Society the sum of $20.00 was contributed to Bethel Home. It was decided to hold a prayer meeting on February 24th, the Day of Prayer to be observed throughout the country, and a committee was appointed to make plans for it. A nominating committee for officers for next year was appointed as follows: Mrs. J. A. Gray, chairman, Mrs. L. J. Diffee and Mrs. P. T. Crawford. A motion to divide the Home Society into circles was carried. Both societies are working diligently to collect dues and pledges in order to close the year's work in March.

At the Workers' Council meeting on Tuesday evening an interesting debate on the question, "Resolved, That the Worship Program is more important than the Lesson Study," will be held.

A most interesting survey was made last Sunday by Prof. T. C. Johnson's class of journalism in the college which revealed the fact that approximately 4,500 persons attended divine worship in the various churches of High Point on that day, which is not a bad showing in a population of 25,000 and weather conditions were not ideal. Green Street Baptist church made the best attendance record of 600 with Wesley Memorial M. E. church following with 500 present. The longest sermon occupied 50 minutes and the shortest 20 minutes with an average of 31 minutes.

We are sorry to note the illness of Mrs. M. R. W. Green and Mrs. D. E. White, who are missed from services.

Mrs. J. A. Tussey, who has been confined to High Point Hospital for four months on account of a broken hip, has recovered sufficiently to be removed to her home.

We are sorry to hear that Miss Dorothy Rankin is suffering from tonsilitis.

Mr. E. L. Douglas is away from home on a business trip of several weeks for McEwen Lumber Company.

Mr. and Mrs. J. A. Gray and children went to Charlotte Saturday to attend the golden wedding celebration of Mrs. Gray's parents, Mr. and Mrs. W. J. Hutchison.

Lineberry, Davidson Charge.—The usual services were held last Sunday with very good attendance. Pastor Ridge preached a very impressive sermon which was food to our hungry souls.

On Sunday afternoon at 1:30 o'clock a Sunday school convention was held at our church. The splendid talks and songs from members of various churches were greatly enjoyed by all present.

Our Sunday school superintendent, A. H. Reid, has been absent for several Sundays on account of sickness; we hope he will soon be with us again. Also our choir leader, Brother Grady Burkhead, is sick.

Brother Reid and Brother Burkhead are always present unless sickness prevents.

On account of bad weather and the service at Denton, only a small number were present at Christian Endeavor Sunday night. But still we felt the Lord was with us and our program was not a complete failure.

When the weather opens up we hope our Sunday school and Christian Endeavor attendance will greatly increase.

REPORTER.

Denton Charge.—Last Saturday afternoon we were glad to have Rev. S. W. Taylor with us in a conference with the Jerusalem members. On Sunday President Taylor filled my regular appointments at Denton and Cid. All of his messages were encouraging and helpful. The congregation was very good Sunday morning, but in the afternoon and night the rain hindered many from coming. We had hoped to get more of the members from the country churches to Denton if the weather had been good. We were glad to have Rev. C. E. Ridge and family with us at the evening service at Denton. Brother Taylor secured $36.00 in pledges for the running expenses of High Point College from the church at Denton. Of this amount $25 was paid Sunday. We have also arranged with Jerusalem and Cid a joint committee to meet at N. W. Lanear's store Saturday afternoon, February 11, for the purpose of trying to unite the two churches in an effort to build a new church on the Denton and Lexington road near where the Thomasville road meets the Lexington road. We feel that this would be a better location for Cid church, and would be moving it in the direction of Jerusalem church. All speak very highly of our new president, and we wish to extend the invitation to him to come again any time it is convenient.

The Denton church has secured 25 copies of primary song books for the Junior choir. We fell this will mean much to the children and to the church. Mr. S. C. Bristow was received into Denton church Sunday morning.

E. A. BINGHAM.

Henderson.—Although silent for some weeks, we are nevertheless active. I will try to be brief in the reports of some of our numerous organizations and their progress.

On January 12th, the Young Ladies' League held their business meeting with Miss Elizabeth Fox. Mrs. Annie Mae McIntosh presided in the absence of the president. The devotionals were conducted by Mrs. McIntosh. Miss Lucy Taylor, assistant secretary, acted in the absence of Mrs. Tal Beckham, secretary. The general routine of business was conducted, followed by committee reports. During the period of new business the society voted to send a box of linens to the Bethel Home. A committee for collecting these was appointed. Rev. R. A. Hunter had charge of the program and told of the splendid work being done at Bethel Home by Rev. Homer Casto. The meeting was closed by prayer. A tempting salad course was then served.

A most interesting meeting of the W. H. M. S. was held Monday afternoon, January 16th, with Mrs. Clyde L. Finch. This being the first meeting of the new calendar year, it was indeed encouraging to have 20 members present. The necessary busines of the societies was transacted. At the close of the business the program committee took charge, the main topic being "Our Work in India." Miss Myra Hight gave a most interesting account of the work in that field, using several references from our missionaries who are laboring there. Mrs. O. O. Young also told of the great needs and results of our work there. The meeting closed with a special prayer for our missionaries and work in India, offered by Mrs. R. A. Hunter.

The prayer meetings are still in charge of the Christian Endeavorers and Wednesday night, January 18th, the subject of "India" was discussed by Mrs. Clyde L. Finch. During the evening, Charlie Hight, Jr., played a violin solo, accompanied by Mrs. Finch.

On Wednesday night, January 25th, Miss Katherine Hight discussed our Home Missionary work. This was very interesting indeed and the leader gave, in a most attractive manner, the various works being carried on in our land by the Methodist Protestants. A vocal solo by Mr. Clyde L. Finch, accompanied by Mrs. C. S. Finch, was greatly enjoyed.

January 29th, being the fifth Sunday, Rally Day was held at the M. P. church here. A splendid program had been prepared and dinner served in the basement, but owing to the snow and bad weather the attendance was not as large as it would have been. At the 11 o'clock session, Dr. E. H. Broughton, of Raleigh, N. C., delivered a most wonderful address on "Reformation versus Regeneration." There were two special anthems by the choir, and a duet, by Miss Maxine Taylor and W. P. Garrett, which were very enjoyable. Lunch was served at 1 o'clock. The afternoon session was opened by an organ selection by Mrs. Hattie Harris Perkins, of Raleigh. "Holy City" was then beautifully rendered by Mrs. S. R. Watson at the organ, Mrs. F. R. Harris, piano, Lawrence Harris, violin. C. B. Baskett, of Spring Valley church, read a very interesting paper from the "Methodist Protestant." After a few remarks by the president, and general business discusions the services were closed by Rev. R. A. Hunter. We are very sorry that so many people were unable to be with us for this service. There is always an inspiration to be had by such fellowship and a great joy experienced when we learn that so many are striving for so great a common interest, that of advancing the work of our Master.

February 1st, Miss Elizabeth Fox had charge of the missionary talk at prayer meeting. Her topic was "China." This was very interesting and Miss Fox told of the growth of our work there, and of the hindrances now, due to the civil war in China. There has been much interest shown in these meetings, and a wider and clearer knowledge of the real workings of our missionary forces brought to the minds of our people in general. The High Point College will be discussed by Miss Maxine Taylor this Wednesday night.

Sunday morning, February 5th, Rev. James H. Straughn, of Washington, D. C., spoke at the 11 o'clock service in the interest of the Centennial which is to be held in Baltimore May 16th, 1928. A good congregation was present and by a pleasing manner and descriptive narrative we were carried into that great occasion which is to be one of the outstanding events of our Methodist Protestant history. Rev. Mr. Straughn is indeed a capable speaker and one suited to his task. We were glad to have him, also Rev. M. Ivey Crutchfield, of Littleton, who was with us for this service.

There is a great deal of sickness among our membership and yet we are going on in our Master's labors. The Sunday school is doing good work and we feel the presence of His mighty hand. Pray for us that we may continue to go forward.

REPORTER.

Enfield.—Last Sunday was our regular appointment at Whitaker's Chapel. It was communion Sunday and a fair crowd came notwithstanding the weather was unlikely. We have some fine people in the community who are very much interested in the future of this church. Among these are a number of young people who are wide-awake and capable of giving their church a lift.

In the afternoon the writer conducted the funeral of Miss Harriet D. Lewis in the neighborhood of Roseneath church. She had lived to a ripe old age, being 84. Although not a member of our Roseneath church, yet she had been a faithful attendant at all services. She was laid to rest in the family cemetery in a

two hundred yards of the church.

On account of the funeral services the afternoon appointment was called off. However, there will be the regular appointment next last Sunday afternoon at 3 o'clock.

We continue to be showered with many kindnesses from our people here. We repeat our deep gratitude for their gifts.

One of our oldest members of the Whitakers Chapel church, Mrs. Alice Whitehead, is still in the Rocky Mount Hospital. We trust that those of her acquaintance will make it a point to call in and see her. On account of her age she will have to stay there some little time. If we cannot go to see her we can at least pray for her.

J. CLYDE AUMAN.

S. S. Report, Mt. Lebanon.—The Sunday school at Mount Lebanon church, Randleman, is not as large as some schools, but I think we are doing as good work as many, and our collections will compare favorably with others of larger enrollment. Last year the collection from the eight classes amounted to $269.26; $101.95 of this amount was sent to our Children's Home.

A Christmas treat was given to each member of the Sunday school and some of the poor and sick in town were remembered also.

Mr. Ed Jarrett has been re-elected superintendent of the school for 1928. He is always at his post and faithfully discharges his duty.

Miss Ruth White was elected pianist and renders acceptable service.

It is encouraging to see so many old men and old ladies in our school, but there are still others who should come.

During the month of January our average attendance has been 72.2 and our collections have amounted to $16.58. Every first Sunday our collection goes to our Children's Home.

The old ladies' class presented the writer a beautiful silk muffler as Christmas gift in appreciation of her services as teacher of their class. This was duly appreciated and we feel encouraged to give them our very best service.

We are glad to have two of the high school teachers join our Sunday school this year.

Mrs. W. H. Neese will entertain the young ladies' class at the parsonage next Tuesday night. They have a large class of young ladies.

We are hoping this will be the best year yet for our Sunday school.

MRS. J. T. DOSIER, S. S. Reporter.

PASTORS, PLEASE NOTICE

Conference voted that the pastors should remit money for Conference Journals within 30 days after they were received. The thirty days are up. I have received something like one hundred dollars. I am anxious to pay the printer. Won't you please send me your Journal money? And make your check payable to C. W. Bates, Sec'y. Thank you. My address is 1113 Bellevue St., Greensboro, N. C.

—Brother W. I. Ward has been elected president of Asheboro Chamber of Commerce. Members of our last annual conference will remember Mr. as the lay member of the statioing committee.

Mrs. George R. Sockwell has returned to her home from Wesley Long Hospital.

QUOTA FOR SUBSCRIPTIONS FOR METHODIST PROTESTANT HERALD

Charge	Goal	Rec'd Since Nov. 1
Alamance	56	3
Albemarle	15	2
Anderson	35	..
Asheboro	35	35
Asheville	20	..
Ross Chapel	25	..
Bessemer City	11	..
Bethesda	10	..
Burlington	75	29
Caroleen	15	..
Charlotte	20	14
Chase City	11	1
Chatham	22	3
Cleveland	60	3
Concord	30	2
Connelly Springs	10	..
Creswell	40	..
Davidson	54	11
Democrat	20	4
Denton	42	23
Draper	11	2
Enfield	19	8
Fairview	30	4
Fallston	95	4
Flat Rock	80	3
Friendship	25	16
Forsyth	48	5
Fountain Place	10	..
Gibsonville	28	4
Glen Raven	33	9
Graham	26	28
Granville	62	6
Greensboro, Calvary	16	8
Greensboro, Grace	30	1
Greensboro, St. Paul	16	..
Greensboro, West End	25	3
Greenville	47	4
Guilford	37	5
Halifax	50	10
Haw River	48	21
Henderson	40	8
High Point, Eng. St.	14	6
High Point, First	65	9
High Point, Lebanon	22	3
High Point, Welch Mem.	30	10
Jerusalem	10	..
Kannapolis	5	..
Kernersville	37	12
Lexington, State St.	10	18
Lexington, South	20	1
Lincolnton	20	1
Littleton	54	9
Mebane	23	23
Mecklenburg	30	7
Melton's Grove	5	..
Midland	60	4
Mt. Carmel	10	..
Mocksville	45	7
Moriah	8	..
Mt. Hermon	85	3
Mt. Pleasant	65	..
Orange	75	37
North Davidson	85	15
Pageland	30	..
Pleasant Grove	15	7
Pinnacle	51	15
Porter	4	..
Randleman	43	14
Randolph	85	1
Reidsville	14	9
Richland	36	..
Roberta	26	..
Rockingham	7	2
Roseneath	6	..
Saxapahaw	58	9
Shelby	7	..
Siler City	25	36
South Winston	10	1
Spencer	12	3
Spring Church	33	4
Tabernacle	65	6
Thomasville, Com.	12	5
Thomasville, First	12	2
Union Grove	13	13
Vance	54	55
Weaverville	25	2
West Forsyth	60	7
West Thomasville	42	1
Whitakers	13	1
Why Not	58	..
Winston, First	35	4
Yarborough	17	..
Fairfield	8	..
Yadkinville College	8	..

Several charges have reached or passed their goals with new subscriptions. But old subscribers are to be added to make up the total number of subscribers. The goals set by the Annual Conference committee were based on membership and were just half as large as the committee thought they really ought to be. They left a large margin for passing the goal and several charges have passed it. Many charges make up in old subscribers what they lack in new. This canvass has greatly helped, and we thank pastors and people who have kindly lent a hand. State Street church, Lexington, was the first to reach the goal.

LINDBERGH AND THE BULL-FIGHT

A great multitude of people both in this country and in Europe who had come to hold this young aviator in the highest regard because of his splendid courage, his skill in his chosen field, and his rare good sense in circumstances where the majority of young men would have fallen down, learned with deep regret that he had been a spectator at a Mexican bull-fight.

If he could refuse the common drink of France, and the wine offered him by his hosts in Mexico, a beverage that is accepted as part of their social habits, why, without any offense, might he not have declined in kindly and gracious manner to be present at one of the most brutal and demoralizing exhibitions of modern times? The Prince of Wales could do it.

What must be the effect upon those thousands of boys and girls of the schools of Mexico who, in the summer of 1926, signed a petition to the Minister of Education demanding that, "since Mexico has reached a higher degree of culture and enlightenment, the barbarity of the bull-fight, which is an affront to civilization, be abolished." The petition urged the Minister to "obtain the assistance of other high government officials to put an end to bull-fights, or at least to prevent the slaughter of the horses which now take such a leading part in it." These wretched horses, gored, disemboweled, by the enraged bulls, are one of the saddest features of the bull-fight. Alas for the children in Mexico's schools! We can only regret that anything has been permitted to cloud an otherwise so stainless a shield.—Our Dumb Animals.

—Insurance company statistics indicate that 1927 will show the lowest death rate in the history of the United States and Canada. Only cancer and violence took increased toll of life.

BUDGETS RECEIPTS TO DATE

	A.C.B.	G.C.B.	College	W.H.M.S.	W.F.M.S.
Alamance	$ 52.00	$ 5.00	$ 29.00	$ 22.00	$ 41.70
Asheboro	.....	17.58	.....	17.50	77.60
Asheville	.....	.....	.....	7.40	7.40
Bess Chapel	.....	7.42	.....	25.00	.....
Burlington, First	100.00	.....	125.00	.....	23.85
Charlotte, First	14.40	12.12	29.25	5.20	25.95
Chase City	.....	3.26	.....	.....	.....
Chatham	.....	3.66	.....	.....	.....
Cleveland	3.20	5.42	15.00	.....	.....
Concord	.....	.....	85.00	.....	.....
Davidson	11.27	7.00	.....	.....	.....
Denton	1.75	10.26	.....	.....	.....
Draper	.....	2.35	.....	.....	.....
Enfield	.....	.....	.....	36.00	.....
Fallston	.....	7.17	16.42	.....	.....
Fairview-Glen Raven	13.00	8.00	.....	.....	.....
Flat Rock	11.86	19.60	.....	.....	.....
Forsyth	.....	12.00	78.25	86.30	8.25
Fountain Place	.....	.....	.....	10.00	.....
Friendship	17.35	12.00	.....	.....	.....
Gibsonville	.....	.....	.....	30.00	.....
Graham	.....	21.00	.....	.....	15.45
Granville	25.00	.....	84.00	33.33	15.85
Greensboro—Calvary	.....	.....	.....	37.17	.....
Grace	50.00	.....	.....	100.00	152.00
St. Paul	.....	4.42	17.00	.....	.....
West End	.....	20.00	8.00	65.90	11.25
Guilford	.....	.....	.....	10.10	.....
Halifax	27.00	5.00	.....	.....	.....
Haw River Mission	30.00	.....	10.00	.....	.....
Henderson	.....	20.00	115.00	101.90	27.96
High Point—English Street	.....	3.18	40.00	.....	.....
First	.....	.....	.....	135.75	86.75
Lebanon	24.61	.....	44.00	.....	.....
Welch Memorial	19.57	.....	.....	28.50	2.60
Kernersville	.....	7.85	.....	.....	.....
Lexington—State Street	32.75	37.76	20.00	.....	5.75
Liberty and Siler City (Liberty)	.....	12.38	.....	15.07	.....
(Siler City)	70.00	35.00	26.00	7.00	.....
Littleton	7.00	.....	.....	.....	.....
Mebane	.....	4.70	45.00	97.00	30.85
Mecklenburg	.....	2.50	.....	.....	.....
Mocksville	.....	6.01	.....	.....	.....
Moriah Charge	.....	8.25	.....	.....	.....
Mount Hermon	2.56	.....	.....	.....	.....
Mount Pleasant	.....	7.00	50.00	.....	24.50
North Davidson	.....	18.90	.....	.....	16.80
Orange	15.00	17.00	80.00	192.61	.....
Pinnacle and Mount Zion	.....	8.80	.....	6.82	.....
Pleasant Grove	.....	6.75	19.50	.....	.....
Randleman	.....	2.25	.....	10.53	.....
Randolph	12.00	4.00	5.00	1.40	.....
Reidsville	.....	.....	.....	10.42	15.00
Rockingham	6.90	.....	.....	.....	.....
Saxapahaw	.....	.....	.....	.....	9.00
Spencer Mission	.....	5.71	10.00	.....	.....
Spring Church	159.50	16.88	12.50	.....	.....
Tabernacle Charge	.....	16.55	38.78	57.16	.....
Thomasville Community	.....	.....	.....	6.00	27.00
Union Grove	.....	2.29	10.00	.....	.....
Vance	7.25	19.25	30.50	24.50	.....
West Forsyth	24.00	2.57	.....	11.05	18.30
Whitakers	.....	.....	.....	.....	11.20
Why Not	.....	5.00	.....	3.30	3.65
Winston, First	.....	7.50	.....	59.63	26.70
Yadkin College	15.00	.....	5.00	5.75	.....
Yarborough	.....	.....	.....	.....	5.00
	$752.19	$461.35	$1,048.23	$1,179.79	$690.66

CHURCHES PAYING IN FULL

A. C. B.

Spring Church	$ 90.00
Liberty-Siler City (Siler)	70.00
Yadkin College	15.00
Lebanon (Sp. Ch. Chg.)	47.00

College

Spring Church	$ 12.00
Spring Valley	10.00
Spencer	10.00
Union Grove	10.00
English Street	40.00
Henderson	115.00
Haw River Mission	10.00
Yadkin College	5.00
Siler City	26.00
Burlington	125.00
Mebane	45.00
Center, Alamance Chg.	14.00
Concord	85.00
State Street	20.00

Efland, Orange Chg.; Union Grove, Oronge Chg., and Hebron, Orange Chg., amount not given.

Number of churches paying in full, 17.

New churches added in this report, 3.

Superannuates

Spring Valley	$ 4.00
Orange	37.00

Three new charges—Guilford, Yarborough, and Saxapahaw are added to the list this week. The charges that now have credits number 64, leaving 28 charges without payments on either budget. Brother pastor, and church officials, won't you please examine this list and see in which group your charge is found? We should not go another month without being able to show budget credit for every charge. There should be 28 "amens" to this. Let's see!

I know that raising money is not an easy matter, but it is a necessary matter, and we MUST urge it. Let us pray that grace may be given to us to see our duty in this, as in all other things that concern the Kingdom, and to believe that God will make all grace abound toward us so that we, "having all sufficiency in all things may abound unto every good work."

S. W. TAYLOR.

February 8, 1928.

HERALD SUBSCRIPTION RECEIPTS

Rev. E. G. Lowdermilk, $1.50; Rev. R. A. Hunter, $1.50; Rev. O. C. Loy, $3.00; Rev. H. L. Powell, $1.50; Rev. N. G. Bethea, $1.50; Rev. C. L. Spencer, $4.50; Rev. J. B. O'Briant, $1.50; Rev. A. D. Shelton, $1.50; Rev. A. Ridge, $1.50; Rev. B. M. Williams, $5.00; Rev. G. R. Brown, $6.00; Rev. C. H. Whitaker, $1.50; Rev. D. R. Williams, $24.00; Rev. E. A. Bingham, $8.25; Rev. H. L. Isley, $1.50; Rev. L. W. Gerringer, $9.00; Rev. H. F. Surratt, $3.00; Rev. J. P. Pegg, $3.00; Rev. E. Suits, $1.50; Rev. W. C. Hall, $1.50; Rev. J. C. Auman, $3.50; Rev. W. F. Ashburn, $3.00; W. D. Payne, $1.50; Mrs. H. C. Nicholson, $1.50.

—Charles Branch, of Morganton, picked a splinter from his hand with a knife, started blood poisoning and died from the effects. How easy it is to bring on death. Surely the thread of life is a brittle one.

—East Guilford C. E. Union will meet in our church in Gibsonville tonight. Rev. L. W. Gerringer will be the chief speaker.

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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OUR CHILDREN'S HOME

Palestine, Flat Rock Circuit, $1.50; Liberty, Davidson Circuit, $3.10; Chapel Hill, Davidson Circuit, $2.25; Mrs. Bedie Lax, Davidson Circuit, 50c; Foreign Missionary Society, Taylor Memorial, Philadelphia, $3.00; N. C. Branch, W. H. M. S. (By Mrs. H. A. Garrett), $470.72; C. E. Society, M. P., Tiffin, Ohio, $8.00; Southside M. P., Winston-Salem, Children's Recital, $7.03; Union Ridge, South Winston-Salem, Children's Recital, $21.00; Union Ridge, Men's Bible Class, Children's Recital, $5.00.

Offerings by Sunday Schools

Charlotte, First Church, $6.77; Midway, Haw River Circuit, Dec. and Jan., $7.80; Concord, $25.00; Union Chapel, Granville Circuit, $8.00; Mt. Pleasant, North Davidson Circuit, $11.00; Bellemont, Mt. Hermon Circuit, $7.35; Welch Memorial, High Point, $8.90; Welch Memorial, Young Ladies' Bible Class, $5.00.

For the many contributions of this week, along with the Woman's Home Missionary Society, we are indeed thankful.

We are happy to report other churches and classes, having become interested in giving more of our girls music in the Jamestown High School; the Ladies' Sunday School Class of Friendship, Haw River Circuit, led off by assuming the tuition of Elouise Beam for the entire school year; the W. H. M. S. of Asheboro, Siler City-Liberty, Hunter-Kimball Memorial Class, Grace Church, Greensboro, has assumed the responsibility of one each, for the spring term. We are truly thankful for this, and the girls are unable to express their deep appreciation, and they are all working hard to take advantage of the opportunity.

We wish to express our deep appreciation to Rev. E. L. Ballard for his untiring interest and efforts in securing new song books for the Home, and to all who contributed toward these, as they were much needed. May all who contributed receive a great blessing in so doing.

We regret to report one of our girls in the Guilford General Hospital, she having undergone an operation for appendicitis Saturday. Dr. S. S. Coe, our big family physician, reports her condition very favorable.

E. F. ALLMAN, Supt.

IN HONOR OF THE DEAD

Kistler

Mrs. Lucinda Kistler, wife of J. J. Kistler, departed this life December 18, 1927, aged 88 years, 8 months and 23 days.

Mrs. Kistler joined Pleasant Hill M. P. church early in life. She was faithful in attending church services while she was physically able. She and husband loved the pastors, be who they may, and gladly made their home, his home. They also believed and practiced paying liberally, and always did this early in the conference year.

The writer never knew a person who lived a more resigned and satisfied life. She said just a short while before she died, "I am not afraid to die, because there is nothing between me and my Savior."

Her remains were tenderly laid to rest in Pleasant Hill cemetery, in the presence of a large crowd of friends and sorrowing relatives.

She has left behind an aged father, J. J. Kistler, two brothers, Zimri, of Shelby, and Albert, at home, and Mrs. Alice Schroeder of Charlotte.

J. D. MORRIS.

Thompson

Death recently visited our community near Orange Chapel and took Sister Margaret Thompson home to heaven. We know her rest is sweet, because her toils on earth were great; we know she enjoys that healthful clime, because she was sorely afflicted while staying here.

We can but rejoice because of her heavenly gain, but amidst our rejoicing is a dark shadow of sorrow because we miss her so much. For she was a noble wife, a loving mother and an ideal neighbor. She loved her church, and weather nor distance kept her away as long as health would permit.

She was laid away in Orange Chapel cemetery, the pastor, O. C. Loy, with the assistance of Rev. H. I. Isley, conducting the funeral service.

O. C. LOY, Pastor.

—C. L. O'Briant, son of Rev. J. B. O'Briant, who has been at Kelly Field, Texas, for some time, has been chosen at Washington, D. C., as one of five men to go to Havana, Cuba, to open an aviation field there. He is now there on duty.

—Rev. C. W. Bates officiated yesterday in the funeral of Mrs. Robert Laughlin. A daughter died about a year ago.

—Dr. Robert King, of Pulaski, Va., is the preacher in evangelistic meetings in progress in Westminster Presbyterian Church.

—The United States last year produced 1,186 airplanes, as against 789 in 1926. Eighty-four manufacturers are now engaged in the production of aircraft as against 37 a year ago.

—Rev. Dr. James Shera Montgomery, pastor of Metropolitan Memorial Methodist Episcopal Church, Washington, D. C., has again been elected chaplain of the United States House of Representatives. This is the fourth Congress in which he has served in that capacity.

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PLEA FOR BREVITY

In last week's Herald the editor requested reporters to study brevity. A very good suggestion. Why take time and ask for space for an article that few, if any, will read? This hangs in a certain business man's office: "If you have nothing to do, don't do it here."

I have read the Herald since Vol. 1, No. 1. A long article must be "snappy" if I read it through and I suppose there are others.

Pastors might stick a pin here. Not many laymen have room for a long one. Try giving it in broken doses and see how it acts.

LAYMAN.

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

VOLUME XXXIV | GREENSBORO, N. C., FEBRUARY 16, 1928 | NUMBER 15

Pres Elderdice Sides
Westminster MD

When Is a Man Not a Man?

I have just been reading what the president of the University of North Carolina says about college athletics in his last report. He says among other things: "What we need is not athletes playing at being students, but student athletes. In student athletics I believe firmly and wholly; in professional athletics within our colleges and universities, not at all. . . . We will not go so very far wrong, it seems to me, if we keep in mind certain general principles. First, any athletic team ought to be made up of genuine students. I mean of men attracted to a given institution in a normal way, and not altogether or primarily because it offers a satisfactory arena for the display of athletic prowess, or because of any special inducement for the same. I mean also of students genuine in the sense that they are concerned about getting an education, not viewing the reasonable demands of classroom ad campus as unwelcome interruptions between opportunities for their real mission in life. Second, any athletic program should be one which, as its ideal, involves every member of the student body in wholesome physical activity, and so finds in the teams which represent the institution in intercollegiate contests a natural outgrowth of its life."

President Chase says he does not believe in professional athletics in our colleges and universities. We wonder whether he believes in professional athletes at all. Can a man realize the true purpose of his human existence by developing his muscular system to fullest extent and devoting his life to the exhibition of feats of physical strength? Can we look upon such a man and say, Here is a true man? Does not the attainment of true manhood involve at least the normal development of the powers of mind and heart that belong to humanity? Can one who neglects the cultivation of his mental and moral powers in favor of the extraordinary development of his bodily powers claim to have grown into true manhood?

Man has certain powers in common with the brute and certain other powers that distinguish him from the brute. If a man cultivates only those powers that he has in common with the brute, does he become a true man?

Evidently he does not. The value of education and training is to be judged by what it makes out of its subject. A man in his maturity in order to be entitled to the name of a man must have developed human qualities. If he has become a monstrosity, interesting chiefly as a matter of curiosity, he is to be profoundly pitied.

—This week in Raleigh is being held North Carolina's first institute for the instruction of parents in the care of children. Of course only a few parents, comparatively, can be present and hear the instructive addresses delivered. It is to be hoped that the valuable hints and information given will be published in order that parents generally may avail themselves of it. The care of the child's health is a problem in which the parent needs all the help of science.

Surprise Spencer Church

We have a most loyal little band of Methodist Protestants in the great railroad town of Spencer, N. C. There are perhaps thirty of them. They bravely tackled the problem of building a Methodist Protestant church in that town. They could not be discouraged or intimidated. They felt the need and had faith. They went forward in the face of all opposition and efforts at discouragement. They conducted a Sunday school and called for the service of a pastor, which call was honored by the President of the Annual Conference and by the Annual Conference itself. Our earnest young brother, T. G. Madison, is the pastor now and has been for over a year. They want a house of their own. They have bought a lot for a church and have paid for it. Now they want to build a church or at least Sunday school rooms. They need and must have help. They realize it and are asking for help. This is a condition through which nearly every one of our strong churches has passed. To build for future needs and future growth requires more than the local membership can do. The denomination as a whole or the annual conference district must lend a hand. The local church might be too proud to ask for help and might proceed to build within their means, but what they could build would not be a credit to the denomination and would not serve the true purpose of the denomination in that place. It is the duty of the brethren of the locality to appeal for the help that the situation justly demands and it is equally the duty of the church at large to respond. None of our churches lives to itself. All are members one of another. The new born infant church appeals for the love and help of the older and stronger churches of the family.

Our brethren and sisters at Spencer are asking each of our Sunday schools to send them an offering. We do not know how much they expect to receive in this way, but there are two ways in which we might surprise them: we might give less than they expect and so surprise and disappoint them, or we might give them more than they expect and agreeably surprise them. Would it not be better in every way to surprise them by exceeding their expectations by the number and the aggregate amount of our offerings? We trust pastors, Sunday school superintendents and church members generally will interest themselves in seeing that their Sunday schools are given the opportunity to help the struggling, devoted band at Spencer. Give them help in money and then give them your prayers for complete success in their great task as a church.

—Bro. Gerringer calls attention to group insurance. We wonder why the brethren are holding back. Is it because the Conference voted to ask the charges to contribute 40 per cent of the aggregate premiums? Some thought that a mistake. I have sent in my card, expecting to pay all the premium. Others can do likewise, and any charge that wishes can help its pastor pay his premium.

METHODIST PROTESTANT CENTENNIAL GRATITUDE GIFT

Symposium

(Continued from Last Issue)

CHAS. O. APPLE, Indiana, *"Posterity"*

We twice born people have a spiritual line of ancestors and we have learned to love the organization that performed the function of a Mother.

It is very natural to express our love by means of gifts. My Spiritual Mother is going to have an outstanding birthday, her one hundredth birthday; posterity will recall how we made the day prominent.

Therefore, feeling that what we do will not only show our love for the church but will be a challenge to posterity, let us push on to the goal knowing that those who have died at her altars would join in saying, God bless the men and women of this day who are of the household of faith.

CHAS. O. APPLE.

TREASURER ROGERS, Alabama, *"Happy Time"*

What a happy time it was for the Alabama conference on November 10, when after hearing about the Gratitude Gift, to be allowed a part in this great remembrance. We actually fell over each other trying to see who could be the first to subscribe. Our people are 100 per cent in sympathy with this great cause, and Alabama will be there on the night of May 16, not only with her check in full, but with one of our most representative young ladies to bear it.

A. C. ROGERS.

C. W. BATES, North Carolina, *"Show It"*

"Blow, blow, thou winter wind!
Thou art not half so rude
As base ingratitude."

So sang the poet. And we say, Amen. After the mother has nursed us, comforted us, helped us to grow in grace toward the measure of the fullness of Christ. Then not to be grateful, and not to show our gratitude in some way that measures a bit of sacrifice for us. This is unthinkable.

I want to bear testimony to what this mother has meant to me: She took me in my boyhood, called me into her ministry, helped to give me an education to better fit me for that task, and has honored me these years with a place to preach, and with positions of responsibility. I am grateful, profoundly grateful. I hope to show it by my Gift of Gratitude.

C. W. BATES.

PRESIDENT MATTHEWS, Ft. Smith, Okla., *"We Will"*

While I do not have the exact figures as to how much of the Gratitude Gift has been already raised, I can say it is going strong.

One church in our conference took a fifth of our apportionment and has already raised it.

Nearly all of our stronger churches have raised their quotas. "We will go over the top."

M. L. MATTHEWS.

M. L. MCCANDLESS, Texas, *"Nothing Less"*

Dear Brethren: As the time is now at hand and as members of the Methodist Protestant Church we each one individually are called upon to meditate upon principles involved, results brought about and progress to be made in regard to our beloved church. It would seem that we should all ask ourselves the question that David asked, "What shall I render unto the Lord for all his benefits unto me?" unto our church, and unto this Christian nation in advocating, preaching and helping in church practices to establish mutual-rights principles.

As we come to the 100th birthday we cannot and must not be satisfied with ourselves with anything less than the $100,000 Gratitude Gift.

M. L. MCCANDLESS.

PRESIDENT PHIPPS, Texas, *"Household Expression"*

M. P. C. G. G. has become a household expression throughout the Texas conference. Some of our churches will not find it possible to make large gifts. However, we are making a heroic effort to have every church and every individual member and many sympathetic friends represented in this very worthy cause. The outlook is encouraging. We hope to double our quota. One of our most faithful pastors will be represented by $100, and I think his church will lay an additional $150 on the altar.

J. A. PHIPPS.

L. B. SMITH, Wilmington, Del., *"Still Bethel"*

God spoke to Jacob asleep on a pillow of stones at Luz. He arose and made of them a pillar, called it Bethel, and promised of all God gave him a tenth.

A century ago our fathers came to Luz (almond tree-bitter) and of its stones erected our Bethel of worship. Shall these sacred stones be for us pillows, and we "at ease in Zion?" Shall we not rather, by our Centennial Gratitude Gift, make of them a more glorious pillar, pointing future generations to the "gate of Heaven?" Let's not return to Luz, but call it Bethel still.

L. B. SMITH.

PRESIDENT HUNTON, Georgia, *"Blessed"*

"It is more blessed to give than to receive." It is blessed to give to any cause or for any right purpose, it is a blessing to give to the cause of charity, it is a blessing to give to the cause of education, it is a blessing to give to the cause of patriotism. Many a mother has given her son to this great cause, many a father has given his life for this cause and many a son has given his all.

The greatest gift of all gifts is a gift out of the gratitude of the heart and the greatest kind of gratitude is that which we hvae to God for the gift of His Son and of His church.

Do not give because of a duty, do not give because of a feeling of necessity, but out of the gratitude of a full heart; let us make this not only a Gratitude Gift, but an offering of Gratitude.

The Georgia conference, though small, we believe is going over the top with her quota—and we are planning a centennial celebration in every one of our churches in the district.

WALTER M. HUNTON.

T. W. LEONARD, Pittsburgh, *"Easiest"*

I know some folks in my own church who have recently subscribed towards the Centennial Gratitude Gift and they are so happy over it they have gotten several others to subscribe. And I know some who have felt so good over it they have subscribed twice. I want to say to you "Leading Laymen," if you have not done so, get in the push and help your pastor put it over. You will say with me that it was the easiest money you ever raised in your church. To make the birthday party a big success in a financial way, we should endeavor to interest all the members of our church and Sunday school and be careful not to deprive any one of giving. If we can get 25 per cent of our people interested, we will go way "over the top." The time to act is now. We should

all forget for the time being our own local church financial problems, or at least, we should not build a wall out of them so high that we cannot see larger and greater things just ahead. Your people will get a greater joy out of participating in this great birthday party than they have had for many a day.

T. W. LEONARD.

G. W. HADDAWAY, Maryland, *"Come on, Everybody"*

Real gratitude is the pinnacle of virtues with genuine human beings and especially sincere Christians, yet, possibly, is practiced the least of them all the world over. Have we improved in this regard since the days of Jesus and the ten lepers. Our response to the Gratitude Gift fund as a church and individuals will answer the question. Let us answer in the affirmative by laying on the altar of our church $100,000 as a thank-offering for 100 years of denominational life and prosperity and do so at once. Come on, everybody!

G. W. HADDAWAY.

A. M. RANKIN, North Carolina, *"One Hundred Per Cent"*

There are 26 conferences and one mission conference in the Methodist Protestant General Conference and it would be unthinkable to have a single conference come up without the full 100 per cent paid. I anticipate the pleasure of seeing the 27 young ladies seated on the stage and as their conference is called out come gladly to the front with 100 per cent.

Surely no conference will have the unpleasant task of coming forth and saying my conference failed. Let us not think of failure. I have too much faith in the loyal membership of our great church to think of failure. Let every conference come to Baltimore in May 100 per cent strong.

A. M. RANKIN.

G. D. JONES, Eastern, *"Golden Opportunity"*

One hundred years of splendid achievement! What an occasion for rejoicing and thanksgiving! What a golden opportunity this centennial celebration will afford every loyal Methodist Protestant to give substantial and generous expression to the gratitude he feels, as he thinks of the debt he owes his spiritual mother.

We can never fully repay the debt we owe our beloved church, but certainly we cannot afford to miss this opportunity to give expression to the extent of our ability, to the affection and gratitude of our hears. We can also make his birthday celebration an inspiration to greater loyalty and achievement, to our sons and daughters. Here's for a bigger and better Methodist Protestant Church.

REV. GEORGE D. JONES.

Atlantic City, N. C.

H. M. THOMPSON, Texas, *"Double Quota"*

I do not occupy any strategic or other commanding position in these parts, but a word with our president a few days since said that we—the Texas conference—would double our quota. For my part, out here on a small country circuit, we mean to double ours.

These Texas folks seem rather to pay a "gratitude" than a common debt. We are much in sympathy with the Gratitude Gift and wonder at any threatened failure.

We move slowly in these parts for reasnos better known to us. We have opposing factors that are hard to cope with, but we who are older have more of hope since we seen so much that is not present now. I will burden you no further except to type my humble prayer that God shall bless you in this directorate and finally bring the Methodist Protestant Church to its own along with every other blessing of freedom in Christ Jesus.

A fellow servant,

H. M. THOMPSON.

Lake Creek, Texas.

THE LEGACY OF PEACE

I quote at length from the strong, earnest, eloquent, fine comments on "Peace I leave with you: my peace I give unto you: not as the world giveth, give I unto you," by the late James Martineau. "This is a strange benediction to proceed from the Man of Sorrows at the dreariest moment of His life; strange at least to those who look only to His outward career, His incessant contact with misery and sin, His absolute solitude of purpose, His lot stricken with sadness ever new from temptation to the cross; but not strange perhaps to those who heard the deep and quiet tones in which this oracle of promise went forth—the divinest music from the center of the darkest fate." The same author holds that the Christian's peace, like that of the "Prince of Peace," comes from two sources, namely, virtuous toil and holy trust. Such peace is more than the absence of jar and conflict; a condition free from the restlessness of fruitles desire, the forebodings of anxiety, the sting of enmity; yea, it is the complete removal of discord from the heart and soul of the Christian, accomplished through the death of Christ.

In these modern days of philanthropy when some one has wittingly remarked that the rich men of America "go around seeking that which they may endow," the giving of Jesus, the world's greatest philanthropist, may be taken as a model for all giving. The records of His life show that He gave that which was most needed and most fitting. I fail to note a single exception during His entire life of "going about and doing good." He gave freedom to those in bondage, food to the hungry, the water of life to the thirsty; sight to the blind, strength to the weak and enfeebled, healing to the afflicted, companionship to the lonely, peace to the troubled and fearful of heart, and life to the dead, salvation to the lost. With His unsearchable, unfathomable, unexplorable riches many poor ones of the earth have been made rich. As the late Dr. J. H. Jowett expressed it, "He supplies all our lacks."

The same records which show that Jesus gave that which was most needed and appropriate, prove that He gave also that which was the most desirable. These troubled-hearted disciples would rather have peace of mind, heart and soul than the treasures of Egypt. The real hungry man would rather have the bread of life than anything that could be given him. Most blind men, like Bartimaeus, would prefer their sight to anything else. It is said that the parting words of Benedict Arnold, dying lonely in a foreign country, were, "I want a friend, I want a friend." The world gives its best gifts first, while Jesus gives gifts that grow in power and fullness of blessings. Christ gives sincerely, substantially, and eternally. We are not urprised that Paul, who knew the peace of His Lord so well, exhorted the Colossians to "Let the peace of Christ rule" (arbitrate, umpire) in their hearts. It's for all disciples of Christ. This priceless bequest is within the reach of all here below. If one does not have it, it is his fault that he has not yet entered into his heritage.

REV. W. A. LEDFORD.

OPTIMISM | FROM THE FIELD | EVANGELISM

Trafalgar

When Admiral Nelson engaged the combined French and Spanish fleet at Trafalgar he signalled from his flagship, "England expects every man to do his duty." That signal is, we trust, being raised from every pulpit in the North Carolina conference. This Gratitude Gift is the call of God and the call of the church to every Methodist Protestant to do his duty. Surely none will fail. Reports will be coming in very soon, and we are anxious to see what ten charges will be first to raise allotments assigned them, and what charge will lead this list.

Denton

February 4-5 were spent on this charge. A business meeting was held on Saturday with the brethren at Jerusalem in an effort to arrange a schedule of appointments for them. We found them discouraged and ready to quit. If the merger with Cid (which we will speak of presently) can be consummated, we think our work at Jerusalem should be abandoned. Until that merger can be completed, Pastor Bingham will give the Jerusalem church fifth Sunday services and Sunday night appointments, according to the order of the quarterly conference. This seems the very best that can be done at present.

Sunday morning and night we were at the Denton church. Each service was well attended, and the attitude of the people was highly encouraging. The conference programs were presented at the night service, and we found pleasing evidences of sympathy and co-operation. The Denton church has a bright outlook, and is destined to become one of our strong and influential churches. The college assessment for this church, of $30.00, was overpaid by $5.00. The balance will be paid later, we expect, by the other churches.

In the afternoon, on Sunday, we were at Cid. The weather was disagreeable, and only a small congregation was present. However, those who were able to get there seemed to hear our message gladly. We trust that good was done.

The Cid church needs to be relocated. A very desirable site can be had at the conjunction of the Lexington and Thomasville roads. This is not quite midway between Cid and Jerusalem, but close enough to each to make it a desirable location for both. A merger was proposed to the Cid people and promptly endorsed by the congregation and pastor. Committees were at once appointed by the pastor for each church, and a meeting called for Saturday, February 11. If this merger can be consummated, we are confident that it will be the solution of the problems at these two points, and a decided forward step for our cause in that section. A church is very much needed at the point named, the location seems a very desirable one, and by all means the matter should be pressed, and at the earliest date a church erected. Pastor Bingham has his hands on the situation. He and his family are popular with the people, and the work is being zealously and wisely directed. Denton charge will, no doubt, reveal a year of progress when the reports are in next fall. We expect to visit the other churches on the charge during the year.

College

Thursday, February 8, we spoke to the students, in the chapel exercise, at High Point College, and had the further pleasure of shaking hands with a number of the faculty and being guest of President Andrews and the students at luncheon in the spacious college dining hall. The student enrollment this year is over three hundred. The institution has had marked progress, and is destined to become not only a great factor in building the conference, but in the educational programs of the state, as well. We thoroughly enjoyed our visit.

Brotherhood

Thursday night, February 9, it was our privilege to be in a Brotherhood meeting of the Concord church. This is one of the few churches in the conference that has a Brotherhood organization. We enjoyed speaking to them, and our impressions are that they will render increasing service ot the church. This church has been helped much by the new Sunday school annex; and now they have in contemplation a new church auditorium. Concord is one of our progressive churches, and we rejoice in their courage and devotion. Bro. Hendry is popular with the people, and under his zealous leadership the church is going forward. The Cowell-Ramsay evangelistic party are there for a three weeks' meeting. Blessings on their work.

Connelly Springs

Saturday night and Sunday, February 11-12, were given to this charge. Bro. D. M. Dew, who has been serving this work for some time, met us at the railroad station, and conveyed us at once twenty miles across the mountains to Shiloh church where we had an appointment at 7 o'clock. The people were there when we arrived, and we enjoyed meeting them and preaching to them. The attendance was not large, but very good we thought for a winter night congregation. Sunday we were at Shady Grove and Burk's chapel. The attendance was very good at each place, and the people very responsive to the services. The college assessment of five dollars was raised in full by these two churches. At Burk's the church building had recently been moved from its old position to one several feet back and considerably higher. The change is an improvement. They now need to paint inside and out, and this, we think, they will do. The weakness and the remoteness of this charge makes it difficult to take care of it in keeping with the needs and the opportunities. However, we must do our best for them. The services that the churches are rendering, and can render, are too much needed not to give them every possible assistance. The work will grow if we can properly care for it. The people speak well of Bro. Dew, and we are sure that his service is helpful. But this is something of an uncertain pastoral arrangement. Bro. Dew expects to graduate from Rutherford College in the spring, and may not continue to live within reach of the charge. However, we must, and will, do all possible for these churches.

Bro. H. D. Garmon, who served this charge for many years, is living near Shady Grove. We had the privilege of seeing him and of eating dinner in his home. Bro. C. E. Silvers is active, also, in the work of the charge. We were glad to see him and Bro. J. L. Love during the day. Bro. W. P. Martin, one of our superannuated ministers, lives near Shiloh church. But for our limited time, we would have visited him. We were sorry to learn that he is not so well, and it is a matter of regret to us that we were not able to see him. He has our love and prayers.

Annual Conference Programs

January, February, March, raising A. C. B.; February, Stewardship; Week of Prayer, last week in February. The brethren, we are sure, will co-operate with these programs as far as possible.

Herald

Only seven charges have secured the allotted quota of new subscribers. State Street secured ten over, Graham two over, Siler City and Vance each one over. A number of other charges, while not up to the quota, have secured several additions. Twenty-six charges are blank. The time for this campaign has expired, but we hope the work may continue until all quotas are reached.

Books

We have a need for books in first and second year conference course; if any one will lend these books, please communicate with us.

Harmony

I am told that a certain prominent minister, when asked the secret of his long and useful pastorate of a certain church, replied, "Harmony." This is a Christian grace of far-reaching power, and one that every minister should studiously and prayerfully cultivate. The Lord fill us with love that "suffers long, and is kind."

Appointments

Feb. 16—With Ministerial Club at College, 1:30 p. m.

Feb. 17—With Bro. Kinnaman, South Winston.

Feb. 19—With Bro. Lowdermilk on the Kernersville charge.

Feb. 26—With Welch Memorial Church, 11 a. m.

Feb. 28—With Board of Church Extension, Burlington Church, 2 p. m.

CHURCH HISTORY

Dear Doctor McCulloch:

Having occasion for my own personal advantage to do some research upon the subject of the Methodist Protestant Church in North Carolina, I am reading with great interest the manuscript copies of early *Journals* of the conference.

It has occurred to me that readers of THE HERALD might find some interest in occasional sketches of these early days; and also that some of the older and better informed members of the conference may be able to give me valuable information. I, therefore, venture to enclose what may be the first of a series of articles. I do this out of no disregard for the position of our excellent conference historian, Rev. J. E. Pritchard, but largely from the selfish motive of seeking in this way help from the public for my own task.

May I add the request that any one having either books or records which they are willing to dispose of inform me of that fact. I should like to buy a copy of the History of the M. P. Church by Rev. John Paris for my personal library. I should like also, as custodian of the *Journal* of the conference, to have the records of the Union Societies and other valuable materials to hold for the conference.

Sincerely yours,

PAUL S. KENNETT.

High Point, N. C.,

The First N. C. Conference of the M. P. Church

The first annual conference of the "Associated Methodist Churches for North Carolina" began on December 19, 1828, "at Whitaker's Meeting House in Halafax County." At that conference, Dr. Paris says, there were "eight ministers, five licensed preachers, and twelve lay delegates," and this statement has been followed by later historians. The record before me says: "Present, James Hunter, Elder; William Bellamy, Elder; Miles Nash, Elder; William W. Hill, William Price, Elder-elect; Eli B. Whitaker and Albriton Jones, Deacons; Eli B. Whitaker, Pres. pro tem, and Miles Nash, Secretary." Five licensed preachers and eleven lay delegates are then named. Later in the conference a twelfth layman was seated as were two preachers, Rev. Henry Bradford, who is among the eight ministers listed by Paris, and Rev. Thomas Moor, who is not mentioned by him.

It will be noticed that the name of William W. Hill appears without any statement as to his order, though Paris names him as one of the "eight ministers." In this connection an interesting statement appears as follows: "Whereas our Bro. Wm. W. Hill was on a former occasion elected to elders orders in the Methodist Episcopal Church, so-called, by the Virginia annual conference, which election was not consummated, he not having applied to the Bishops, so-called, for that purpose. He now applies to this conference for ordination, which on motion was unanimously carried by rising up." There is no record of the ordination service but no doubt it was held.

There seems to have been an abundance of presidential timber in this meeting. It will be observed that Rev. Eli B. Whitaker is mentioned as president pro tem. No statement is made of his election. Whether this is an omission (there seem to be several in this brief record) or whether he served by virtue of having held office in the Roanoke Union Society, I do not know. On the second day of the conference a motion was carried that: "Rev. James Hunter be appointed President of this conference in place of Rev. Eli B. Whitaker." A little later it was, "Resolved, that the Rev. William W. Hill be appointed our president until our next conference, his term of office to commence on the 22nd of December, 1828." Regardless of all this electing, however, the minutes are signed by Mr. Whitaker. Our difficulties with officers do not end here for the Journal of the second conference, April, 1829, lists Rev. Henry Bradford as president but later records the re-election of Rev. W. W. Hill and signs his name at the end of the minutes. From that time there seems to be no question of the leadership of Mr. Hill for some years.

Much time was spent upon financial problems. The only committee whose report is given in full is that on ways and means. "Agents" were appointed for each circuit. Rev. W. W. Hill was chosen agent "for this body," and Rev. Miles Nash, "agent to act in conjunction with Bro. Hill." Mr. Wilson C. Whitaker was selected as conference treasurer.

Three circuits received appointments of "preacher in charge." These were: Roanoke, Rev. Eli B. Whitaker; Greenville, Rev. I. B. Hutchins; Albemarle, Rev. Aquilla Norman. It is interesting to note that the two latter were "licensed preachers." Evidently several preachers lived and worked within the bounds of each circuit.

The conference also adopted "the articles of association and resolutions as adopted by the convention held at Baltimore," appointed a committee of correspondence, and voted "that they would not receive any person as a preacher of the gospel unless he should say he thinks he is called of God to preach."

PAUL S. KENNETT.

Denominational Enterprises

FOREIGN MISSIONS

The Foreign Missions Conference

In last week's article I only told a part of the story of the Foreign Missions Conference held at Atlantic City January 10-13. I finish the story this week.

Dr. Henry T. Hodgkin, one of the secretaries of the National Christian Council of China, strikingly pointed out that "Increasingly the missionaries are eager to take the risks involved in adjusting procedure and institutions to meet the demands of Chinese Christians and Chinese Nationals, and we, as church people, must appreciate and approve this attitude of the missionaries. They are anxious to get to their posts of service, but they are eager also to conserve those gains which have come by Chinese Christians assuming places of responsibility—a responsibility which is giving the church in China a new lease of life."

He also gave the Chinese side of the important question of missionary workers by saying that "The Chinese church and Chinese Christians are eager for a continued stream of missionaries from America and Europe, if they have a voice in the kind of missionaries and in the training of those missionaries. We ought to be wlling to concede this voice to the Chinese—the right to select the kind of men and women who are to come to their churches and schools, the attitude of mind these men and women are to have toward China, the training they are to have before leaving for foreign service, the relationship they are to have to the Chinese church."

Dr. Rufus M. Jones, professor of philosophy in Haverford College, in his own characteristic way said, "We, as interpreters of Christ, must be forever done with gunboat Christianity, with aeroplane bombing Christianity, and with poison-gas Christianity. We must either stop talking about Christ's ideals of life, or go on talking about them in both word and deed in the fell-clutch of hard facts that may spell death to us as he did and as they did in whose train we want to follow. There is no other way to build a Christian world —no other way except to be Christ-like. We must meet this secular world—its prosperity, its smugness, its hard-boiled philosophy, its utilitarian aims—with a settled conviction that we are going all the way through with Christ and with a burning passion to be like him in life and in spirit."

And so well did Dr. W. A. Beaven say, "We dare not let this great missionary enterprise lapse or languish. People are questioning whether we can afford to keep it up. The one thing that is clear is that we cannot afford to let it go. In fact, it grows clearer that it is the best all around investment we can make from every point of view. From the purely financial background this is true. The policy of greed and ill-will will bind upon our shoulders burdens of armament. It will involve great masses of men thrown into non-production, if not destructive military units. It will involve increasing fortifications and great investment in non-producing material. The policy of good-will looks toward conserving man power and money for constructive efforts in world building. The only possible hope for the Orient is to be freed from the necessity of expending what resources it has upon military defense and aggrandizement, and our attitude will largely determine the policy they will have to pursue."

And, in this connection, I cannot refrain from quoting from the address given by Mr. William Boyd, advertising manager of the Curtis publications in Philadelphia. He was one of the commission sent out by the Methodist Episcopal church to make a survey of its missionary work. After spending eight months in this survey he emphatically says, "I believe that every dollar invested in foreign missions has produced greater returns than any dollar invested in any human enterprise. There is no incompetency in the carrying on of the mission work or in the management of its funds; and there is not so much wasteful competition in the work as is found anywhere in business."

Much more of good and of real benefit might be said of this conference. Let me say in a word, *it was worth-while.* I have only pointed out the most important items considered and could touch upon them but briefly. The great missionary cause is certainly passing through a crucial period. Readjustment and change is upon every hand. In this conference the privilege was brought to come in contact with and to get the very latest facts concerning the real conditions on the mission fields. Only those whose privilege it was to be there can know of the worth and the value of this great gathering. In unity of spirit we were working together to unify and to promote the work of the missionary enterprise in the Orient.

S. W. Rosenberger, *Executive Secretary.*

HOME MISSIONS

A Great Gathering in Cleveland, Ohio

The National Church Comity Council, under the auspices of the Home Missions Council, Council of Women for Home Missions and the Federal Council of Churches of Christ in America, was held in Cleveland Friday and Saturday, January 20-21. The daily sessions were held in the Old Stone Presbyterian Church. On Sunday afternoon a great mass meeting was held in Euclid Avenue Baptist Church, when addresses were made by Bishop McDowell, of Washington, and others.

This conference numbered approximately five hundred delegates. They came from Canada on the north to Florida on the south and from Maine to the Pacific coast. It was composed of church officials, secretaries of various boards and representative pastors and leaders of the Protestant denominations. The purpose of the conference was to consider questions of comity and co-operation between Protestant denominations of America and prevent overlapping in the extension of our Lord's Kingdom in communities where several denominations are functioning.

The keynote of the conference was co-operation rather than competition. This seemed to strike a responsive cord in all hearts and brought forth many expressions of approval. It was publicly stated more than once that comity means courtesy, kindness. If this is its meaning as it applies to the relation we sustain toward each other in the experiences of everyday life, how much more important that it be manifested by religious bodies in the great cause in which we are all engaged and where instead of competition there should be unity of spirit and oneness of purpose.

None will deny that there has been, at least to a degree and in many instances a large degree, existing among the denominations workig in the same territory the lack of Christian fellowship and fraternity. As the representatives of these denominations sat together for two full days and discussed not only the importance but absolute necessity for a

better understanding and closer affiliation of the great religious organizaions, one could not fail to be impressed with the fact that a new day is dawning for Protestant Christianity in this and other countries.

There was no expression relative to church union. They had not assembled for that purpose. They had assembled to create a closer fellowship among Christians and more concerted action in the great objective of extending Christ's Kingdom in the world. There were in some instances extreme views expressed. This might be expected in a great gathering of men and women coming from such a wide area and having lived and labored under different environments. During the early part of the conference a number of carefully prepared addresses were delivered on various phases of this subject of comity in which a way was sought to eliminate competition and overlapping in church work, and with the further view of preventing waste as well as having better facilities for promoting religious welfare in the community.

These addresses were delivered mostly by what might be termed young men, and they were largely, if not entirely, from the north and northwestern part of the country. These were the speakers who were inclined to be extreme in presenting their views with remedies for the difficulties confronting the general church. The trend of their thought and expression was a depreciation of the denominational idea. They were for federation without consideration of the value or need of the denomination. They favored the community church independent of any denominational authority or control.

Their plan was to go into a community or town where several denominations were established and they thought overchurched and proceed to unite those churches into one organization; in fact, gather all the people into one society without regard to creed or any special religious requirements. It would be union without due consideration as to how it might be accomplished or results to follow, theory without any well defined plan for harmony and effective service. They would proceed very much as a school board in uniting the schools of one district and concentrate them at one given point, or as farmers would combine in one association in disposing of their farm products.

These speakers seemed to have their innings but when the time for general discussion came and the great body of the assembly was heard, it was with no uncertain sound, not only as to the advisability of retaining the denominational feature, but the absolute necessity of the denominational control of the whole situation, that no effective and permanent work can be carried on in an independent way. Bishop Moore, of the Methodist Episcopal Church South, the presiding officer, was very happy in his remarks holding the council to the question under consideration. He very aptly remarked that uniting farmers in selling corn and cotton is altogether a different proposition to uniting church people into one organization where there are deep convictions in doctrine and usages. We were, however, convinced that the general results of the two days' discussion and association were most helpful and should be felt in all of our churches.

A plan was inaugurated extending through a period of five years in which an earnest effort will be made to carry the spirit and principles of comity into every state of the union with the view of eliminating competition and bringing the various denominations into closer relation with one another, thus preventing over-churching limited fields, or readjusting conditions reducing the cost of maintaining religious services and having better organization and equipment for the work to be done. It will be well for those presenting this plan to bear in mind at least two things. First, the masses of people have not studied this great problem as these leaders have, and have not yet the open mind, and the other is in their approach to the denominations they are without authority and can sustain only an advisory relation in dealing with the problems to be solved. Much education will be necessary to prepare the people for adjustments sought.

The understanding of the writer is that those who composed the comity conference were not there to speak with authority. The Home Missions Council and the Council of that those present understood they were there with any such authoriy. The Home Missoins Council and the Council of Women for Home Missions held their meetings on Monday and Tuesday following. These will be considered in another letter.

J. M. Sheridan.

THE CHURCH A MEANS TO A GREATER END

At a church meeting which I recently attended, most of the talks made had for their principal theme the Methodist Protestant Church. Almost without exception the speakers' line of thought was, What can we do to increase the prestige of the Methodist Protestant Church? The suggestion I received was that the church is an end rather than a means to an end. It seemed to me that the matter was approached from the wrong end—in homely phrase, the cart was placed before the horse. Instead of devoting our thought and effort to making of the denomination a church, to satisfy our ambitions and give it a "place in the sun," should we not consider how to make the church contribute more to Christianity, to better the community which it serves, and generally to aid in the elevation of mankind?

It may be argued that these things can be accomplished by building up the church, but that would be to approach the subject indirectly. One who devotes his time and effort to a search for happiness does not find it. Happiness comes as the natural result of making others happy—of forgetting oneself in the interest of others. In the same way the church will grow and prosper as a sequence of doing the work within its sphere without thought as to how the church will be affected.

Instead of thinking, How will this movement contribute to the church's growth? should we not think, How can the church help this movement? For instance, missions, community elevation, education, alleviation of suffering, promoting righteous living. Should we not, instead of seeking to serve the church, use the church in the service of humanity? By doing this, the church will inevitably grow strong and be a power for good. The prestige of the church should come as a result of its service to the world; and, only in ratio to its contributions to the need of the world has it a right to exist. The question is sometimes asked, What is the matter with the church? Is not the answer found in the foregoing?

E. S. Wills.

—The selfish life is the life that is wasted and lost. The unselfish life lived as the Master lived is the life that is preserved and saved. We must never forget that the service of Christ means the death of self.—*Christian Endeavor World.*

OUR STORY PAGE

THE CAVE

There were very few people at Rock Beach because it was too early in the season, but Donald and Dorothy did not mind that. In fact, they thought it was a good thing. In the first place, they were just getting over whooping cough and if there had been a lot of people around, they would have had to stay away from them. In the second place, they did not have to dress up when there was nobody to see how they looked.

Miss Jordan, an old school teacher, very deaf and absent-minded, came with them and, of course, their old nurse, Mary Casey. Dad and mother and the baby stayed behind in the city.

Every day when it was nice, the children were allowed on the beach to play, and Miss Jordan would sit down with a book, or Mary Casey would bring her grape-vine edging which she had been making for years, and keep an eye on the children while they played.

One day a stranger came to where Donald and Dorothy were. He was a boy about nine years old, and he stood watching their play with a little smile on his face, as if he were saying: "Very nice but childish!"

"Why don't you go away and make your own sand castles?" said Donald at last. "It's rude to stare."

"Oh, I've made so many sand castles I don't get any fun out of it any more," replied the strange boy.

"Well, if you haven't had whooping cough, you'd better go away from us," said Dorothy.

"I've had it," said the boy. "I've had everything—measles, mumps, diphtheria, scarlet fever, chicken-pox, water-on-the-knee."

"Well, then," said Donald, "come on and play with us."

"I never play here," said the strange boy.

"Why not?" asked Dorothy.

"It's not exciting enough," replied the boy with a yawn.

Of course the children wanted to know where he did play, and when he replied: "In the cave," they were filled with curiosity. They had not known there was a cave.

"We'll ask Miss Jordan can you take us to it," said Donald, racing up the beach to where his old friend sat with her favorite book.

Donald talked very loudly, but the moaning of the sea, or maybe the wind, made Miss Jordan's hearing duller than usual. She thought he said: "May we go paddling in the waves?" But what he said was: "May we go exploring in the cave?" So she said "yes," because it was quite a nice balmy day with a land breeze.

Off ran Donald and Dorothy with their new companion, who said his name was Fisher.

They soon came to a big pile of rocks towering above their heads, which at high tide was partly covered with water. Up among the rocks was a small hole into which the new boy led them. When they got clear inside, they found quite a large cave, very dark and mysterious with a pool in the middle.

"The exciting part," explained Fisher, "is not getting caught in here when the tide comes in, because if you do get caught in here, you would either get drowned, or else you would have to hang yourself up on the roof until the water ebbed."

"Maybe we better go out now," said Dorothy, nervously.

"Oh, you needn't be in a hurry," said Fisher. "You get a warning. First you hear the water hissing outside. That's the first warning. Then there are several waves come in. The first one is usually real little and only covers your feet. You can easily get out before the big ones get in."

"I don't like it," said Dorothy. "I guess I'll stay outside and watch. When I see the waves coming, I'll call you."

"You see there's a house on top of this rock," said Fisher. "There's a cross old man lives in the house, and he carries a cane with a gold knob, and one time when I stayed on the rock too long and got chased up by the tide, he hit me with the cane."

"Well, I certainly don't like it here," said Dorothy. "Let's go back, Don."

But Donald had no notion of going back yet. He liked excitement, caves and adventure. He almost wished the old man with the cane would chase him over the rocks. That's the way Donald was—afraid of nothing. Dorothy was different. She went and sat on a rock outside the cave and worried.

"The tide is coming in," she called every once in a while, but the boys paid no attention to her.

Pretty soon she heard the water hiss and a wave unrolled itself at her feet like a long carpet, one end of which slid into the mouth of the cave. She jumped up with a little cry and putting her head into the cave she called: "Donald! Donald!"

There was no reply. At first Dorothy felt like running into the cave to warn the boys, then she thought, "Fisher said they could hang from the roof. Donald is a good climber and I'm not. If I go in they might drown trying to save me."

So instead of going in, she ran as fast as she could to Miss Jordan and shouted in her ear that the boys were trapped in the cave. Of course, the poor lady was very much frightened. There was nobody on the beach, but Dorothy said: "There's an old gentleman in the house on top with a cane and he chases people, but maybe he would know what to do." So they hurried to the big house on top of the pile of rocks.

Meanwhile the boys were having plenty of excitement. They had not heard Dorothy call them, because Donald had coaxed Fisher to explore the cave with him and they had gone deeper and deeper, squirming along a very small passage and coming out into another cavern, very black and dark. Fisher struck matches and they found themselves in a glistening weird place fit for a pirate den. Just then, Fisher cried: "Gee, listen to that! Look!"

He had heard the water hissing along the small passage by which they had come, and now he pointed to the floor which had suddenly become covered with cold sea water.

"We can't go back," he said, "we'll have to find a place to hang ourselves up."

"Maybe we can go on," said Donald, in a scared voice.

They found another opening in the cave hither than the one they had crept through, so they stumbled along it, feeling real scared now.

"I oughtn't to have let you come in here," said Fisher. "We may get drowned and what'll your sister say?"

Donald cried a little, but he did not let Fisher know, and Fisher cried too, but he was careful not to let Donald find it out.

Meanwhile there was great excitement above the ground. Miss Jordan had told the old gentleman about the boys, and he had telephoned for the Coast Guard at the Lighthouse. Then he had come out with his hired man and a long rope to try to do what he could to rescue the boys.

They were hurrying out of the house when suddenly a head appeared under the porch steps.

"Fisher!" cried Dorothy.

Fisher ducked back hastily when he saw his old enemy, the gentleman with the cane, but the old gentleman hastened down and called: "Come out, you scalawag!" so fiercely that out came Fisher's head again.

"What are you doing under my porch?" shouted the old gentleman, shaking his cane.

"I don't know, sir," replied the boy.

He came out very unwillingly, and when he was asked where Donald was he shook his head.

"He does know!" cried Dorothy. "Oh, please, tell us, Fisher!"

Fisher made no reply, but just then another head came out from under the porch steps. You see, Fisher was sure the old man was going to use his cane, and he thought he had better not tell on Donald.

When they had explained their adventures and Donald had said:

"We just went on and on until we saw a bit of light. Then we shoved away some rocks and earth and found ourselves in a place with boards over our heads. When we heard voices, we crept along and here we are!"

"I've lived here eighteen years and never knew there was a cave down under me!" exclaimed the old gentleman.

He did not use his cane, and seemed on the whole rather pleased with the boys. They all went into his house, which was full of curious and interesting objects of every kind which the old gentleman had been collecting all his life.

"You may use the cave all you like," he said, "but only at low tide. In fact, I think I'd like to go through it myself."

Later Fisher said to Donald:

"Now, isn't that queer! He's quite jolly and acts like a kid himself. Maybe he was chasing me for fun that day!"

"Well, anyhow, he's given Miss Jordan his grandfather's old ear-trumpet, so I guess she'll know where we are after this!" said Dorothy.—*Selected.*

SIX YOUNG "REBEKAHS"

"Let's hold out and not go when the invitation is given." Such were the rallying words of a half-dozen 16-year-old girls as they met and sat together, many years ago, in a country meeting-house. The evangelist had been giving himself in earnest appeals for more than a week without any response from the unconverted. It seemed that Satan held them fast. The six girls who had banded themselves together to withstand every offer of salvation were blocking the way.

One evening the preacher spoke from the text: "Wilt thou go with this man? And she said, I will go." He pictured the appeal to Rebekah to leave the delightful associations of her parental home and to go far away to meet Isaac, the noble son of the greatest man of that age. He praised Rebekah's quick, firm choice, and described the joyful meeting of these two young people and the establishment of their happy home, founded on the purest love. Then he made an appeal which deeply stirred the hearts of the six girls. He showed that God is calling every unsaved one to a new life of divine love, filled with holy service and sustained by indescribable joy. The attractions of this new life, he said, make one willing to give up, if necessary, any human association.

One of the girls followed the preacher's vivid description so intently and felt the force of his appeal so deeply that, without looking round at her companions, she stepped out and went to the front during the invitation hymn, saying in her heart, "I'll give up all to go to meet my Saviour and to share with Him a life of love, and service, and joy." When she reached the front she found, to her surprise, that all her five companions had followed her down the aisle to surrender themselves also to Jesus! The grip of Satan on the unconverted ones was broken that evening and many others came to take Jesus as their Lord.

The girl who stepped out first and answered the call was my mother. Now she is past 80 years of age and is waiting to hear the final call; and she is ready to answer, "I will go." Her constant advice is, "Accept the Lord Jesus in your youth, and service Him all your days."—*Henry D. Allen.*

A MISSIONARY'S PLEA

Will you pray for us? Each day we need your prayers, for the way is rough and long, and our lips falter and forget their song, as we proclaim the Word men will not heed. Pray for us! We are but vessels frail; the world's appalling need would crush us down, save that in vision we behold the crown, upon His brow Who shall at length prevail! Not yet, the crowning fields must first be won, lives freely yielded, martyr blood be spilt, love cast out fear, redemption blot out guilt, ere we behold the kingdom of God's Son. We shall behold it! Lo, His Word stands sure; our King shall triumph in a world set free. With joy His chosen ones His reign shall see! Pray for us, friends, that we may still endure.—*The Missionary Review of the World.*

LEADERS OBEY FIRST

"If you two girls were boys," said Uncle Frank, "I think Marian would stand the better chance of becoming the general of an army." His 12-year-old niece, Margery, turned questioning eyes on him. Her twin sister, Marian, had just run upstairs in answer to mother's "Come up here, girls."

"Yes," continued Uncle Frank, "people who are advanced to positions of command are those who have learned first to obey. Marian went at once in response to Mother's call, and mother is still waiting for Margery."

Margery was off like an arrow.

Perhaps the girl who drops into slack habits of obedience hardly realizes how much she is limiting her own future. If we cannot make ourselves obey a call, how can we lead others? Positions requiring leadership and control have to be given to those who themselves have first learned to obey. Be a general in your own heart. Make yourself drop at once the thing you are doing to do the thing which you are asked to do. —*Queen's Gardens.*

—Ur of Chaldea, the first home of Abraham, is the scene of excavations carried on by the University of Pennsylvania, in collaboration with an English company of antiquarians. Some important recent finds are reported. The tomb of a queen who lived before the days of Abraham has been unearthed. In it are the bones of the queen and the metal remains (gold and silver) of articles of woman's apparel. Some of the interesting relics found will be placed in the museum of the University of Pennsylvania. Others will go to England for preservation there. Brick and stone arches are found, proving that men understood the principle of the arch in that remote period.

FROM PASTORS *and* PEOPLE

Asheville.—Brother Casto's message at the communion service Sunday morning was instructive and inspiring. The occasion was enjoyed by all present. Nearly every one communed.

Brother Van Meter gave us another one of his delightful messages at the evening service.

There is a plan on foot to focus the interest of the church on the Wednesday night prayer meeting. This Wednesday night will be taken up with the second quarterly conference.

On Tuesday night of this week our Christian Endeavor Society will give a Valentine party to the adults and their friends.

Our young people have improved some of the Sunday school rooms. Calcimine and paint have been used freely. A new rug has been placed in one class room. The committee worked until almost midnight the most of last week and were happy for the privilege.

Mrs. M. F. Taylor and Mrs. Martha Bates are confined at home with illness.

Mrs. Everhart will entertain our missionary societies this Thursday afternoon.

Mrs. E. C. Fawcett was missed at the services Sunday because of a slight illness.

REPORTER.

English Street.—There has been no report from this church for some weeks, but we are not sleeping. We haven't such a large number, but they are a band of faithful workers. I think our Sunday school is growing, but we hope to see it much larger and more interest taken. We have many little folks in Sunday school to train for the Master's work, and we pray that the teachers may be inspired with wisdom from God to prepare their minds for good seeds.

Last Sunday morning Rev. C. B. Way, of Lexington, filled the pulpit in the absence of our pastor and gave us a good sermon from the subject of "Abiding in Christ." On Sunday afternoon they had an old-time singing and every one seemed to sing praises from the depths of their souls.

Our church seems to be well protected as far as the law is concerned, as three of our city policemen are active members of the church, including the chief, who believes in carrying his part and more in the church's activities; but we are sorry to report that Chief Roy Gibson is in the Guilford General Hospital suffering from a flesh wound in the hip and elbow, received Sunday afternoon when he and Patrolman Robbins and a man under the influence of whiskey were in a gun battle. All were able to leave the hospital after having their wounds dressed with the exception of the chief; he is reported to be resting nicely.

The Christian Endeavor met in its monthly business session on Friday night of last week at the home of Mr. and Mrs. Jim Lee. Much interest was aroused and several new vows were made to be more active in the Endeavor work. After the business was over the young people were invited into the living room and an hour of fun and frolic directed by Mrs. Lee and Miss Iris Caudle was enjoyed by all. Then "Cupid" with a bow and arrow directed them into the dining room where a fruit supper was served.

From these monthly meetings the Endeavorers expect as much inspiration as they do from anything else. The Valentine scheme was carried throughout.

We ask an interest in your prayers. Goodbye until the next edition of the Herald.

MRS. J. A. LEE, Reporter.

High Point.—At the Sunday school hour last Sunday the opening program in the assembly room was in charge of the Junior Philathea Class, Miss Gertrude Hughes, teacher.

At the 11 o'clock service, for the offertory Miss St. Clair of the college faculty rendered "La Cygne," by Saint-Saens, on the violin in a charming manner, and Mesdames John C. Whitesell and C. R. Hinshaw sang a beautiful duet, "Still With Thee, O My God," Marston. Dr. S. K. Spahr delivered a very timely and forceful sermon on "A Challenge and a Promise." The great challenge is "Bring ye all the tithes into the store-house, that there may be meat in mine house," and the promise is, "I will open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." The church of God is His store-house, and in it must be provision for all needs of the world, material, intellectual, and spiritual. All the great movements of the world have come out of the church: but it is dependent upon the people to bring gifts to it. Its needs cannot be met by the ministry alone, the sweet singers, or dignitaries, but all the people must bring their tithes and offerings, and lay them upon the altars. Dr. Spahr related an incident of his young manhood when a theological student at Adrian College, Mich. He was asked to go out and preach on Sunday afternoons in the country during the summer vacation. After delivering eight sermons the brethren "passed the hat" and found it contained the magnificent sum of 96 cents! Whereupon an old brother arose and exclaimed: "Thank God salvation is free!" As to the promise, "The blessing of God maketh rich and addeth no sorrow."

A number of friends from West End church, Greensboro, came over last Tuesday to give Mrs. E. L. Ballard a surprise party on her birthday, February 7th.

The Ladies' Aid Society held its monthly meeting Monday afternoon at the church. The vice-president, Mrs. S. S. Coe, was in the chair. Announcement of a play to be given in March was made. After the business session, refreshments of cream and cake adorned with hearts suggestive of the Valentine season were served.

A very interesting and harmonious quarterly conference was held last Wednesday evening, February 8. A committee was appointed to make plans for the Centennial Gratitude Gift.

The Brotherhood will hold its monthly meeting next Thursday evening, and supper will be served to them by Mrs. H. U. Oakes' circle at 6:15 p. m.

The C. E. Society gave a Valentine social Monday evening, when "A Trip Around the World" was made. There was a good attendance.

Dean P. E. Lindley of the college is conducting the Sunday evening services during February. His sermons are always greatly enjoyed and appreciated.

We are pleased to see Mrs. W. P. Pickett, Mrs. A. A. York and Mrs. D. E. White out again after being ill for several weeks.

Dr. and Mrs. S. S. Coe went to Madison Sunday afternoon to visit Mr. and Mrs. Victor H. Idol. Mrs. Idol's father, Mr. C. B. Pratt, a prominent and well known citizen of Madison, died quite suddenly Sunday morning, and the funeral was conducted Monday afternoon.

Enfield.—The following is a simple quotation, yet has a big truth or moral for any individual or organization:

"Good, better, best,
Never let it rest,
Until the good is better
And the better best."

I believe our church has caught the spirit of this verse; for better results are visible.

We had services morning and evening the fifth Sunday in January. The services were good and worshipful although the attendance was not very large, due to the extremely cold day. We did not have preaching the first Sunday as our pastor was at Whitakers Chapel. Last Sunday was a good day, both at church and Sunday school. There was good attendance at each service and two fine sermons.

We were glad to have some visitors present. Come again, your presence helps us!

Our pastor has been instrumental in organizing a Senior Christian Endeavor. We have had some splendid meetings. Last week it met at the "Hut," with Mrs. Powers as leader. More were present than at any meeting yet.

I observed the note by the editor, and also by a layman asking for brevity of reports. "A hint to the wise should be sufficient."

MRS. ELI S. BELLAMY, Reporter.

Union Chapel, Granville Charge.—Our missionary societies met with Mrs. Cappie Edwards January 27th. We had a large number of our members present and several visitors. Mrs. W. A. Perdue, chairman of Circle No. 2, had charge of the program. Mr. Fogleman gave the chapter in the study book which took up literature and pictures. Mrs. Norwood White conducted the question box.

We were very glad to have Dr. Straughan, of Washington, D. C., with us the first Sunday afternoon. He presented to us the Centennial Gratitude Gift, which has been presented to all the conferences.

The ladies of the missionary societies gave their annual thank-offering service the second Sunday afternoon. Mrs. Cappie Edwards told us about the work at Pine Ridge, Ky. Miss Leah Davis made a talk on what our duty is in the missionary enterprise. Mr. Fogleman told us about the work at Bethel Home. Miss Emily Floyd gave a brief report of the work in Japan, China and India. Mrs. R. M. Edwards read an article on stewardship. Mildred Edwards, in her usual charming manner, sang, "Give Me Thy Heart." Miss Eunice Huff told the story of Mrs. Pickett's thank-offering box. Christine Edwards gave a reading, "The Point of View," and Mrs. L. E. Barnes told us the value of the Missionary Record and urged the members to take it. The offering was $20.20.

We are glad to report that we are going to

have electric lights in our church within a few weeks. REPORTER.

P. S.: Something has been said about being brief, and I am glad, as I do not think we should take up too much space with these reports. I will try to be brief next time.

Piney Grove, Denton Charge.—Brother Bingham preached yesterday afternoon to a very large congregation of attentive hearers. He spoke of our Centennial Gratitude Gift, which he made very plain.

Of course we're very proud of the progress that our church has made, and to show our gratitude to our forefathers and mothers who have stood by the church and made it what it is today and what many of us are, we owe to them for their faithfulness to God and church. We raised our quota yesterday, which was $24.00, some given in honor of fathers and mothers who have gone on to receive their crown of glory for their faithfulness.

We are proud of our church and our Sunday school to raise their quota the first Sunday it was presented, and am sure if we think of God's goodness to us, although we think we did well, we still are far behind in gratitude and thankfulness to God for our blessings day by day.

May we try harder to do more each day and week as opportunities come to us to show our gratitude for His goodness.

Our Sunday school is moving along very well, with good interest, and we hope as the weather opens up that we may have many more at Sunday school.

Pray for us at Piney Grove that we may do something worth while.

Very glad to have some visitors yesterday Mr. and Mrs. Van Wood were with us. This is Mrs. Wood's home church. We appreciate her donation for the Gratitude Gift.

REPORTER.

Calvary.—Brother Bates asked me to serve as reporter this year and I have agreed to do so. Brother Bates is giving us some fine sermons. There have already been several additions to the church this conference year. We were please to have Brother and Sister R. W. Crowder and family, who have recently moved here from Apex, N. C., join us a few Sundays ago.

Brother and Mrs. Bates are doing some fine work here and have already endeared themselves to the entire membership of the church.

The Sunday school under the leadership of John W. Dixon and his corps of teachers and workers is growing rapidly. On February 5 the Sunday school passed the 200 mark for the first time. On that Sunday there were 205 present. On last Sunday there were 212 present.

The Senior C. E. Society, through the faithfulness of Miss Josie Causey, Miss Ila Burrow, Brother Wagoner and others, is doing nicely. They are having 50 young people present each Sunday evening and they are making the meetings worth while.

On Monday night the boys in Miss Josie Causey's Sunday school class, their dads and a few invited guests met in the church hut and held a father and son banquet. They spent a very enjoyable evening. Brother Robert Crowder and his string band furnished fine music for the occasion. There was a fine address given by our pastor. Some of the boys gave recitations. Various games were played during the evening.

I could fill columns with an account of the activities of the various organizations of the church but we will not ask Dr. McCulloch for any more space at this time.

With one of the best preachers in the N. C. conference, with a faithful, active membership and an unlimited field in which to work, we are expecting great things of Calvary. Watch these columns. We are doing things and will let you hear from us from time to time. Pray for us.

A. C. DIXON, Reporter.

Denton Charge, Canaan Church.—Pastor Bingham's sermon was just fine Sunday. He can make things plain and simple. He told us many things about our church and its organizations. We love our church because of its loyalty, and we as Methodist Protestants should take advantage of the Gratitude Gift as a token of our love to our church and its hundredth year. Brother Bingham after his fine sermon Sunday gave our people a chance to show their love to our church, and in just a few minutes we raised our portion pledged as a Gratitude Gift. Everybody seems to rejoice over this gift.

May God bless our church and our charge. May we do our best in our Sunday school. People at Canaan, let's wake up to the sense of our duty and be what God wants us to be.

REPORTER.

Hope, Chatham Charge.—Sunday was a good day for us. We had a good attendance at Sunday school and some new members, which now makes an enrollment of 101. We are glad to have Mr. and Mrs. W. H. Andrew back in Sunday school again. They have been unable to attend since Christmas on account of sickness. We were sorry that our superintendent, Mr. J. L. Fields, was kept away Sunday on account of cold.

We are glad that Mrs. Isley is out again She has been suffering from cold and a bruised arm.

At 11 o'clock, Rev. D. I. Garner, pastor of English Street M. P. church, preached to a large and appreciative audience. He brought us a stirring message on the subject of prayer. We certainly enjoyed having Brother Garner with us and hope he will come again At the close of the service two new members were received into the church by our pastor. Dr. and Mrs. A. C. Burkhad joined by letter from the Methodist Episcopal church, San ford, N. C. Communion was also observed at this service.

The Christian Endeavor from the M. P church, Siler City, came down at 6:30 and rendered a splendid program, which was thoroughly enjoyed by a large crowd. At the close of the program the president turned the meeting over to Mrs. A. G. Dixon, who organized a Christian Endeavor Society for our church. The following officers were elected: President, Miss Willard Boyd; secretary, Miss Gladys White; treasurer, Mr. W J. Moore. These officers, with Rev. C. G Isley, were made a committee to appoint othe: officers or committees that might be needed Mrs. Dixon then talked very interestingly for a while on missionary work. Her talk was indeed instructive as well as entertaining. At the close of this service she enlisted 15 members in a missionary society. Mrs. Dixon promised to meet with us the fourth Sunday afternoon for the purpose of organizing a Woman's Missionary Society. He hope that you may hear from us later in regard to these new societies. REPORTER.

Notice.—I am domiciled in the M. E. par sonage at Aurelian Springs. It seems very much like home to me as I have lived many of my wandering days in parsonages. I may not stay the term of four years. The people were very kind to us and furnished hands and trucks to move us.

We are near one of the best schools in the state.

If the Herald, of any person, desires to reach us by mail, Littleton, N. C., Route 2, is our address. H. S. B. THOMPSON.

Bessemer City Church.—We are doing very well at present. We had services Sunday evening. Our pastor, Rev. Mr. Henderson, was with us for C. E. Society services and also preached a very interesting sermon.

We have a very good Sunday school. We have been having contests between the Baraca and Philathea classes which keep them interested and are sometimes very amusing.

Our C. E. Society is a great help to the church. We hope to have a very successful year and to be at our best for the Master. Pray for us that we may continue to press onward to the mark of the high calling which is in Christ Jesus.

"Come, Holy Spirit, Heavenly Dove,
In all Thy quickening powers,
Kindle a flame of sacred love
In these cold hearts of ours."

We feel a deep interest in our pastor, Bro. Henderson, as he is one of our boys. We wish to extend a hearty welcome to pastor and family.

The Ladies' Aid Society is planning to present a play some time in the future. Title, "Old-Fashioned Mother." We hope it will be a success. LUCY BLANTON, Reporter.

Harmony Church, Yarborough Charge.—Our pastor filled his appointment the fourth Sunday morning and Sunday night, delivering two good sermons.

We were glad to have our president with us the fifth Sunday night, at which time our quarterly meeting was held.

Our Sunday school is progressing very nicely.

The Woman's Missionary Society met with Mrs. G. B. Taylor the fourth Saturday afternoon after which cake and hot chocolate were served. REPORTER.

Corinth, Littleton Circuit.—Yesterday was our regular preaching day, but it seems that we have gotten out of the habit of having services on first Sundays. Our pastor was not present yesterday as he was attending the conference drive at Henderson. But two of our ex-pastors were present—Rev. H. S. B. Thompson gave us a fine lecture on Sunday school work. While he was talking, Rev. O'Briant came in. It seemed natural for Mr. O'Briant to be there. He was asked to preach, but he said he would preach some other time. We extend to them both a hearty welcome, and want them to come again. Rev. Thompson has recently moved into this community. We would be glad to have him and

him family come to our Sunday school.

Bonney McCoy Morris has finished his stenographic course at Norfolk, Va., and has returned home. We are glad to have him back at Sunday school.

We were glad to see Miss Bettie Mae Walker at church yesterday. She has recently had a tonsil operation at Rocky Mount hospital.

Mr. and Mrs. M. J. Morris visited their daughter at Farmville recently.

Mr. and Mrs. Tommie Pepper have moved from Norfolk, Va., and are living with his mother near here.

MRS. B. F. MORRIS, Reporter.

West Forsyth Charge, Total Budget.—Apportioned by Rev. S. W. Taylor, president, and adopted by the first quarterly conference:

A. C. B.	$ 185.00
G. C. B.	605.00
H. P. College	65.00
Reps. Gen'l Conf.	10.00
Superannuates	18.00
Pastor	1,000.00
Total	$1,883.00

Total number members, 571.

Apportionment per member, $3.30.

Church	No. Members	Apportionment Per Member
Baltimore	156	$2.60
Harmony Grove	49	4.44
Pleasant Hill	130	4.64
Stony Knoll	109	3.00
Tabernacle	73	2.75
Union Hill	54	2.80

Baltimore: A. C. B., $40; G. C. B. $130; H. P. College $14; Reps. Gen'l Conf. $2.15; Superannuates, $3.90; pastor, $215; total, $405.05.

Harmony Grove: A. C. B., $23; G. C. B., $73; H. P. College, $8; Reps. Gen'l Conf., $1.20; Superannuates, $2.20; pastor, $120; total, $227.

Pleasant Hill: A. C. B., $60; G. C. B. $194; H. P. College, $20; Reps. Gen'l Conf., $3.20; Superannuates, $5.75; pastor, $320; total, $602.95.

Stony Knoll: A. C. B., $32; G. C. B., $103; H. P. College, $11; Reps. Gen'l Conf., $1.70; Superannuates, $3; pastor, $170; total, $320.70.

Tabernacle: A. C. B., $20; G. C. B., $64; H. P. College, $7; Reps. Gen'l Conf., $1.05; Superannuates, $1.90; pastor, $105; total, $198.95.

Union Hill: A. C. B., $15; G. C. B., $49; H. P. College, $5; Reps. Gen'l Conf., $1; superannuates, $1.50; pastor, $80; total, $151.

Macedonia, Why Not Circuit.—I had the pleasure to go to Macedonia and heard our new pastor preach a great sermon. Those who know Brother Trogdon know he is a great man. He may see this and wonder why we call him great and he may not feel great, but I feel any man that has been called of God to preach the gospel is a great man. As we sit and listen to him we can surely believe he is a great man sent from God.

We built an addition to our church last year that cost us about $1,200 and now we are preparing to paint same as soon as spring opens up; think while this is done we will paint the old part again. We are not rich people here but all of this material is paid for. We do not boast, but praise God. We are proud of our little band of faithful workers and we are proud of our pastor and we pledge to him our full co-operation.

As I think of our neighbor church, Love Joy, I want to congratulate them for their resolution of building a new church of brick. This church is noted for great revivals for many years, and I feel has been a great help to me. I want a little part in rebuilding this church and if some of the managers will write me the price of 1,000 brick I will send check at once. About 16 years ago I was a penitent at the altar there, the most miserable man in all the world and one of the most dangerous men. It was at that time a bootlegger and the people of Love Joy took a great interest in trying to get me to stop. I begged the people to pray, I begged God to forgive, and now I am one of the happiest men in all the world and one of the worst enemies the bootlegger has and, strange to say, some people say I am still in the business. God has been so good to me I want all the readers of this paper to rejoice with me. As the year 1927 passed out, I commenced to look back and count; I found I paid out $7.50 for doctor bills in a family of 12; as I looked at my family Bible I had 10 births recorded all in good health; three marriages and on the death sheet not a single one recorded. Haven't I got something to praise God for?

With best wishes to the editor and all Herald readers.

Yours in His name,

W. D. MOORE.

Burlington, First Church.—Our reports to the Herald have not been very regular, but this does not, by any means, say that we have been asleep on the job. The attendance at the Sunday school services yesterday, February 12, was very good. A glance at the register showed the following: Number on roll, 598; attendance today, 283; attendance a year ago, 153, making an increase over last year of 130. Offering, $20.49 as compared with that of one year ago, $11.44. Brother J. G. Rogers, the new superintendent, is seeing to it that we have the best of music in the Sunday school. The orchestra is fine indeed.

The morning preaching service was well attended. Our pastor, Brother Gerringer, preached a good sermon, as usual. His subject for the 11 o'clock service was, "The Stewardship of Life." The attendance at the evening service was not as good as that in the morning. We believe this decrease in attendance was due to the fact that the revival at the First Presbyterian church was coming to a close last night.

The Christian Endeavor Society, with Miss Bertha Isley as president, is moving on very well, it seems. The attendance last night was good and we are hoping to build up a large, working society during the coming weeks.

The Baraca Class, with Mr. W. E. Smith as president, and Mr. C. C. Branson, as teacher, is making some progress, we trust. The goal for each Sunday this year is "A Hundred Strong." Attendance yesterday was 80; offering, $8.78, and enrollment of 178.

The regular monthly business meeting of the church was held Wednesday, February 8, following a brief devotional service by the pastor at 7:30 p. m. Many things of interest for the church were discussed at this time and we are looking forward to a good conference year.

We are sorry to hear of Bro. John Quakenbush falling and meeting with perhaps serious injury. We are praying for his recovery.

Best wishes to the Herald and readers.

L. A. Braxton, Assistant Reporter.

February 13, 1928.

Graham.—Due to the fact that the reporter has been very busy, a report has not been sent in since conference; so I should like to say that it was indeed a pleasure for us to have our beloved pastor, Rev. D. R. Williams, back with us for another year. He and his wife have been a great help to our church and community and we should feel lost without them.

Our Sunday school is doing fine under the splendid leadership of Supt. J. L. Amick. An intermediate class of boys has grown so much recently that it became necessary to devise means for the enlargement of a class room for them. This is very encouraging and we feel that Brother C. E. Core, teacher of this class, deserves some credit for the growth of the class.

The choir has been doing some good work recently. Mr. P. S. Dixon has proved to be a very efficient choir leader and the several special selections he has been arranging have been very good and enjoyed by all.

A few of the young ladies of the church met at the parsonage the third Monday evening in January and organied a Home Missionary Society. The society is sponsored by Mrs. D. R. Williams. We hope to see these young people do some splendid work in missions.

The Ladies' Aid Society and Foreign Missionary Society met in their regular monthly meeting Monday, February 6, with Mrs. Norman E. Sykes. There was a good attendance, the program was splendid, and the ladies spent a very pleasant afternoon.

REPORTER.

Concord.—The Cowell-Ramsey meeting got under way here Sunday. The church was packed at both services. Mr. Hendry preached at the morning hour from the subject, "What Then?" He pointed out some of the great things that have happened after prayer. At this service the altar was filled with those desiring reconsecration. Mr. Cowell filled the pulpit at the night service, preaching a splendid sermon on "God's Recipe for a Revival." Mr. Ramsey will arrive today (Monday) and direct the singing. We are hope for a great in-gathering of souls during this meeting.

The Brotherhood meeting and supper was held last Thursday night. President Taylor was present and brought a wonderful message on brotherhood and what it stands for.

The Intermediate department of the Sunday school held a social on last Friday night in the dining hall of the new Sunday school building. Many interesting games were played, after which refreshments were served.

MRS. D. A. McLAURIN.

Liberty Hill, Anderson Charge.—Today being our regular preaching day, our pastor, Rev. G. B. Feree, preached to a good congregation; his subject was "The Crucifixion of Christ." Such messages should stir us to deeper consecration. Brother Ferree spoke to us for a few minutes on the Centennial Gratitude Gift. We also raised $32 in pledges

on A. C. B. We hope to raise the full amount by the last of the month.

There was no preaching service at night on account of sickness in the pastor's family.

Sickness has greatly hindered us in our work this winter. Mrs. B. A. McClimon, who underwent a very serious operation some time ago, and Misses Ethel and Kate Compton, who have been sick, were able to be back in church services today.

On January 30th our community was saddened by the death of Mrs. Emma Fowler. She was a sister of our Sunday school superintendent, Mr. B. A. McCliman.

REPORTER.

Alleghany, Davidson Charge.—We were glad to see as many out at Sunday school as were present.

Brother Ridge preached a good sermon, as always. He told us that money is not all that we have to give. We should give our love. We should try to encourage all. We can speak a kind word to all; a kind word when we are sick does us a lot of good.

We will have preaching the second Sunday in March at 2 o'clock. After that time we will have morning preaching again. Let us all try to do our best.

ABIGAIL COGGIN, Reporter.

Pleasant Grove.—Our congregations Sunday were reasonably good, but some were out because of sickness.

Mrs. B. E. Kennedy has taken her bed again with flu. Mrs. J. R. Meredith has been right sick, but is improving. Bro. J. Maynard Kennedy has been suffering for several days with an ulcer in one of his eyes. At this writing he is better. Miss Margaret Cecil and Mrs. Lawrence Cecil are rapidly recovering from an operation for appendicitis. We hope soon to have all these at their usual places in church.

Our C. G. G. committee is now at work and we expect to make a creditable showing the fourth Sunday. The pastor expects to exchange pulpits with Rev. N. G. Bethea on that date. Brother Bethea has been here before and our people will be delighted to have him come again. GEO. L. REYNOLDS.

Charlotte Church, Richland Circuit.—Our pastor, Mr. Love, filled his appointment the first Sunday in February at 11 o'clock. His text was Romans 13 chapter and 1st verse.

Our first quarterly conference will be held at the parsonage on Saturday afternoon before the fourth Sunday in February.

Mr. and Mrs. J. W. Wright and children, of High Point, were present at church Sunday.

Mr. R. E. Mabe and family, of Asheboro, were also present.

Mr. Glenn McCain, of this community, and Mill Fleta Briles, of Asheboro, were married, February 4th, 1928.

Since our last report Mrs. Frank Prevost, of Randleman, was buried at our church. Mrs. Prevost, with her husband, were keepers of the county home for several years and had many friends in this community.

REPORTER.

Grace Church, Greensboro.—The Ladies' Aid Society met in the church parlor Monday afternoon, February 13.

The devotionals were conducted by Mrs. J. M. Millikan. The report of the treasurer showed the society in good financial condition. The question of placing a bulletin board on the church grounds was taken up and a committee was appointed to look after the purchasing of same. The society is divided this year into four circles, which seems to work well as each circle brought in new members at this meeting, six new members being added.

The Home Missionary Society met Tuesday evening with Mrs. T. D. Sharpe at her home on Percy street. Mrs. J. M. Millikan, president, presided. The devotional exercise was conducted by the pastor's wife. The book telling the story of the life of our own mountain people is being studied and two chapters were read and discussed. The discussion was led by Mrs. J. C. Penny.

A splendid musical program given by Misses Boyles and McQueen was very much appreciated.

The Ladies' Aid Society entertained the Junior Christian Endeavor Society at a Valentine party Monday evening in the hut.

About 40 boys and girls were present and from the beginning fun and frolic held forth. Under the direction of Miss Grace Thomas, superintendent of the Junior Society, interesting games were played.

Ice cream in the shape of hearts was served.

Our church is realizing more and more the good work Miss Thomas is doing among our boys and girls in thes Junior Society.

C. J. J.

MORE ABOUT CONFERENCE GROUP INSURANCE

There are to my way of thinking two good and sufficient reasons why we ministers of the North Carolina Conference should take the conference group insurance:

First, because this is the cheapest protection that any of us can secure. The yearly premiums will be approximately twenty dollars, sixty per cent to be paid by the insured and the other forty per cent by the Annual Conference. The insured has the privilege of paying the entire amount of his premium but the forty per cent will have to be paid through the Annual Conference.

Second, because this is the only form of insurance that a number of our men, especially the older men, can secure.

The men who have declined so far to subscribe for this insurance doubtless think they have a valid reason for not doing so. However, I have failed to see any good reason for declining this proposition. The insurance company met every condition we contended for. No better proposition, it seems to me, will ever be made us. All of our ministers, including professors, missionaries, and superannuates are eligible. No medical examination is required. We only have to state that we are in good health or something to that effect.

The Annual Conference approved this insurance and voted to lay an assessment upon the charges to take care of the forty per cent premiums. The only thing that is now holding this matter up is the fact that a sufficient number of our men have not returned their application or information cards. When this is done the insurance can be put in force and the budget council can meet and levy the necessary amount to provide for the forty per cent of premiums.

I had thought I would say nothing more about this matter but because I think we are about to let a fine opportunity get away from us I am breaking into print again about it. Please mail your information cards to Dr. J. Emmett Sebrell, Charlotte, N. C., Box 809. Or if you have misplaced the card, write him, stating that you want the insurance and he will send another card.

L. W. GERRINGER,

NOTICE

Rev. J. Clyde Auman, Enfield, N. C., was elected by the Annual Conference to serve as treasurer of the following special funds:

Fund for Delegates' expenses to the General Conference.

Fund for Church Extension pledged at Conference and to be pledged in response to the President's appeals.

ANOTHER PLEA FOR BREVITY

"Plea for Brevity," by "Layman," in last week's Herald is timely. Like him, "I have read the Herald since Vol. 1, No. 1," and I have to know the writer personally if I ever read a long drawn out article; even then it must be very interesting. "Pastors might stick a pin here." I would say "ought" instead of "might."

People don't have to read a long article in any paper, but often have to hear (or stay away from church, as some do) a long drawn out sermon. After 10 or 15 minutes' preliminaries, and in the wind-up all that has been said worth listening to could have been boiled down and said in 30 minutes. Let some of our pastors try this and I am sure they will have larger congregations, more attentive hearers, and more real good accomplished. There are few, if any, laymen that have room for a long one.

EASTERN LAYMAN.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$182,636.99
C. F. Fox	5.00
Total	$182,641.99

Endowment Insurance Fund

Amount previously reported	$9,012.21
Mrs. J. J. Crawford	10.00
Total	$9,022.21

J. NORMAN WILLS, Treasurer.

—In the list of goals for Herald subscriptions Liberty-Siler City has appeared as Siler City. This was the way the committee wrote it for brevity. But Liberty has had its part in making up the fine total reported by Brother Dixon from these twin churches. It is with Liberty as with some other churches: not many new subscriptions can be obtained because nearly every family is already taking the paper.

—Bro. D. H. Hunter disposed of his estate by will. Six hundred dollars form a trust fund for Tabernacle church for the care of certain graves; Angeline Causey will receive $400, Abram McMasters, $100, and the residue will be divided among the four grandsons, Guy Hunter, the oldest grandson, to be executor.

—Mrs. Pritchard, of Mt. Pleasant charge, was among the visitors at Calvary church last Sunday.

BUDGETS RECEIPTS TO DATE

	A.C.B.	G.C.B.	College	W.H.M.S.	W.F.M.S.
Alamance	$ 52.00	$ 5.00	$ 41.00	$ 22.00	$ 41.70
Asheboro	.....	17.58	.....	17.50	77.60
Asheville	.....	.....	.....	7.40	7.40
Bess Chapel	.....	7.42	.....	25.00	.....
Burlington, First	100.00	.....	125.00	.....	23.85
Charlotte, First	14.40	12.12	29.25	5.20	25.95
Chase City	.....	3.26	.....	.....	.....
Chatham	.....	3.66	.....	.....	.....
Cleveland	3.20	5.42	15.00	.....	.....
Concord	.....	36.24	85.00	.....	.....
Davidson	11.27	7.00	.....	.....	.....
Denton	1.75	10.26	25.00	.....	.....
Draper	.....	2.35	5.00	.....	.....
Enfield	.....	.....	.....	36.00	.....
Fallston	.....	7.17	16.42	.....	.....
Fairview-Glen Raven	13.00	8.00	.....	.....	.....
Flat Rock	11.86	19.60	.....	.....	.....
Forsyth	.....	12.00	78.25	86.30	8.25
Fountain Place	.....	.....	.....	10.00	.....
Friendship	17.35	12.00	.....	.....	.....
Gibsonville	.....	.....	.....	30.00	.....
Graham	.....	21.00	.....	.....	15.45
Granville	25.00	.....	84.00	33.33	15.85
Greensboro—Calvary	.....	.....	.....	37.17	.....
Grace	50.00	.....	.....	100.00	152.00
St. Paul	.....	4.42	17.00	.....	.....
West End	.....	20.00	8.00	65.90	11.25
Guilford	.....	.....	44.17	10.10	.....
Halifax	27.00	5.00	.....	.....	.....
Haw River Circuit	.....	.....	12.72	.....	.....
Haw River Mission	30.00	.....	10.00	.....	.....
Henderson	.....	20.00	115.00	101.90	27.96
High Point—English Street	.....	3.18	40.00	.....	.....
First	.....	.....	.....	135.75	86.75
Lebanon	24.61	.....	44.00	.....	.....
Welch Memorial	19.57	.....	.....	28.50	2.60
Kernersville	.....	7.85	.....	.....	.....
Lexington—State Street	32.75	37.76	20.00	.....	5.75
Liberty and Siler City (Liberty)	.....	12.38	.....	15.07	.....
(Siler City)	70.00	35.00	26.00	7.00	.....
Littleton	7.00	.....	.....	.....	.....
Mebane	.....	4.70	45.00	97.00	30.85
Mecklenburg	.....	2.50	.....	.....	.....
Mocksville	.....	6.01	.....	.....	.....
Moriah Charge	.....	8.25	.....	.....	.....
Mount Hermon	2.56	.....	.....	.....	.....
Mount Pleasant	.....	7.00	50.00	.....	24.50
North Davidson	.....	18.90	.....	.....	16.80
Orange	15.00	22.00	80.00	192.61	.....
Pinnacle and Mount Zion	.....	8.80	.....	6.82	.....
Pleasant Grove	.....	6.75	19.50	.....	.....
Randleman	.....	2.25	.....	10.53	.....
Randolph	34.33	6.47	10.00	1.40	.....
Reidsville	.....	.....	.....	10.42	15.00
Rockingham	6.90	.....	.....	.....	.....
Saxapahaw	.....	.....	.....	.....	9.00
Spencer Mission	.....	5.71	10.00	.....	.....
Spring Church	159.50	16.88	12.50	.....	.....
Tabernacle Charge	.....	16.55	38.78	57.16	.....
Thomasville Community	.....	.....	.....	6.00	27.00
Union Grove	.....	2.29	10.00	.....	.....
Vance	7.25	19.25	40.65	24.50	.. .
West Forsyth	24.00	2.57	20.00	11.05	18.30
Whitakers	.....	.....	.....	.....	11.20
Why Not	.....	5.00	.....	3.30	3.65
Winston, First	.....	7.50	.....	59.63	26.70
Yadkin College	15.00	.....	5.00	5.75	.....
Yarborough	.....	.....	.....	.....	5.00
	$755.73	$505.05	$1,162.24	$1,260.29	$690.36

CHURCHES PAYING IN FULL

A. C. B.

Spring Church	$ 90.00
Liberty-Siler City (Siler)	70.00
Yadkin College	15 00
Lebanon (Sp. Ch. Chg.)	47.00
Haw River Mission	30.00

College

Spring Church	$ 12.00
Spring Valley	10.00
Spencer	10.00
Union Grove	10.00
English Street	40.00
Henderson	115.00
Haw River Mission	10.00
Yadkin College	5.00
Siler City	26.00
Burlington	125.00
Mebane	45.00
Center, Alamance Chg.	14.00
Concord	85.00
State Street	20.00
Pleasant Hill, W. Forsyth Chg.	20.00
Efland, Orange Charge	36.00
Union Grove, Orange Charge	17.00
Hebron, Orange Charge	27.00

Superannuates

Spring Valley	$ 4.00
Orange	37.00
Haw River Circuit	5.00

Number of churches paying in full, 18.

New churches added in this report, 1.

One new charge is added to the list this week. The charges that now have credit are 65, leaving 27 charges without payment on either budget. One-quarter of the year gone, and 27 charges have made no response to that part of the conference program necessary to carry on the work of the church—the Budgets. They are going to, we are sure, but it would help so much if they could do something NOW. Church Extension obligations are pressing, and there are no funds. And besides, the inspiration of having every charge rallying to the Budgets would be of great value. Pastors and officials of the church, PLEASE give us this inspiration by quickly putting your charge in this list. This week we are glad to enroll Haw River Circuit, Brother Curry, pastor. Before the month is over we are very confident several new charges will be added. Whose?

"The earth is the Lord's, and the fullness thereof, and they that dwell therein."

S. W. TAYLOR.

February 14, 1928.

HERALD SUBSCRIPTION RECEIPTS

Rev. G. L. Reynolds, $6.75; Rev. F. R. Love, $1.50; Rev. H. F. Fogleman, $2.25; Rev. T. A. Williams, $3.00; Rev. D. R. Williams, $3.00; Rev. A. G. Dixon, $5.25; Rev. W. F. Ashburn, $3.00; Rev. B. M. Williams, $3.00; Rev. A. L. Hunter, $1.50; Rev. W. T. Totten, $1.50; Rev. C. L. Spencer, $3.00; Rev. R. C. Stubbins, $3.00; Rev. E. A. Bingham, $9.00; Rev. E. G. Lowdermilk, $13.00; Rev. W. C. Hall, 75c; Rev. R. A. Hunter, $3.00; Miss Espa Bullard, $1.50; L. L. Wrenn, $6.00; J. G. Rogers, $4.50.

—Rev. E. A. Bingham gave his people at Canaan and Piney Grove last Sunday an opportunity to contribute to the Centennial Gratitude Gift. At both places the quota was made up. Bro. Bingham was pleased with this good start and expects to find his other churches like-minded.

YOUNG PEOPLE'S WORK

CHRISTIAN ENDEAVOR HELPS

Senior Topic for February 26: **"How Much Does the World Want Christ?"**

I

Plans for the Meeting

Plans are necessary for a good meeting. Plan a week ahead, not five minutes before the meeting. The five minutes before the meeting should be given to prayer. Have some members give the need of strengthening the missionary work by means of money, prayers, workers. Or have one or two discuss briefly, yet stimulatingly, "The World's Greatest Need—Jesus." This discussion to create interest and enthusiasm from the very beginning. Or as suggested by the C. E. Quarterly, "Have representatives of different countries appear in costume and present the appeal of each land for Christ."

II

Hints for the Leader

1. Many have the spirit of the man of Macedonia: "Come over and help us." They want peace. They want real, true success. They know that the world does not satisfy, but they believe that Jesus gives the "peace of God which passeth all understanding." They believe Him to be the the "Light of the world." They believe Him to be "the way, the truth, the life."

2. There are those who scoff Him. "He came to His own and His own received Him not." They scoff and reject Him because they will not see His beauty and experience, His transforming power.

3. Others say, "We will hear thee again of this matter." Not scoffers, nor entirely indifferent; but not convinced. Kind, gentle words, embued with the Holy Spirit of God plus a Christlike life will lead them to accept Christ as a personal Savior.

III

Pertaining to the Topic

"How Much Does the World Want Christ?" A more fitting question would be, "How Much Does the World Need Christ?" With the Secretary of the Navy asking for an appropriation large enough to have the "biggest yet" Navy; with military training in a large number of our schools and colleges and the militaristic spirit getting such a strong hold in our national life; with companionate marriage; with hatred and prejudice and the oppression of smaller nations; with a cold, indifferent religion which depends upon organization to carry forward the kingdom of God; with thousands in the slum districts, who do not even know about Jesus, the Savior of men; with millions across the seas who still bow down to gods of wood and stone, surely the paramount, most pertinent question is, "How Much Does the World Need Christ?" In fact, it isn't a question—it is a literal fact. Oh, World, with all your strife and problems, Christ is your greatest need. For He alone can calm your strife and solve your problems.

IV

Correlation With the S. S. Lesson

In today's S. S. Lesson you studied about another marvelous cure wrought by Jesus. A woman diseased for 12 years pressed through the crowd and touched the hem of His garment and was made whole because of her faith.

"The Great Physician now is near,
The sympathizing Jesus;
He speaks the drooping heart to cheer,
O hear the voice of Jesus!"

Have someone tell a story depicting the transforming power of Christ.

V

To Be Read and Commented On

The desire of the nations. John 12:20, 21.
Sought by the poor. Luke 2:15.
Eager seekers. Acts 17:11, 12.
Not wanted. Matt. 8:28-34.
Sought by the wise. Matt. 2: 1, 2.
Rejected for envy. Matt. 27:18.
Sought by the religious. Luke 2:25-32.

VI

Questions for Discussion

1. Do all church members manifest the Jesus way of living to the world?

2. Through what avenues may Jesus be given to the world?

3. How can you lead the world to realize its need of Jesus?

VII

Five-Minute Talk

Give the pastor five minutes in which to sum up all that has been said and to give his own thoughts on "Jesus, the World's Greatest Need."

VIII

Poetry to the Point

THE GOD WHO IS ENOUGH

The world keeps seeking for a way
To gain release
From war and strife and bitterness—
I have His peace.

The world goans 'neath its burdens,
Its eyes are dim;
It cannot find the rest it craves—
I rest in Him.

The world is hunting happiness,
Without alloy;
But happiness cannot be found—
He gives me joy.

—Amy R. Thomas.

SUNDAY SCHOOL LESSONS

Feb. 19: **Two Miracles of Power.**
Scripture Basis: Mark 4:35—5:20.
Golden Text: Mark 4:41.

The Storm Subdued

The story of Jesus and His disciples on the Sea of Galilee during a storm is a familiar one, and, though briefly recorded, contains important lessons. The incident is also recorded by the other two synoptics, Matthew and Luke.

The first thing we observe is that Jesus commanded that they should go to the other side. He wanted to get away from the multitude, and He had business in the country of the Gadarenes. It is often upon Jesus' bidding that we launch out on the sea of life, not knowing what we shall encounter. Sometimes we run into storms—fierce storms—and our frail barks are tossed to and fro by merciless adversity.

The second thing is that Jesus lay asleep in the storm-tossed boat. He feared not the angry elements. His Father in heaven was ruler over all, and they were safe. Our faith is more human and susceptible of wavering with life's vicissitudes. Yet, is it not true that with Jesus in our lives, though His presence may not always manifest itself in phenomenal ways, though He seems to be asleep, as it were, we are safe from the storms of life? When we know He is with us, what need we fear?

The third observation is the rude awakening He received and His calm action. Mark records that they said, "Master, carest thou not that we perish?" inferring that He did not care. Perhaps we are sometimes rude in addressing God, under the strain of trying circumstances and of wavering faith. Jesus seemed not to rebuke them for this, but for their lack of faith. Calmly and in simple language He spoke to the sea and the angry waves subsided. If we will but listen, He will speak peace to our troubled souls in distress, and there shall be "a great calm."

The Demoniac Delivered

Across the sea from Capernaum, on the wooded slopes of the hills, lived this fierce Gadarene, who possessed super-human strength and beast-like passions. No man was able to bind him. Children were warned to keep away from his haunts in the caves. He met Jesus when He stepped from the boat, and fell down and worshiped Him, acknowledging Him as the Son of God. Strange that devils recognized Jesus, when men of His day and this have renounced Him.

Jesus cast the demons out of the man and they were permitted to enter into the swine, which were destroyed by their wild plunge into the sea. The owners thereof, having heard of the arrival of Jesus and seen this miracle, were anxious for Him to depart, for He might destroy more of their possessions. To them, as to men today, worldly possessions were worth more than heavenly treasures. The pigs were more valuable than the man's soul. Jesus did depart. He doesn't remain where He is not wanted. But He left a disciple there who went about telling what great things the Lord had done for him. And men marvelled. Are we as zealous to tell what Jesus has done for us, as was this man who was delivered from the power of Satan?

Feb. 26: **Other Mighty Works of Jesus.**
Scripture Basis: Mark 5:22-43.
Golden Text: Mark 5:34.

The Powerful Physician

"The Great Physician now is near,
The sympathizing Jesus."

Passing over to the other side, a multitude met Him, among whom was a ruler of the synagogue, Jairus by name. This big man in religious circles condescended to ask Jesus to come to his home to heal his dying daughter. Sickness and death often drive the haughty to humble themselves before the God whom they have previously ignored. Jesus consented and followed the distressed father.

Suddenly He stopped. "Who touched me?" He demanded. What a foolish question, His disciples thought, and imparted their opinion to Him. How could He tell that any one person touched Him, when the crowd was pressing against Him on every hand? But

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J. F. McCULLOCH, Editor and Publisher

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the touch was different, for, like contact with a charged wire, it completed a circuit and power left Him. "I am guilty," said a trembling woman, as His searching eyes looked over the crowd and fell upon her. Confessing all to Him, she was made whole of an incurable disease, and the peace of Christ was implanted in her heart. She believed, and many in the crowd believed, that He had power to heal all infirmities.

The Life-Giving Lord

No doubt the delay increased the anxiety of the ruler, but we do not read of any impatience he displayed. The healing miracle was hardly performed when one came from his home to abruptly announce to him that Jesus was not needed now, since the child was dead. Jesus' sympathetic look met the fallen countenance of the father, and to strengthen his faith He said, "Fear not, only believe." That was all the tonic that was needed as they continued their journey. Coming into the house, Jesus put aside the professional mourners, saying, "The child is not dead, but sleepeth." How quickly mourning turned to ridicule! And how we despise such hypocrisy! Then, taking the father and mother and His three favorite disciples, He entered the room and commanded the spirit to return to its tenement of clay. To the amazement of all, the child breathed again and arose. "What sort of a man is this that the sea, the demons, disease and death are subject unto Him?" This is none other than our Jesus, the Christ of the living God!

—Do not be deceived by the report of new Herald subscriptions credited in the list. As already stated, old subscriptions count in making up the goal as well as new or renewed subscriptions. Only two pastors have as yet reported the number of old ones. We are hoping to publish the first week in March the list including subscriptions paid before the first of November as well as those received since November 1. Pastors will have to help us in this, if we do it, as we have not the data. A number of charges are past the goal fixed by the Annual Conference committee that appear to be far behind because the list gives only the number received since November 1. For instance, Grace church and Calvary church, Greensboro, seem far in arrears, whereas we believe both have passed their goals. We know personally the subscribers that belong to these churches, but this is not true of any other church probably.

Our Children's Home

Offerings by Churches and Individuals

Concord, Saxapahaw Charge, $3.70; Stallings, Mecklenburg Circuit, $1.40; Gillburg, Vance Circuit, $2.50; Reboboth, Granville Circuit, $17.20; New Hope, Vance Circuit, $2.60; Clarice Mae Henley, Asheboro, $5.00; Efland Sunday Egg Club, Orange Charge, $1.50.

Offerings by Sunday Schools

Gibsonville, Jan. and Feb., $13.92; West Thomasville, West Thomasville Circuit, $6.57; Spring Hill, West Thomasville Circuit, $2.61; Mt. Pleasant, West Thomasville Circuit, 81c; Ray Bible Class, Graham, $6.25; Glen Raven, Glen Raven Charge, $3.25; Mt. Pleasant, Mt. Pleasant Circuit, $6.00; Bethel, Randolph Circuit, $1.88; Reidsville Station, $12.05; Reidsville Philathea Class, $2.95; Mt. Lebanon, Randleman Circuit, $4.25; New Salem, Randleman Circuit, $1.50; Friendship, North Davidson Circuit, $5.00; Friendship Station, $6.28; South Lexington, $2.92; C. E. Society, First Church, High Point, $5.00; Graham, $9.25; High Point, First, $9.28; High Point, First Church, Baraca Class, $25.00; Friendship, Mt. Hermon Circuit, $4.21; Fairfield, Guilford Circuit, $1.50 Grace, Greensboro, $7.58; Grace, Baraca Class, Greensboro, $20.00; Mebane, Jan. and Feb., $11.51; Worthville, Randleman Circuit, $4.15; Pleasant Grove Station, $9.55; English Street, High Point, $7.71; Sapling Ridge, Alamance Charge, $2.86; St. Paul's, Greensboro, $7.22; West End, Greensboro, $17.00.

Many thinks to all who have contributed to the support of the Home during the past week.

We are glad to report Annie Mae Dawkins, who was operated on a few days ago, is getting along fine, and we hope to have her home within the next few days.

E. F. ALLMAN, Supt.

—Rev. E. G. Cowan was in Greensboro Wednesday and took his oldest son home with him for treatment. Several years ago the son fell from a tree and sustained injuries in his chest. He is suffering a return of that trouble, and may have to undergo an operation. Our sympathy and prayers are extended to the son and to the other members of the family. Bro. Cowan told us while here of a fire in Fairfield church last Sunday. The roof caught during the service, but the prompt work of the congregation kept the building from burning. A new roof, which was badly needed, is to be put on at once. A fire is sometimes a blessing. We do not know, but perhaps it was in this case. We commend the brethren for their promptness in making repairs so the work may go right on.

S. W. TAYLOR.

—Radio brought into our room on Monday night a speech made by General John J. Pershing in New York. He spoke in eulogy of Lincoln. We could hear every word distinctly. The man that introduced him classed him with Washington and Grant as great generals. As an orator he does not rank so high, though he has respectable ability as a speaker.

—Calvary church's committee on parsonage will soon be ready to report.

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—Rev. C. W. Bates is planning for an evangelistic meeting of days in Calvary church some time this spring.

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

VOLUME XXXIV GREENSBORO, N. C., FEBRUARY 23, 1928 NUMBER 16

Pres Elderdice Sides
Westminster MD

Say It With Money

"Say it with flowers" is appropriate sometimes, but it may be greatly overdone. Sometimes it is better to say it otherwise and many times the best way to say it is with money. A Greensboro brother sent his check for ten dollars at the time of a funeral, saying, "Others will send flowers and doubtless there will be flowers enough. The deceased was so much interested in foreign missions, and I think it better to send money to be used in carrying on the work in which the deceased was so much interested." There died this week in this city a prominent member of the Friends church. He had long been interested in the support of aged ministers of his church. Before his death he requested his friends who might be disposed to send flowers for his funeral to send money instead to be used in the support of superannuated ministers.

There are many occasions when the best offering that can be made is an offering of money. Flowers have one value, money is many-valued; it can be transmuted into the best purchasable service.

Our Centennial Gratitude Gift is a case in point. We might have agreed to celebrate our hundredth anniversary by meeting in our churches gorgeously decorated with flowers and holding a laudatory service. We might appropriately do that, too, after the wild flowers come; but that would not accomplish the good to come from the addition of $100,000 in money to the treasuries of our struggling church boards. Yes, say it with money.

Treaties of Peace, Not Engines of War

Congress is being besieged by men whose minds have been inflamed with the military spirit, demanding huge and costly preparations for war. They repeat that old less than half a truth, "The way to prevent war is to prepare for war." The rational way to prevent war is to prepare for peace, and at this stage of civilization one of the best ways to prepare for peace is to make treaties of peace with the civilized nations. It is with nations as with individuals, "According to your faith be it unto you." If we have no faith in other nations and show that we have not by preparing for war against them, they in turn will lose faith in us and will arm against us. Thus a war will be brought on by the very means represented to be a preventive of war. The American people should wake up and make Congress understand that the nation is in no mood to finance an unnecessary war brought on by inflamed military leaders.

Who is going to make war upon us? Let them show. If any nation refuses to join with us in a reasonable treaty of peace, we might suspect designs upon us. But what nation has refused to make such a treaty? Let Bryan's plan be pursued. Let treaties be made with all the powerful nations binding them and us to keep the peace. Let there be goodwill among the nations instead of mutual distrust and fear. The money asked for for war preparations is needed for more rational and humane purposes. Let us have no more unnecessary war. Let us outlaw war. Let us cease to think of war.

Conan Doyle's Evidence

When Edison expressed the opinion that it is a 50-50 chance that man survives death, Sir Conan Doyle replied by citing the experience of one of his sons with a spirit medium. What the medium told the young man it would seem might have been told him out of the medium's own knowledge so far as it was indubitably true, and the rest of it might have been fabricated by the medium. Mediums who are not what they pretend to be doubtless make it their business to inform themselves regarding people who are likely to become their clients, and know so surprisingly much that it is easy to makes the impression that they are in receipt of information from the dead. Necromany, pretended communication with the dead, is a very ancient fraud; Moses forbade the children of Israel resorting to necromancers.

Mr. Doyle is a great writer of detective stories. Perhaps he is because he is endowed with a fruitful imagination. The same endowment may somewhat unfit him to judge correctly evidence offered him. At any rate we do not feel that he is adding much force to the argument for immortality. Since Christ came and brought life and immortality to light, we do not much feel the need of evidence that Mr. Doyle and his spirit mediums have to offer. As to Mr. Edison, he seems to be spiritually blind. His absorption in physical phenomena has perhaps prevented his receiving the more important revelations of the spirit world.

—Hon. Newton D. Baker, secretary of war in President Wilson's cabinet, has been invited, as a representative statesman, to lead a "Parley on War," at Wesleyan University, March 29-31, and has accepted, according to an announcement made at Middletown, Ohio, last week. The joint committee of faculty and students which is arranging this parley to promote study of the war question in its various aspects plans to secure also as leaders a historian, a pacifist, and a militarist.

—The pastor of Spencer church writes thanking us for calling attention to the church enterprise of the members and their need of help. We trust their situation will continue to appeal to our Sunday schools until a favorable response is elicited. It is a privilege and a pleasure to help such people as our loyal members at Spencer are.

—Winston church has no pastor yet, but President Taylor has succeeded in securing a preacher for each Sunday morning service. The congregations are good, the Sunday school is much alive, and the future is brightening.

—The concrete road and the automobile should be great promoters of church attendance. How times have changed! And some of our readers may yet go to church in airplanes.

DO YOU LIKE YOUR PASTOR—WHY?

Rev. Luther K. Long

An old lady, so it was related, was very enthusiastic in her love for and devotion to her pastor. Pressed for her reason, she was slow in finding one that seemed to her adequate to meet the situation. Finally, her judgment settled on this one: "He is a wonderful preacher; the way he pronounces 'Mesopotamia' always brings tears to my eyes."

The present writer, in common with many another minister, has often been surprised at the things in his sermons, or in himself, that have proved attractive and interesting, or otherwise, to members of his congregation, and occasionally the thing hit upon by the hearer does not seem to him to be significant, either one way or the other.

Sometimes one has to wait a long while for evidence that certain ideas or courses of action have reached the inner consciousness of his people and awakened a response, favorable or unfavorable. In some cases the weary worker would have benefited greatly had the outspoken words of appreciation, or criticism, come earlier.

No doubt every minister would be sometimes warned, sometimes surprised, sometimes cast down, and occasionally greatly delighted and encouraged, did he know by what means and to what extent he was interesting, holding, and helping the varied individuals and classes to whom he desires to be of real service; and it is entirely possible that an occasional well considered and well aimed adverse criticism would do as much good as honest praise.

An enterprising editor has recently drawn out letters from a number of people who have expressed themselves concerning their ministerial likes and dislikes—mostly their "likes." I am giving here copious extracts from most of these letters. They may help some ministers to see themselves as others see them; and they may aid some lay people to better appreciate the worthy qualities in their own pastors —and to speak out in commendation of those qualities and ministers.

She likes a manly minister:

I am a woman. Our present pastor is one of the most popular we have ever had in town. He doesn't have a special manner reserved for women. He doesn't cultivate the habit of hanging around the edges of women's meetings. I am not saying that he won't stop in at a woman's session for a few minutes, but he never looks as if that was his final ambition in life. I like him the better for it. Our last pastor simply throve on teacups, and seemed more at home at an afternoon meeting of women than at the monthly meeting of the men's club. After all, the women of a church don't want to be ignored, but they don't want a pastor who seems to think that the church is primarily women's business.

She wants to be called by name:

I am twelve years old and in the eighth grade. I like our pastor because he always knows my name. Our last pastor never knew whether my name was Emma or Mary, and it really is much nicer to be called by one's right name. Don't you think so?

Yelling versus talking:

I like my pastor. He always has something worth listening to. One of the best things about his preaching is that he does not yell. He just talks straight ahead, man to man, as if he had something which was so important that every last one of us ought to know it. We had a yelling parson last year and it is a great relief to have one who just talks.

Does this pastor soft-pedal?

Our minister has been here four years and every one likes him, except perhaps some of the cranks who are always trying to get the church mixed up in politics and what-not that's none of the church's business. But he doesn't pay any attention to them, and goes straight on preaching the gospel. There is always something soothing about his sermons. I don't mean that they aren't interesting; but he doesn't try to get us all stirred up talking about those people over in Europe who are always starting wars, and he doesn't spend his time talking about passing laws to keep boys and girls from working in our factory. When all these reds began to agitate about those Italian anarchists in Boston, he simply told us that we should have faith in the courts, and not allow violent agitators to get us all upset. One can go home and sleep at night after that kind of a sermon. I would vote to have him stay here for life.

Hasn't this writer the better attitude?

My pastor has a habit of preaching sermons with which I heartily disagree. He stirs me up and makes me mad, but I like him all the better for it. He makes us think; and what is the church for if not to make men think? He is what I suppose is called a preacher of the social gospel. He has traveled a great deal in Europe and in Latin-America, and he has much to say about the duty of America towards the building of world brotherhood and peace. He preached a sermon last winter, at the time of a threatened break with Mexico, on "Let him that is without sin cast the first stone." He said a good many things about American imperialism. I didn't quite agree with him, but I am glad he said them. Then, again, he has rather liberal views on labor. He believes that no employer has the right to limit the freedom of men to organize as they please. I am inclined to part company with him on that, too. But this is always where he wins me —he does not dogmatize, and he does not attempt to exclude the other man's opinion. He is always fair and honest in attempting to see the other point of view. So, no matter how much I may disagree with what he says, I shall stick up for his right to say what he thinks. A free pulpit is the only one worth having in America.

A mighty good reason:

My liking for the pastor of our church began at the time of the last illness of my wife. I had never been especially appealed to by his preaching. He isn't a good preacher. But when my wife was taken seriously ill last summer, and was taken to the hospital, he was there; and when the end came he was the one man in the city whose sympathy was certain and understanding. I don't know much about pastors, or what they are supposed to do, but this man was a friend, and I suppose that is the finest kind of pastor after all.

This pastor is a good Scout:

I am a Boy Scout, and our troop meets in the basement of the church. Last month we got rough-housing after meeting and broke a window. The official board men were very sore, and they said we couldn't use the room any more; but our pastor asked to let him talk to us. He did. And we won't break any more windows.

This one understands young people:

I am seventeen years old, and sing in the choir. There are twelve girls of about my age in the choir, and we all feel much the same way about the pastor of the church. We like him for many reasons. He preaches very good sermons, and interests us; but we always feel that he understands the way young people feel about life and religion. He seems to expect a good deal from us, and yet he seems to understand our questions and our point of view. He seems to respect us and our opinions. We are never afraid to go to him with our questions, and he always makes us feel that he has learned as much from us as we have learned from him. I don't have to tell you that there is nothing we would not do to help him make the church a success.

A good one for the last:

I am a teacher in the High School. I go to this church because of the intellectual and spiritual culture of the pastor. He knows the poets, and he possesses the ability to use them to open up larger and larger areas of spiritual understanding. I like him because he spends much time with his books. He belongs to a larger world than I have either the capacity or the time to explore as I would. There is scarcely a sermon which does not take one out into fresh fileds of insight and sympathy. As I listen, I feel myself meeting the best and the greatest men of the ages. He has a feeling for history, and the power to transmit it. There is nothing dead in the world; he brings it all into living terms. I leave the church with the feeling that I have been introduced anew to the heroic spirits of the centuries and to the God who has moved through all. I scarcely know the pastor, but I am constantly in his debt.

Working over these letters, I am impressed anew with the variety in taste and disposition to be found among the people of our churches. Each and every one of them should be considered when the call or assigning of a pastor is up for decision. I am glad there is in the bounds of the ministry so much variety in personality and talent. God's treasuries are wide and deep and rich. Here's wishing that every minister may increase in ability to draw out, and in wisdom to distribute to needy and waiting souls, the sort of riches that will meet their requirements.

THE CHURCH IN A CHANGING WORLD

Reviewed by Rev. Joseph Fort Newton, Litt. D.

Dr. Speight recently gave up the pulpit of King's Chapel —one of the oldest and most famous churches of Boston, built of stone brought over from England—to take the chair of philosophy in Dartmouth College. For years he has made the old chapel a shrine of broad-minded Christianity, inviting men of all faiths to its pulpit, and his influence and example will not be forgotten. In the sermon here reviewed he reminds us that while the church seems to be slow and staid, it is in fact changing rapidly, in three significant ways.

First, the church is changing in its relation to its worshippers. Hitherto there have been two types of church and worship, the liturgical and the informal, the sacramental and the evangelical, each noble and useful after its kind, and ministering to different needs. Today, under the challenge of a changing world, we are discovering that these two types of church and worship belong together, as the two hemispheres of one complete spiritual life.

"To minister to a man's mind," says Dr. Speight, "perplexed and distracted by a thousand problems, and also to his heart, which yearns for assurances of faith; to speak to the consciences of men, compelling them to measure their personal inclinations against the well-being of the whole community, and at the same time, through the same institution, to foster the meditative, mystical, undistracted communion with God—that is indeed a complex task."

Attempts to meet it are seen in the richer forms of worship and the use of Gothic architecture now used, increasingly, by the non-liturgical churches; and on the other hand by a greater flexibility of ritual in the liturgical communions. The church is not driven to this larger ministry, but drawn to it by its sense of responsibility to bring the inspirations of religious faith to an age which, if left without a spiritual vision, is at the mercy of nameless fears, baffling perplexities, and a sinister cynicism.

Second, as Dr. Speight points out, the churches are changing radically in their relation to each other. Dogmas which separated them in other days seem less and less significant, and the common inheritance of faith is found to be vitally important, if the world is not to lose its way. There is a tide running in the hearts of men moving toward a larger, deeper unity—not a dead uniformity, but a living unity of fellowship in which all can serve in their different ways with mutual respect and brotherly goodwill.

"All forward-looking men," says Dr. Speight, "will seek to hasten the breaking down of barriers and the day of understanding. There is a grander church than all particular ones, however extensive—the church universal—and into this church all who partake of the Spirit of Christ are admitted, and no one can be excluded from it but by himself. It is this larger vision that more and more engages the attention of thoughtful men of all churches, each serving in his place and busy doing his part, yet realizing the fellowship and essential unity which make many men comrades and co-workers."

Also, there is a new sense of duty of the church in a changing world, in dealing with the moral issues that are raised by our social, national and international relations. Here a prophetic pulpit will find its opportunity and its obligation, the more so in a day when material prosperity tends to obscure moral insight. The wealthier and more powerful we become in America, Dr. Speight sees, the more difficult it will be to keep our corporate life on a high level.

"The pulpit," says Dr. Speight, "will attract men who see this situation and feel its seriousness only if they are not merely permitted but expected to speak their convictions 'with malice toward none, with charity for all, but with firmness for the right as God gives them to see the right.'" Thus a philosopher, who is also a prophet, looks at the church in a changing world, and finds that it too is changing, even when it denies the fact and denounces the changes.—*McCall's Magazine.*

—Have you been accustomed to think of George Washington as a perfect man? The biographers have succeeded in finding some flaws, though the most unfriendly ones cannot cover the splendid virtues. In fact, there has never been but one man in whom men could find no fault, and to Him the unfriendly attributed the greatest sins.

—Rev. R. J. Tamblyn addressed a meeting of the Greensboro Advertising Club on "The Ethics of Modern Business."

Denominational Enterprises

FOREIGN MISSIONS

Bright Outlook for the Church in China

The following extracts are taken from a letter by Dr. C. Y. Cheng, general secretary of the National Christian Council of China, which come as a great encouragement to the cause of the missionary enterprise in China at the present time.

"You will be happy to know that, at a time when missionaries have evacuated from their posts and much of the work of the church has come to a standstill, the Chinese Home Missionary Society is planning to send out a new band of missionaries to the Yunan Province. The secretary of the society, Rev. C. K. Li, is going to accompany four or five new missionaries to start for Yunan after visiting such centers as Foochow, Amoy, Swatow, Canton and Hongkong, visiting the churches and meeting church leaders in these centers in the hope to rouse up a greater measure of zeal for this missionary outreach. We hope to have two medical workers, two teachers and one evangelistic worker amongst those who go to the field. It is very gratifying to know that these people have decided to serve Christ and their fellow-men in that distant place, well knowing that political upheaval and open banditry are awaiting their coming. It is very inspiring to read the letters these people wrote to us offering their services for the evangelization of the southwest.

"The Christian Church in China has been greatly affected by the advent of the Nationalist movement. Patriotism is a subject of timely importance and the Christian Church has frequently been accused of being unpatriotic and being classed as running dogs of imperialism. Prompted by a desire to show to the non-Christian world that Christian people are, in no sense, less patriotic than their fellow-countrymen, many Christian unions have been formed in various cities with the object to deal with the current problems facing the Christian Church. A number of statements and manifestos have been issued and resolutions passed, stating the position of the Christians in regard to matters such as the so-called unequal treaties, Christian education, etc. In such attempts, Christians have shown to the non-Christians that they have as much welfare of the country at heart as any other Chinese citizen. But, of course, sometimes such declarations and resolutions have somewhat gone astray, not quite in keeping with the principles of the Christian religion. This is indeed a difficult time, a time that each one of us must "wate hand pray" so that we may do the right thing both in the eyes of the nation as well as of God.

"The Christian Church is undergoing a time of severe testing. There is a strong element in the Nationalist movement opposed to the Christian religion, also a strong element again foreignism. As the Christian Church is both religious and has also connection with foreigners, it has suffered a good deal of misunderstanding and ill-treatment. Then the evacuation of missionaries has somewhat added to the difficulty of the church. In that, much responsibility and unfamiliar responsibility has been left over to the native workers. Yet we are thankful to say that many stand firm and proved to be faithful to their trust. This time of testing will, in my opinion, lead the church to a higher plane of their spiritual life. The church in the future may have to go with less financial support and intellectual assistance from outside, but the church will still have the Christian truth and message to deliver to the people of China. The church will still have Christ to present to the people of the Far East who is the essential value of the Christian religion. We shall forever thank God, if the church, in passing through this time of testing, will find itself in this new path of development in the days to come."

S. W. Rosenberger, *Executive Secretary.*

JESUS AND THE HUNGER FOR WEALTH

(Matt. 6:19-21)

It is because I so love the words of Jesus, that I have decided to base what I have to say upon what He said. Another reason why I have taken a text is that you may hear His words, if you forget mine.

It is rather strange that around one lone figure there should center all of the hunger of the human heart. We have been a long time in discovering the fact that Jesus gave His religion not only for spiritual need, but that it is the central force for every other need.

Society, law, customs, politics are wrong without Him. With Him, it is right. Whenever and wherever His thought is the controlling factor in the affairs of men, in whatever sphere of life they may move, there is rest and peace. Without it there is always unrest and discord.

His coming into the world worked a revelation and He is still working it. Not only is it true that He made more history than any other man but He is still making it. He is still the center of all discovery and the basis of all science worthy the name . He still has to do with the great hunger of human hearts. What builds our great system of railroads? I answer, Hunger. What mighty power is it that builds our great cities? I answer, Hunger. What has built up the mighty commerce of the world and linked the nations of the earth together? I answer, Hunger. I conceive that there are just six of these great human hungers which are all inclusive as follows, the hunger for wealth, for health, for knowledge, for sociability, for the beautiful and for righteousness. I shall treat each of them briefly and in the order named.

Jesus and the hunger for wealth. I have placed this one first, because men seem to regard this as the all-important thing in life. The wealth of any nation lies in an inborn desire of every man to outdo his fellow men. In the final analysis, it is found to be based upon a selfish ambition. All wish to be rich, for the idea is general that riches will bring happiness. That the more a man has of worldly goods, the happier he becomes. Now, it is a fact that riches bring luxury, but in themselves they never bring happiness worthy the name. The definition of true riches is found in the statement of St. Paul, I Timothy, 6:6, "Godliness with contentment is great gain." Literally, "great riches." Jesus' definition of wealth was not in what a man had, but in what a man was and is in himself.

Jesus was the richest Man the world ever saw, even though He had no place to lay His head, because the riches were Himself. This is a natural hunger and, because it is, Jesus has something to say about it. He said that it was a sad sight to see a man who had gathered riches here upon earth, where it was a known fact that they could have no enduring quality; and had not laid up for himself any treasure in heaven. Hence His command, "Lay up for yourselves treas-

ure in heaven, where moth and rust do not corrupt nor thieves break through and steal."

I believe this is just as much a command as, "Thou shalt not kill." It is right for a man to have money, if he obtain it in a lawful manner; and the rich blessing of God falls upon him who uses it for His glory. But woe to him who lays up the treasure for himself with no thought of the future, passing out of this life "not rich toward God." It is possible for you to be immensely rich, even though poor upon earth. In the parable of the rich man and Lazarus, Jesus teaches that the sin of the rich man was not the mere fact of his riches, but because he found in them his highest good. He spent his wealth on himself. He made a god of his riches. He was guilty of the sin of omission, which, in Matt. 25:31-46, Jesus declared condemned men to everlasting punishment.

"Fire," says the proverb, "is a good servant but a bad master." So are the riches of this world. As a servant, riches may minister to every good, both temporal and spiritual. As a master, fire itself cannot burn the heart as riches burn and destroy the soul. Because men have left Jesus out of their business, we have strikes, boycotts, lockouts, violence and all sorts of crime. We have an almost constant clash between so-called capital and labor. There is neither reason nor excuse we can give to God for the existence of these things. They should work smoothly and together. Just as capital cannot live without labor, neither can labor exist without capital . I think Jesus insists that men ought to have money, but at the same time He warns against its awful power to ruin the soul. So many persons slave themselves to death for money as though it were the chief aim and end of life. Such persons get no real joy out of life. Everything is measured by the sign of the dollar mark. This awful greed for gain burns out the life of many a person, dulls his vision, and the finer sensibilities of his soul, and hardens his heart toward God.

How can we satisfy this hunger of our hearts? I answer, first, by cultivating an actual ability to play.

More and more the world is learning that the play hours are the greatest hours of a child's life. In them he is laying the foundation for a strong body that will help him to start out in the battle of life without handicap. This idea is being emphasized in all Y. M. C. A. and kindred organizations the world over. The development of the body brings out the better qualities of the man. It is not time lost to play, to be able for the time being to throw away the rush and care of the business world. If men would play more, they would live longer.

It should not, therefore, cause us any surprise to read of Jesus in the market place with the children, at the wedding in Cana of Galilee nor to find that He was invited out to dine and always accepted the invitation; the people rejoiced to have Him with them. "Come ye yourselves apart and rest a while" would send you back to work with more vigor and you could enter into it with a real joy. A man is a wealthy man who has a strong body. Away with the idea that religion makes a man a weakling! He is a stronger, better man because he has it. He is better able to lay up for himself treasure in heaven because he has not wasted his substance in riotous living. You have a vast store house of nervous energy. Save it. Do not throw it away. It is precious to you and all that prolongs life is precious to God.

And, finally, have Jesus' view of wealth. There is nothing permanent about it here on earth. He said it could not endure. They contain no enduring qualities. It is foolish for you not to have it. Because moths eat costly clothes, and money is worn away in circulation and even thieves come and steal it and carry it away. What if there is no treasure laid up in heaven for you? What then? Would you be really wealthy? Then make yourself rich in the blessed friendship and love of Jesus. These cannot pass away nor grow less. They have great sustaining power. They support when all else fails. Any one who has Jesus with him is a truly rich man, for all He has and is belongs to you. Believing on Him, all things are yours and He is God's. Now as you finish reading this article, may I come real close to you and whisper in your ear the secret that will satisfy this real hunger of your heart? Then listen, "Lay up for yourselves treasure in heaven." May God bless you and help you to become immensely rich. Amen.

C. Morgan Compher.

KEEP UP THE SONG OF FAITH

Keep up the song of faith
However dark the night;
And, as you praise, the Lord will work
To change your faith to sight.

Keep up the song of faith
And let your heart be strong.
For God delights when faith can praise
Though dark the night and long.

Keep up the song of faith,
The foe will hear and flee;
O let not Satan hush your song,
For praise is victory.

Keep up the song of faith,
The dawn will break ere long;
And we shall go to meet the Lord
And join the endless song.

—*M. G. Barber, in The King's Business.*

BABSON APPEALS TO LAYMEN

Roger Babson, the noted financial adviser, addressing the Congregational National Council at Omaha, had this message to his fellow laymen:

"I want to say one word to you laymen—namely, that we must give our preachers something besides money and criticism. We must give them our hearty support. The three greatest institutions or the three greatest forces in the world's history have been the church, Sabbath observance, and family prayers. For these three things the churches have stood throughout the ages. The future of America is wrapped up with the future of the churches. Your children are safe, not because of policemen or judges, but because of preachers and churches. Sweep away the churches and the preachers, and America crumbles. Only as long as you back the churches and the preachers will America continue to progress along the pathway of her destiny.—*Selected*

—On a recent Sunday Rev. C. M. Compher preached morning and night in First M. P. Church, Thomasville. The same day Rev. J. L. Trolinger preached in Winston at the morning hour.

OUR STORY PAGE

ALONG A COUNTRY ROAD

He heard her singing it as he came along the country road. The strains of the song reached him clearly. What a beautiful voice it was! He stopped to listen. He could hear every word.

"Why should I my cross a burden deem?
Jesus is my life, my song.
Why should I my cross a burden deem?
Jesus is my life, my song.
All my way is marked by love divine,
Round my cross the rays of glory shine,
Christ himself companion is of mine.
Jesus is my life, my song."

He stood there listening to the golden voice, which suddenly became silent.

"All my way is marked by love divine,
Round my cross the rays of glory shine."

He whispered the words slowly. "I wish I could believe it."

He sighed a little, and buttoned his old coat closer, for the wind was cold.

"It's a fine Thanksgiving," he murmured bitterly.

He started on slowly, for his shoes were broken, and one foot was sore. He coughed a little, too, for his last job had been on an irrigating ditch, and he had taken cold, and he hadn't gotten over it yet. He wished he could hear that voice again, and then suddenly it began:

"All my way is marked by love divine,
Round my cross the rays of glory shine,
Christ himself companion is of mine.
Jesus is my life, my song."

He came nearer, and as he did so a little woman came down the walk from the little house toward him. She wore a clean gingham dress, and he noticed that her hair was quite gray.

"Good morning," she said.

The lad touched his hat. "Good morning," he replied.

She looked at him. "Were you going far?"

"As far as the road will take me."

She smiled. "That might be a long way."

"Perhaps—"

She looked at him again with her motherly eyes. "Did you know it was Thanksgiving?" she asked gently.

He nodded. "I did think of it; but with nothing with which to be thankful for, it hasn't made the impression on me it might. I'm not wasting much time thinking of my mercies. I'm hunting a job."

She was silent a moment. "Suppose you stop and eat Thanksgiving dinner with me, and see about the job afterward. There'll be other days, but there won't be another Thanksgiving for a whole year." She paused. "I haven't any guests; but I promised myself I'd get up a dinner anyway, hoping the Lord would send somebody my way."

She looked at him again, and the boy noticed what a motherly face she had.

"I lost my only son two years ago," she went on, "and I'm trying to go on without him."

The boy started. "That's too bad, ma'am," he cried.

The little, gray-haired woman nodded. "Yes; isn't it?" She replied with lips that suddenly quivered. She paused again. "I'm fighting hard not to give up to the grief of it on Thanksgiving Day." Her voice broke. "So you're hunting a job?"

"Yes, ma'am. I've tramped till I'm tired, but no one seems to want anything I can do."

"Come in."

She led the way up the path through the open door into a clean little living-room, where a canary sang in a cage, and there were a great many house plants in the window. She drew up a chair and handed him a magazine.

"I'll have to ask you to excuse me while I baste the turkey," she smiled.

He sat there and watched her as she bustled back and forth, thinking what a comfortable little home it was, and what a mother she had been.

"Too bad he couldn't have lived," he thought.

He got up suddenly and took the water bucket from her hands and went out into the yard to an old-fashioned well, and drew up some.

He went to the cellar, too, for cream and butter, and cut up some kindling.

Dinner was ready promptly by two, and, sitting across from him, she asked the blessing.

It seemed to him, hungry and discouraged as he was, that never in his life had he tasted a dinner like that. Such turkey and dressing and cranberry sauce and hot rolls and jellies and preserves, and oh, the mince pie! How wonderful it was!

"It's the finest dinner I ever sat down to in my life," he told her, "and so unexpected. All I saw was a long country road, when suddenly a door opens, I hear a beautiful voice singing, and you came. I never believed in angels before, but I do now."

"Even in blue gingham?" she asked.

"Even in blue gingham," he replied. He sighed. "I don't believe even you realize what it means to a homeless, motherless boy to be taken in like this and fed and warmed and welcomed." He was silent a moment. "What was the song you were singing as I came by this morning?"

She smiled. "Oh, that," she replied, and then she began to sing again:

"All my way is marked by love divine,
Round my cross the rays of glory shine,
Christ himself companion is of mine.
Jesus is my life, my song."

She ceased to sing, and he looked at her.

"Do you believe that?" he asked.

"What, my boy?"

"The words you have just been singing:

"'All my way is marked by love divine,
Round my cross the rays of glory shine.'"

"Certainly I believe it. And so do you when you stop to think about it."

He arose. "Well, anyway, I thank you for your beautiful song—it makes one feel better, at least." He smiled at her. "I've so many things to thank you for, I hardly know where

to begin—the dinner when I didn't expect any, the kind words you surprised me with, the homelike feeling you gave me, as if I wasn't a waif of the road with no place to lay my head." He smiled again. "Life already looks cheerier and brighter, and the road before me less dull and lonely, because of you—"

She nodded gravely. "I've been wondering how I'd get through the winter," she went on. "I need someone to bring in the wood and the water and take care of the cow. My son did all these things for me." She paused. "Would you stay with me this winter?" she asked. "I'll be glad to pay you."

The lad threw back his head and laughed with the sheer joy of it. "Pay me?" he cried. "It is I who should pay you. This is a regular Thanksgiving Day, isn't it? Here, give me that bucket."

He swung out to the well again, but as he did so he found himself humming part of the old hymn he had heard her singing that morning as, sad and discouraged, he was walking on that country road.

"All my way is marked by love divine,
Round my cross the rays of glory shine,
Christ himself companion is of mine.
Jesus is my life, my song."

He lifted his face to the sky that glowed rosy red from the rays of the setting sun. And the road no longer stretched before him cold and lonely, for there just ahead of him were light and warmth and welcome.

"I believe it." He whispered the words reverently.—*Boy Life.*

JIMMY'S RIDE

MARY RUTH CLEMENS

Jimmy and John Jacob were making castles in the sand. At least John Jacob thought he was helping, but since he was only a dog he was a bit in the way.

"There now, John Jacob," cried Jimmy, "you've knocked down that perfectly splendid tower. I do wish you wouldn't be so frisky."

But John Jacob wagged his tail, and ran around in a circle. He was really inviting Jimmy to come and play down nearer the waves.

Jimmy paid no attention, so John Jacob came and sat beside him with his head on one side, and one ear cocked high, as if to say, "Well, what do you want me to do?"

"Sit there like a good dog, John Jacob, until I get this tower fixed. There! Now I must have a drawbridge, and a wall around it so the enemy cannot get inside." So he patted and patted and patched and carried wet sand until at last it was finished, a beautiful big castle.

Suddenly John Jacob began running after a large shadow on the sand, and Jimmy looked up. He knew from the whirring noise that the shadow was made by an aeroplane. He sat back on his heels and watched. John Jacob was barking furiously.

"Why, I do believe he is going to land," cried Jimmy excitedly as he watched the aeroplane circling around. "My, I hope he doesn't go in the water. Oh, he is coming this way."

The aeroplane made a wide swoop and came to land on the beach some distance from Jimmy. Then it sped rapidly toward him on its wheels, for it couldn't stop all at once.

"Run! John Jacob, run!" cried Jimmy, and he ran as hard as he could to get out of the path of the aeroplane.

"There! He's gone right over our castle, and he's made it look worse than you did, John Jacob." But John Jacob wasn't caring much about the sand castle; he was busy barking at that mysterious bird that had swooped down so suddenly.

Then a man jumped out, pulled off his big goggles and leather helmet and looked first at John Jacob and then at Jimmy.

"Sorry, young man," he said to Jimmy. "I guess I knocked your building flat. I could see it was a fine one, even if I was coming fast, but I couldn't help hitting it. Suppose I help you build another."

Jimmy came closer. "Oh, that's all right," he said. "John Jacob smashed it a while ago, too. But I was through anyway."

"Who's John Jacob?" asked the man.

"He's my dog. Every one thinks that's a funny name, but I like it."

"So do I; let's shake on it," and the man held out his hand and gave Jimmy's a friendly shake.

Jimmy began asking questions about the aeroplane so fast that the man couldn't answer them all.

"Wait a minute," he said. "Let's get acquainted. First, what's your name?"

"Jimmy."

"Fine, and mine's Peter."

And they shook hands again.

"Now, how would you like to climb inside my boat and see how it feels to sit on the driver's seat?"

Jimmy felt so excited he could hardly breathe. To be sitting in a real aeroplane! Why, he'd never dreamed it was so big.

"Makes a lot of noise when it starts, doesn't it?" he asked.

"So loud you can't think."

"Will it go very high?"

"Yes, indeed it will. Say, Jimmy, how would you like a ride to pay damages for the building I destroyed? I have a few minutes to spare, and if you would like it we could take a short ride before I leave."

Jimmy's eyes grew most too big for their sockets.

"I surely would like it," he said. "But I'll have to ask mother. I think she'll let me go. Mother's awfully nice, you know."

"I don't doubt it. All mothers are. I'll go along when you ask her and tell her I'll take good care of you."

So that is how Jimmy got his aeroplane ride, though he never dreamed when he began to build a sand castle that it would bring about such a wonderful thing.—*Our Little Ones.*

—We wonder how Brother Millaway is getting on with his broken arm. If we mistake not, he has already occupied his pulpit. He does not seem to mind a little thing like breaking an arm.

—Rev. T. M. Johnson and Rev. A. O. Lindley aided in the funeral service of Rufus Neece.

—How fast time is flying! About one-third of our Conference year has sped by.

—A remarkable record for Sunday school attendance has been set by a class of boys at Grace Church, Greensboro. The entire membership has been present for 20 consecutive Sundays. Mr. F. R. Stout is the teacher.

YOUNG PEOPLE'S WORK

CHRISTIAN ENDEAVOR HELPS

Senior topic for March 4: "What is it in Jesus that attracts young people?"

Scripture: John 12:20-32.

I

Plans for the Meeting

A week in advance give each member a slip of paper with the following question at the top: "What is there in Jesus that appeals to me?" Have these papers read in the meeting. Then place on the blackboard the characteristics of Jesus that the members decide are the most appealing to youth.

II

Hints for the Leader

Our topic, "What is it in Jesus that attracts young people," is one which appeals to a group of young people. Jesus was young. He grew physically, religiously, mentally and socially. "He grew in wisdom and in stature and in favor with God and man."

2. Jesus is the Hero of youth. This is a day of heroes. Youth eagerly chooses "Babe" Ruth, Charles Lindbergh, etc., but when Jesus is seen by youth, youth immediately exclaims, "Here is my hero, for He is youthful, He lived as I desire to live, He died as I would like to die."

3. Now have the papers read and see if some of the following characteristics of Jesus may be brought out: Love, kindness, thoughtfulness, sympathy, optimistic, courageous, attractive, open-mindedness, consecrated, active, heroic, forgiving, altruistic, intelligent, reverent, leadership, etc.

III

Pertaining to the Topic, by Bruce Barton

Have you really known Him? Let me introduce you to the most attractive, most delightful man in the world. You have never known Him as he really is; all the pictures ever drawn misrepresent Him. They have made Him out a weakling, a woman's features with beard—He who for thirty years swung an adz and drove a saw through heavy timber, who for long days tramped the borders of His beloved lake, and would not sleep indoors if He could slip away into His garden.

An outdoor man he was, a man's man who could stand watch when all His friends deserted Him in sleep, and could face the tempest in a little boat calm-eyed and unafraid.

They have called Him a pacifist. How could they forget the day, I wonder, when in the midst of the hard-faced crowd He stood, and braiding a little whip, drove them out before Him?

Think you it was only the glance of righteous anger in His eyes that sent them scurrying? I tell you that behind that little whip were muscles of iron, made strong by years of labor and a spirit that never once knew fear, not even in the presence of the cross.

They killed Him, of course, in the end, and sometimes I am almost glad—glad that He died at thirty-three, with youth still athrob in His veins, and never an illusion lost or an ideal dimmed by age.

Claim Him, you who are young and love life; let no man dispute your claim. For He too was young, and is; He too loved laughter and life.

Old age and the creeds have had Him too long. I offer Him now to you—not in deed but in truth—Jesus of Nazareth, the joyous companion, the young man whom young men can love.

V

To Be Read and Commented on

Christ, His character:
Holy, Luke 1:35.
Righteous, Isaiah 53:11; Matt. 19:16.
Faithful, I Thes. 5:24.
Harmless, Heb. 7:26.
Obedient to God, Ps. 40:8; John 4:34; 15:10.
Subject to parents, Luke 2:51.
Zealous, Luke 2:49; John 2:17.
Lowly in heart, Matt. 11:29.
Loving, John 13:1; 15:13.
Unselfishness, Matt. 8:20.

VI

Questions for Discussion

1. What appeals to you most in the life of Jesus?

2. Name some great hero with whom you are acquainted and love. How many of Jesus' characteristics do you observe in his life?

3. Does Jesus really appeal to the youth of today as he did to youth of former days?

4. Do you think young people are attracted by Jesus when they see Him as He really is?

5. Name characteristics that youth possesses that Jesus possessed as a young man.

VII

Debate

Resolved: "That the youth of today is appealed to by Jesus more than in former days."

SUNDAY SCHOOL LESSON

March 4: Jesus and the Twelve. Mark 1:16-20; 3:13, 14; 3:13-19; 6:7-13, 30.

Golden Text: Go ye into all the world, and preach the gospel to the whole creation. Mark 16:15.

Christ's Cabinet

SIMON PETER seems to head the list of the disciples, and was one of the three who composed "the inner circle." His father's name was Jonas, and his brother's, Andrew, they being fishermen of Bethsaida. Subsequent to his call, he resided with his family in Capernaum. "He was hopeful, bold, confident, courageous, frank, impulsive, energetic, vigorous, strong, and loving, and faithful to his Master notwithstanding his defection prior to the crucifixion."

ANDREW, "manly," or "mighty one," brother of Simon, fisherman by trade, who became a disciple of John the Baptist. He possessed keennees of perception of spiritual truths. "Andrew was not one of the greatest of the apostles, yet he is typical of those men of broad sympathies and sound sommon sense, without whom the success of any great movement cannot be assured."

JAMES, the son of Zebedee, who was called Boanerges, "son of thunder." He was a fisherman in the Sea of Galilee, and was probably of a family of means, having hired servants (Mark 1:20). James was another of the favored disciples, in whom Jesus placed special confidence. He was the first martyr of the Christian Church.

JOHN, the brother of James, another "son of thunder." These two brothers may have been cousins of the Master on their mother's side. John was the third member of the Master's inner circle. He was the disciple of love, yet of vehemence, but was rebuked by Jesus when the latter trait asserted itself too strongly.

PHILIP was also of Bethsaida. He was of Greek blood, as his Greek name implies. He did not possess as strong a personality as some of the others, owing to his lack of self-confidence, but he was a faithful disciple.

BARTHOLOMEW, "son of Tolmai or Talmai." There is no other reference to him in the New Testament, save his calling to discipleship, but there is much tradition concerning his life, work, and death.

THOMAS, called Didymus or "Twin," was one of the most interesting characters of the twelve. He was pessimistically inclined, which led to his doubting of things unseen. Yet he was a man of courage, sincerity and unselfishness. His declaration after seeing and hearing his risen Lord was one of spiritual triumph.

MATTHEW, "gift of Jehovah," or Levi, was the son of Alphaeus. He was a customs officer when discovered by Jesus, and doubtless a man of some education. Unlike six of the chosen ones, he was not a pupil of John the Baptist.

JAMES, the less, son of Alphaeus, may have been the brother of Matthew, but this is controversial. But little is known of him.

SIMON, the Cananaean, which denotes political position rather than place of residence. "Zelotes," as he is sometimes designated, signifies one of the officials of the political party which raised vigorous protest against Roman dominance. By some Bible scholars, he is identical with Nathanael.

JUDE, or Thaddaeus Lebbaeus, by some is considered to be the brother of James, the less. Tradition gives it that Jude was martyred in Persia.

JUDAS ISCARIOT, or "man of Kerioth," son of Simon. He was a man of mean, grasping, selfish characteristics, and was unsusceptible to Jesus' teachings, though at times they applied directly to his case. He is the only one who is not a Galilean.

Anointed Apostles

After selecting His cabinet of men of various positions and temperaments, Jesus called them up into a moutnain—a high place, a holy place—to ordain them, or anoint them with spiritual power. He preached the first ordination sermon of Christianity, and they went forth, timid, inexperienced, wondering, yet with zeal and power imparted to them by their great Master.

The last verse of the lesson gives us an interesting picture, if we will but use some imagination. "The apostles gathered themselves unto Jesus." We may imagine how eager they were to tell the joyous experiences they had; how one could hardly wait for another. Jesus listened patiently and attentively, as a parent does when his child tells of an unusual experience he has had. He was glad for their sakes that such was their

experiences, for their faith in Him and in His power was thus greatly increased.

Jesus bids us go forth into the harvest field. He makes us to know that all will not be delightful; hardships will come; obstacles will be met; but He gives us power to overcome. Do we go with the faith and courage of the Twelve? If all did, crime, divorce, hatred, and other lusts and devices of Satan would be practically obliterated, and peace, love, and happiness would replace these evils so horrible to us as individuals and as a nation. God speed the day!

LETTER TO ALL PASTORS IN RE THE M. P. C. G. G. BY THE CONFERENCE COMMITTEE

Dear Brother Pastor:

The Gatitude Gift Campaign is now on and growing in interest every day. We trust that you have received the literature sent several days ago, and that it has been passed on to your people. The large posters will help if put in conspicuous places in the church.

For the next month we trust that you can find it possible to give the Gratitude Gift program right-of-way, and that all the driving power of every local church may be brought to bear upon this effort. We not only want to raise our allotment, but we want every charge and every church to share generously in the results.

This is a splendid opportunity for our people to get a great blessing by showing gratitude to God for preserving our church and using it for a HUNDRED YEARS to His glory. It is GRATITUE money that we are asked to give, and surely every one will want to share in this gift.

The FOURTH SUNDAY in February has been designated as GRATITUDE DAY. At this time we are to make our gifts to this worthy undertaking. It is to be a great day with us, and one in which every pastor and every member is expected to share enthusiastically, both in the giving and in the joy that will come from the results. We are hoping that, as nearly as possible, every dollar of our allotment, $12,000, will be provided on this day.

Pastors will please make reports of their efforts to Mr. J. D. Ross, Asheboro, N. C. These reports should be made promptly after pledges have been received.

Now, for a glad, prayerful, and united effort to do this worthy and necessary thing.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported $182,641.99
No receipts since last report.

Endowment Insurance Fund

Amount previously reported	$9,022.21
C. N. Lindley	5.00
Mrs. C. N. Lindley	5.00
O. N. Hornady	15.00
Total	$9,047.21

J. NORMAN WILLS, Treas.

CENTENNIAL GRATITUDE GIFT

The following are reported as pledging the full assigned quota:

Liberty-Siler City Charge.
Julian Church.
Denton and Mt. Ebal churches.

PRESIDENT'S LETTER

Some months ago a very unusual thing happened at Elon College, and along with a host of others I had the rare privilege of witnessing it. No one present will, in all probability, ever attend such an occasion again; they are extremely rare. It was a birthday—the one hundredth anniversary of the birth of "Uncle" Wellons, a distinguished minister of the Christian Church. It seemed most fitting that on his one hundredth birthday he should go back to the institution that was so close to his heart, and for which he had done so much, and do what he had been doing, with great joy, for seventy-five years—preach. Certainly his friends and his church could not let the centenary of this man of God pass without giving it recognition, and nothing could have been more pleasing to him than to preach on the day when he was one hundred years old.

But that was not sufficient; his friends must have some other outlet by which to express their gratitude to God for the long life of His servant and their appreciation, also, of his extended and efficient ministry. And so they placed into his hands one hundred dollars in gold. This was not an effort, of course, to pay him anything; but just an expression of golden gratitude and appreciation.

As a church, we are approaching a similar event. Next May, we will be one hundred years old, and certainly we can not let this event pass unnoticed. To do so we would stand condemned in our own souls, and likewise before the court of public opinion. We **must** commemorate this event, and the compulsion that moves us to do it not that of conscience or of public opinion, but rather the compulsion of Gratitude. We are going to do it simply because we **want** to do it.

One hundred years of useful and honorable denominational life stirs within us emotions of gratefulness and appreciation—appreciation of the intelligence, courage, and sacrifice of our fathers, which is the purchase price of our rich ecclesiastical heritage, and profound gratitude to God for His good hand upon us these hundred years.

Now, how shall we do this worthy, and needful, and joyful thing? Of course, befitting recognition will be given to it in the program of the coming General Conference. The committee charged with this part of the celebration is working out an elaborate program, and all that could be asked in this particular will be done. But this is not enough. Most of the church will not be there, and yet the entire church must have a share in this historic event. Our wise and noble leaders have, therefore, conceived the idea of a money offering as an outlet for gratitude, on the part of the entire church. All can't joint in person in the happy celebration at the Lyric Theater in Baltimore, but all can have some part in the celebration, represented by the One Hundred Thousand Gratitude Gift—not as an assessment, but purely as a gift by which to express gratitude. And surely no loyal Methodist Protestant will want to fail in this part of our commemoration of this glorious achievement —ONE HUNDRED YEARS of honorable Kingdom serviee.

The amount of this Gratitude Gift allotted to our conference is $12,000—about 46 cents per member. This is an easy undertaking for us, and one in which we should find much joy in accomplishing. The charge allotments are now in the hands of the pastors. During this month the matter will be presented from all of our pulpits, and on the fourth Sunday the subscriptions of the people are to be received. The North Carolina Conference expects that every pastor and every member will stand in his place, and see this thing through to a happy and an honorable finish. We are able to do it; and gratitude and loyalty demand that we **do** do it. Let none fail us now.

Week of Prayer

We call attention again that this is our Week of Prayer—the last week in February—for a deepening of the spiritual life of the church and a quickening of the concern of the church for Evangelism. We trust that pastors will call attention to this Sunday from their pulpits, and that all of our people may be much in prayer during this week.

Appointments

Feb. 26—Welch Memorial 11 a. m.; Midway, Guilford Charge, 7 p. m.

Feb. 28—Meeting of Conference Trustees, office Odell's, Greensboro, 11 a. m.; 2 p. m. meeting of Board of Church Extension, Burlington, First church.

March 18—South Winston, 11 a. m.

Fraternally,
S. W. TAYLOR.

STATEMENT FROM CAMPAIGN DIRECTOR, DR. J. H. STRAUGHN

Recognition

A special centennial certificate will be given to all who make contributions of one dollar or more. It will read that So and So contributed one hundred (pennies, nickels, dimes, quarters, etc.)

There is a special award for those who contribute $100 or multiple thereof, listed among the Founders Club. This is a fine opportunity for a Memorial Gift in recognition of a Father or Mother, Superintendent, Pastor, etc.

A Debt of Honor

This Centennial giving is the opportunity of a life-time and has in it every element of loyalty. It lays upon us all a high obligation as well as privilege. In deepest reverence for the church, in profound gratitude to God, let us bring our gifts.

HERALD SUBSCRIPTION RECEIPTS

Rev. J. C. Auman, $2.50; Rev. E. G. Lowdermilk, $2.25; Rev. W. L. Carson, $2.00; Rev. H. F. Surratt, $1.50; Rev. C. G. Madison, $1.50; Rev. D. R. Williams, $1.50; Rev. H. L. Isley, $1.50; Rev. A. G. Dixon, $1.50; Rev. R. S. Troxler, $4.50.

—The Department of Commerce announces that, according to the returns received, there were in the United States 39 Liberal Catholic churches in 1926, with 1,799 members. This denomination was not reported in 1916 and there are therefore no comparative figures. The total expenditures, as reported by 32 churches, amounted to $47,287, including $43,070 for current expenses and improvements and $4,217 for benevolences, missions, etc.

FROM PASTORS *and* PEOPLE

Asheboro.—While we are not burning the woods and sifting the ashes in these parts, neither are we turning the world upside down, yet there is something going on at our church most of the time. A fine Boy Scout troop has recently been organized and gives promise of great good. Quite a number of the classes and various organizations have held social gatherings recently and have taken steps to enlarge the work.

A week ago the past Sunday while the pastor was at Gray's Chapel assisting in the funeral service of Mr. Charles W. Allred, Prof. Paul S. Kennett filled the appointment at 11 o'clock. Our people always appreciate his sermons.

Last evening the Woman's Foreign Missionary Society had charge of the service and put on a missionary program including the pageant, "The Color Line." The service was splendid and the offering fairly good, it being above $40.

Yesterday morning the pastor preached on the Gratitude Gift and on Wednesday evening of this week we will have a meeting to launch the campaign and make plans for raising our part, which part, the conference says, is $500.

We have had quite a lot of sickness among our members this winter and some of them are still sick. Mrs. J. A. Way, who has been shut in for six weeks or more, is slowly improving. The little girl of Mr. and Mrs. Otis Rich is seriously ill with pneumonia. Miss Esther Ross has had a relapse and is confined to her room. Mrs. W. E. Luck, who has been seriously ill does not improve very rapidly. Mrs. Ernest Hughes is still in the hospital, but is improving. Then this preacher, who has been somewhat indisposed most of the winter and who has been on a diet, is coming back to normal again. But for the sake of brevity I must stop.

J. E. PRITCHARD.

Orange Charge.—Measles, bad weather and roads are interfering with our work considerably. However, we are trying to present everything that comes up as best we can.

Union Grove church is striving to complete its amount of A. C. B. by the first Sunday in April.

The Gratitude Gift was presented yesterday at Efland and Union Grove. Some response, but not what we had hoped for. It is our purpose to present this next Sunday at Hebron and Chestnut Ridge.

Hebron church is beautifying her auditorium, and planning to finish the Sunday school rooms. Efland church has a building and remodeling proposition on. This will cost from $6,000 to $7,000. The membership has pledged about $6,000 for doing this work. We had hoped to have the work going before now; but owing to the rough weather it has been decided to wait until about March 15 and then push the work through to completion.

We hope to secure college assessment at Chestnut Ridge soon and make as good showing as possible on A. C. B. at all the churches in next month.

We were pleased to receive Mrs E. B. Goodwin as a member of our Efland church yesterday. Mrs. Goodwin came to us from the First Baptist church, Durham, prior to her marriage a short time ago to Prof. E. B. Goodwin. She was Miss Virginia Alice Frazier, of Durham, N. C. Mr. and Mrs. Goodwin have been for the past two years teachers in Efland high school.

B. M. WILLIAMS.

Rehobeth Church, Granville Ct.—Our community has been recently saddened by the death of one of its members, Charlie Cawthorne, a youth of 15 years, son of Mr. and Mrs. R. G. Cawthorne. Charlie with several friends was out hunting, when he was accidentally shot by a member of the hunting party. He was rushed to a local hospital at Henderson where everything possible was done for him, but after lingering for several days he passed into eternity.

During the brief days of intense suffering Charlie bravely smiled and with patience submitted to operations and blood transfusions.

The funeral services were conducted at Rehobeth church by the pastor, Rev H. F. Fogleman, who spoke in fitting words of the young life that had been permitted to dwell among us. The interment was in the nearby cemetery where friends gathered and placed many floral offerings as a last tribute to him who has preceded us into the country beyond.

He leaves to mourn a host of friends and kinsmen besides the immediate family, Mr. and Mrs. R. G. Cawthorne, two sisters, Misses Inez and Evelyn Cawthorne; Mr. Vincent Cawthorne, of Henderson, and Master Ed Britt Cawthorne.

The entire sympathy of the community goes out to those who are saddened by this tragical death. REPORTER.

Siler City.—At a meeting of the church membership, which was held Sunday, February 12, it was decided there would be all-time preaching service since Mrs. Dixon has gladly offered her assistance. That is, Mrs. Dixon will preach for us twice a month on the two Sundays that Dr. Dixon is at Liberty. However, we will not have an evening service on the second and fourth Sundays.

Our pastor delivered a very good message last Sunday morning on "Tithing" or "Liberal Giving." On Sunday evening there was a very interesting pageant given. In this pageant, which was written by Dorothy Elderdice, our pastor and a number of members participated, and in which four of our number took each 25 years and briefly told the history of the M. P. Church up to the present time.

Last Sunday afternoon Mr. and Mrs. Dixon visited Grace Church at Bonlee, and while there Mrs. Dixon completed the organization of a Woman's Missionary Society and a Senior Christian Endeavor Society. Both of these were started two weeks ago at the time the Senior C. E. Society of this church held their Sunday evening service at Grace Church.

Those who have received their Sunday school certificates and pins for perfect attendance during the last 12 months since our last report was made are: Messrs. Ora Pickett, Marvin Phillips and Master D. G. Fox.

Our regular Wednesday evening prayer services are becoming more interesting each week. Last Wednesday evening the Senior Philatheas conducted the services with Mrs. D. L. Johnson as leader; topic, "Women and Their Part in the Kingdom of God." The Young Men's Bible class will conduct the services this coming Wednesday night with Mrs. E. D. Woody as leader.

"The Trip Around the World," which was to have been given last Thursday evening by the Senior Christian Endeavorers, has been postponed because of sickness. Miss Minnie Cooper is now in St. Leo's Hospital where she underwent an operation for appendicitis. Miss Colie Siler has had an attack of influenza. Little Fannie Florence Forrester has been very sick with pneumonia. However, we are glad to say all the above are improving rapidly. REPORTER.

English Street.—Pastor Garner's sermons Sunday were just fine, morning and evening. He told us many things about the way we must live if we have a clear record above. He can make things so plain and simple that even the children can understand.

On Tuesday night of last week the Ladies' Aid held their monthly meeting with Mrs. Ridge on English street. Fifteen members were present and when the dues were collected there was $3.10 in the treasurer's hands. Some of the members brought different kinds of fancy-work with them and we priced all pieces and sold most of them before we adjourned. We decided to do the same thing at the next meeting. Mrs. Ridge knows how to make a cocoanut cake, for we all enjoyed that and other things.

The Junior Philathea Class which has named itself the Sunshine Band, met with Miss Iris Caudle on last Thursday night. The membership contest with the Baraca Class was discussed and these girls have planned to work real hard. The boys would better look out.

We are glad to report that Chief Gibson was back at church Sunday night walking with a cane and a broad smile on his face.

We have reorganized the Junior Endeavor Society under the leadership of Mrs. J. A. Bowers; there seems to be an unlimited field in which to work.

With best wishes to the editor and all Herald readers. MRS. J. A. LEE.

Pine Grove, Kernersville Charge.—We were very glad to have with us last Sunday at the 3 o'clock service Rev. S. W. Taylor, president. He delivered an inspirational message. In the beginning he spoke directly to the young people. Several illustrations were given emphasizing the fact that the young people can really be somebody that will be of great help to the world, or a hindrance, which ever way we may choose. We feel that the young people of today ought to take an active part in church work, for they will have to be the leaders some day.

He forcibly brought out that all inanimate objects of the earth are GIVING: the sun gives up heat and light; the flowers give us beauty and fragrance. Such as we have therefore are we expected to give; such as we do give either helps people upward or downward. If we have hatred, jealousy, stinginess, selfishness, malice, or impurity in our hearts, such do we give. On the other hand, if we

have love, kindness, courage, loyalty, bravery, honesty, and uprightness, such do we give to help people on to higher and nobler things.

We are very sorry that sickness kept several of our members from service Sunday.

The parsonage for this charge is already beginning to look like a preacher's home. We hope that it will soon be completed.

BESSIE COOKE, Reporter.

High Point.—At the junior church service the associate pastor, Rev. E. L. Ballard, gave the children some interesting facts about the formation and early history of the church. He has been asked to repeat this talk at the mid-week prayer service on Wednesday evening. The founders of the denomination and its early history should be of great interest to our people of all ages.

At the 11 o'clock service Dr. Spahr delivered an appealing message on Love. He said that he felt it his bounden duty to set forth to his hearers the beauties and possibilities of the Christian life. It is a great thing to know that there is something that will never fail; greater than faith that can remove mountains, and greater than hope, without which men are of all creatures the most miserable—love. Nothing is more beautiful than Jesus' forbearance with Judas, with Peter, and with us, His poor, erring children. There is not as much kindness in the home, the church, and the world as there might be. We should not be content till we reach the Christian ideal in our attitude toward others.

At the evening service, Rev. P. E. Lindley brought a splendid and effective message.

The Missionary Circles met Monday afternoon.

Friday, February 24th, will be observed by our women with a prayer service at the church at 3 o'clock, p. m. This is a world-wide day of prayer for missions.

A shower for Mr. and Mrs. J. A. Tussey was held at their home on her birthday, last Thursday, February 16th (Mr. Tussey's coming Monday, February 20th). Rev. and Mrs. E. L. Ballard and a number of friends met at the home, held a brief prayer service and presented her with a number of gifts, all of which made her very happy. Mrs. Tussey is an invalid, having recently returned home from a stay of 17 weeks in High Point Hospital.

Mr. and Mrs. F. R. Auman are receiving the congratulations of many friends upon the arrival of a little daughter, Betty Doris, on February 17th. Mr. and Mrs. Auman have recently moved to their attractive new home on Montlieu Avenue, near the college.

A little son arrived on February 16th at the home of Mr. and Mrs. Gorrell Payne, and he will bear the name of Charles William Payne.

We are grieved to announce that Mrs. W. C. Hammond, the efficient and popular secretary of the Board of Public Welfare, is in Guilford General Hospital for treatment and rest after a breakdown as the result of diphtheria and over-work. Her physician says she must stay a month or more.

Mrs. George Sockwell, who has been spending a few days with her aunt, Mrs. D. A. Neese, has returned to her home near Gibsonville.

Mrs. George R. Brown, of Reidsville, came over Thursday afternoon to attend a meeting of the Executive Board of Missionary Societies with Mrs. E. L. Ballard at the parsonage.

Dr. J. H. Straughn, of Washington, D. C., will occupy the pulpit next Sunday morning, when the interest of the Centennial Gratitude Gift will be presented.

Miss Emma Lewis Whitaker, of class of 1927, High Point College,, who is teaching at Liberty, N. C., spent the week-end with her aunt, Mrs. C. L. Whitaker.

Mr. and Mrs. E. L. Auman are building a home on Montlieu Avenue, which will soon be ready for occupancy.

Upon invitation, Mrs. R. M. Andrews will go to Asheboro next Friday and give a summary of the Mission Study book, "A Straight Way Toward Tomorrow," before the Missionary Societies.

Miss Pearl Leonard will be hostess to Circle No. 4 of the Foreign Missionary Society on Thursday evening at her home. Mrs. Lester Peacock will be the leader.

Miss Martin, who has been librarian at the public library since the opening in September, 1926, has resigned the position on account of her health, and Miss Lucille Pickens has been elected acting librarian for a few months. Miss Pickens has been Miss Martin's assistant.

Fairview.—Due to measles we have had very small numbers for Sunday school and preaching service. Our pastor, Rev. T. A. Williams, gave us two splendid sermons February 12. We always enjoy his sermons.

Our Sunday school rooms are now completed. We are very proud of them and feel that they are going to be a great help in our Sunday school work.

The Baracas are planning a dedication service for their first Sunday in their new room. They want every member of the class present on that day and those that have been members and are not a permanent member of another Sunday school. The time will be appointed soon.

Our former Sunday school superintendent, Mr. E. H. Somers, was severely burned a few weeks ago while filling his tractor with gasoline. May God comfort him in his affliction.

Pray for us in our work for the Master.

PAULINE TROXLER, Reporter.

Laurel Hill.—Bro. J. M. Morgan brought us an impressive sermon Sunday, February 12. He gave us some splendid thoughts.

Sickness in our community is keeping some from church.

We have a good Sunday school. It is not as large as we could make it, but the attendance is good. The people seem more interested in the Sunday school work now than for some time. REPORTER.

Salem, Saxapahaw Charge.—Last Sunday Rev. O. C. Loy brought to us another one of his splendid sermons.

Our Sunday school is moving along very nicely, and we are looking for it to be much better in the spring. We are going to build Sunday school rooms in the early spring. A donation of $25 by Mr. B. W. Durham, of Kannapolis, was appreciated very much.

Born to Rev. and Mrs. O. C. Loy last Thursday a daughter.

Miss Ossie Overman has been sick with measles. REPORTER.

Grace Church.—Wednesday evening, February 15, "The Color Line," a modern play, was given by the Woman's Foreign Missionary Society. The play deals with the struggles of a Chinese student in one of our American colleges. He is not treated as a Christian, and is not taken in by any of the students. He renounces Christianity, but, when he hears that troops, led by his father, have killed the man that was responsible for his conversion, he changes his mind. He goes back to instill the Christian principles into the hearts of his countrymen.

The play was given under the direction of Mrs. J. M. Stone. Those taking part were Misses Irene Hester, Lucille Sharpe and Ruth Simpson, Mr. R. F. Williams, Lindsay Moore, and Carl Jones, Jr. A freewill offering was taken amounting to $51. Before the play Misses Mitchell and Richards entertained the audience with vocal and violin selections, accompanied by Mrs. J. Norman Wills.

Our Sunday school continues to grow under the efficient superintendency of Mr. R. C. Millikan and his splendid assistants.

One of the outstanding classes of this Sunday school is the "Jinx" Class, or Class No. 13, taught by Mr. F. R. Stout. Last Sunday this class reached its goal of 20 consecutive star classes. This does not mean that it will stop there, but will strive to have 26 Sundays of perfect attendance. The class started out with eight members, and now has an enrollment of 22. A banquet will be given Thursday evening to celebrate this event.

Another added feature of the Sunday school is the newly-formed orchestra, composed of six pieces. The playing of the orchestra adds much to the musical program of the Sunday school. C. J. J.

Mt. Ebal.—We have presented the M. P. C. G. G. at all the churches except Cid and Jerusalem. All the churches have responded, doing their part well. I promised to report for Mt. Ebal this week. The other churches are reporting these special services. Mt. Ebal is one of our weak country churches so far as membership is concerned, but we have some loyal Methodist Protestants at this church. When the Gratitude Gift was presented last Sunday afternoon, they gladly did their part. They have a little over-subscribed their proportional part of the $200 apportioned to this church. We will have no trouble going over the top on this charge.

E. A. BINGHAM, Pastor.

Denton.—Sunday was Methodist Protestant Day here. The weather was extremely cold and there were not as many present as usual. Brother Bingham explained the M. P. C. G. G. and made an interesting service. The quota for this church was $107.88. Brother Bingham presented the situation so clearly and forcefully that there was but very little trouble to get the required amount pledged and over-pledged about $20. Everyone that pledged seemed to do so gladly and freely. We certainly commend the spirit in which the people here go about financial matters. Sunday night there was a reading of the history of the M. P. Church. The pastor took one of the leading parts. Others taking parts were Misses Blanche Hoover, Ruth Lanier and Inza Hill, Messrs. Arthur Lanier and Clay Loflin. This program was real interesting

and enjoyed by all present. I think every Methodist Protestant should certainly love and appreciate their church better after these services.

There were five new members received into the church Sunday morning at the 11 o'clock service. These were Mrs. B. T. Atkins, Miss Esther Atkins, William S. Atkins, Mrs. Margaret Curry and J. U. Lanier. We cordially welcome these members into our midst.

There will be a union meeting in our church beginning at night, February 28. This meeting is to be conducted by the M. E. South, Baptist, and M. P. churches. The pastors of the different churches will do the preaching. We hope and pray that this may be a great revival.

The Ladies' Aid Society has finished a nice woolen quilt. This quilt is a name quilt and has somewhere near 200 names on it at ten cents a name. The quilt is to go to the Children's Home at High Point.

A MEMBER.

Hollister.—We haven't a large Sunday school, but we have a few faithful members who are always present unless they are hindered by sickness.

Pastor Spencer delivered a splendid message last Sunday night. There were lots of compliments, but all of his sermons are good.

Brother Spencer is busy soliciting subscriptions to the Herald. He hopes to reach the goal now soon. I think the Herald should be in every Methodist Protestant home; in fact, I don't see how it can be a real M. P. home unless they have the Herald in it. It should be read in every M. P. home. To me the Herald is next to the Bible. It read it from page to page every week and I think it is well worth its cost. May God bless the Herald and its readers.

KATHLEEN SHEARIN, Reporter.

Flat Rock, Vance.—Yesterday was a good day at Flat Rock. Pastor Chambliss gave us the best sermon yet. Many of his remarks were directly to the young people. After the service our pastor talked of the Gratitude Gift and said He thought we might arrange a special service for some Sunday afternoon or evening to arouse and stimulate interest.

The attendance at Sunday school was not quite so good as usual, but think it due largely to bitter cold weather.

The Ladies' Aid gave a very enjoyable Valentine party on the evening of the 14th at the home of Mr. and Mrs. Sam Reavis. After games and fun of various kinds, Mrs. Reavis brought out a lovely fortune cake. Then the cutting up began. Eats were sold to the amount of about $25.

On the evening of February 11th Mrs. B. W. Jones entertained her Sunday school class of boys and girls at her home. The evening was spent in games and fun, everyone having a jolly good time and declaring Mrs. Jones a grand hostess. Delicious refreshments were served.

The W. H. M. S. will hold its February meeting on Thursday afternoon of this week with Mrs. U. J. Parrott as hostess. In addition to the work and regular program plans will be made for another effort to organize the young people of our church in missionary work.

M. V. W., Reporter.

Bellemont, Mt. Hermon Charge.—Much interest is shown in our Sunday school. We have 144 on our roll. We hope when spring comes that we will have a better attendance.

Owing to the weather January 27th, Bellemont was the only Christian Endeavor Society represented at the union meeting held at Bellemont schoolhouse. We had about 30 young and old people present. Several very helpful talks were made on Christian Endeavor work. After the social hour, refreshments were served. All reported a nice time.

On February 5th Coble township Sunday school institute was held at Bellemont. We were very fortunate in having Mr. P. E. Lindley, dean of High Point College; Mr. E. S. W. Dameron, of Burlington, and Mr. P. S. Dixon, of Graham, as speakers. A large crowd attended this service. It was very interesting and helpful to all Sunday school workers. All the Sunday schools of the township were represented except St. Paul's Lutheran church.

Mrs. Paul Lowder, who is music teacher in the Edwin M. Holt High School, had the misfortune of breaking her ankle and has been confined to her home for quite a while. We are missing her at the church services and hope that she will soon be able to worship with us.

Mrs. Lacy Sharpe, who had a stroke of paralysis some time ago, continues in feeble health.

Mrs. Will Bunton, of Burlington, was laid to rest in Bellemont cemetery Monday, February 6th. Quite a large crowd attended the funeral services, which showed the esteem with which she was held in her community. Our sympathy goes out to the bereaved family.

Our pastor, Rev. J. Elwood Carroll, gave us another one of his splendid sermons this afternoon. We have three sermons a month, the second Sunday afternoon, third Sunday evening, and the fourth Sunday morning.

With all good wishes to our Herald readers.

MARIE HARGIS, Reporter.

February 12, 1928.

Bethesda, Halifax Charge.—Mr. Spencer gave us a good talk yesterday on the subject of stewardship. The congregation was smaller than usual, however, on account of measles in the community.

After much discussion, the regular fourth Sunday night appointment has been changed, tentatively, to the first Sunday night.

Rev. N. M. Harrison has agreed to give us, at least temporarily, an 11 o'clock appointment for the third Sundays. Let us see to it that more preaching makes us better.

The Ladies' Aid will dispense with their usual monthly meeting this time, since measles has the "right of way." (We don't dare to hint that it is a "measley" arrangement. No indeed!)

They have taken in a further small amount of money from a sale and hope soon to have some repairs made on the church building.

MRS. L. S. B., Reporter.

—French exports to Russia have almost tripled within the year.

—The American flax seed crop is 400,000 bushels larger than that of last year.

—Elephants in captivity have been known to remain on their feet for five years.

Woman's Missionary Department

Miss Esther Ross, *Editor*
Miss Mary C. McCulloch, *Assistant*

Address matter for immediate publication in this department to Miss Mary C. McCulloch, 1705 Asheboro Street, Greensboro, N. C.

A CALL TO PRAYER

If radio's slim fingers
Can pluck a melody
From night and toss it over
A continent or sea;

If the petaled white notes
Of a violin
Are blown across a mountain,
Or a city's din;

If songs, like crimson roses,
Are culled from thin blue air,
Why should mortals wonder
If God hears prayer?

—Edith R. Fuller.

HOME AND FOREIGN AUXIALIARIES AND CORRESPONDING SECRETARIES

At the joint session of the Home and Foreign Missionary Societies at the Branch meeting in Henderson last year, the Committee on Education with its report made some recommendations and offered three awards for educational work during the year 1927-28.

If I am not mistaken the report was adopted and referred to the Education Committee of the two Branches. Lacking a permanent secretary of the joint session, the report which was turned over to the temporary secretary was lost and has never been presented to the anxiliaries unless by delegates with unusually good memories. Since the last Executive Committee meeting Mrs. Ballard, who was appointed reporter for the Branch meeting, has given me a copy of the part of the report which she had in her notes, so I am writing this to urge any or all auxiliaries which have at the end of the year (March 31) become eligible for either of the three Education Awards to state this fact in the fourth quarterly reports to the Corresponding Secretary of your Branch, who will please notify the Education Committee not later than one week before Branch meeting. Any later than this you can readily see would leave too little time for your committee to decide on and prepare suitable rewards.

Following are the conditions of the awards:

Award No. 1—To the Home and Foreign Auxiliaries meeting jointly and holding 12 inspirational programs during the year, and completing the two study-books, "Our Templed Hills" and "A Straight Way Toward Tomorrow."

Award No. 2—To the Home Missionary Auxiliary which holds 12 programs as outlined by the Program Committee of the Executive Board, and completes the study book, "Our Templed Hills."

Award No. 3—To the Foreign Auxiliary holding 12 inspirational programs a year and completing the study-book, "A Straight Way

Toward Tomorrow." Also at least one-half the members of the auxiliary must have found answers to all the questions in the Question Box during the year.

I hope there will be a large number of auxiliaries who have met all these conditions.

Yours sincerely,

MRS. R. M. ANDREWS.

A BIRTHDAY PARTY

The Woman's Foreign Missionary Society of Calvary church will hold their Thank-Offering service Wednesday night, February 29th, in the church hut. At this time they will celebrate three birthdays with real cakes and candles. Miss Annie L. Forrest will be the guest of honor.

FOREIGN MISSIONS

A Letter From Rev. J. F. Minnis

Dhulia, India, Jan. 6, 1928.

Dear Dr. Rosenberger:

I wish to thank you for the check you sent for Christmas. I wish it were possible for you and all those who sent it to know how much we and the whole community appreciate your efforts. It saved the day for us and gave us a good feeling while we would have spent a wretched Christmas without it. I think I am safe in saying that this has been the best Christmas we have ever had in the mission.

On the 23rd of December the fun began and it lasted until Monday, the 2nd of January. Before the holidays we appointed a committee to make a program for the week. On Christmas eve we gave out the gifts, as Christmas was on Sunday. Everyone seemed happy and no one complained that there was not enough. I feel like we gave the boys very nice presents of toys, pencils, pens, belts and so on. We try to give a little extra and never count the clothing as gifts. The teachers all were given Rs. 5-0 each and all the laborers received Rs. 2.8. The women were given cloth for jackets or sardis. Besides the regular gifts we were able to have some sweets for the boys. They received sweets on three occasions and were given special food a time or two. This year Mr. and Mrs. Cassen, Dr. Lacy, Mrs. Minnis and I went out on Monday, the 26th, to shoot deer for the Christmas dinner. But there were no deer in the jungle we hunted in, so we were forced to take the second best and buy three sheep. While we had a plain meal yet it was very well prepared and tasted exceedingly well. All the people from the district, all those at the settlement farm, all those connected with the Boys' School, and all the Christian community living near the mission, ate of this dinner. The only ones left out were the girls of the Girls' School. They had their own special dinner. Were I to tell you how little this meal cost I fear that you would get the impression that it was not expensive to live in India. But on the other hand, if I were to tell you we had meat and butter and rice you might think that we had a cheap dinner in two respects. However, though it was not fancy, yet it was filling and in the end that is what pleases a lot of people. I have never seen a more pleasant crowd than we had this year. Were you able to have seen us all sitting on our feet, no one sitting at tables, and seen the long rows of boys and happy groups of women and the lanterns here and there you would never be able to erase the picture from your mind. It is a sight never to be forgotten. Everyone eating with fingers and yet no one with faces covered with food. When we come home we shall try to give you an Indian dinner and see if you can eat soup with your fingers.

The program for the week was like this—Saturday morning, 24th, was gift-giving morning. I received two Indian hats and another Indian cloth while Mrs. Minnis received a piece of cloth for some kind of Indian dress. Saturday night was a night of song. Sunday morning we had English service for the missionaries. Sunday afternoon we had a joint service. Another night of song by the community Sunday night. Monday night the teachers of the Boys' School entertained us with funny plays. Tuesday night we had the dinner and after the play there was a religious service for the Hindu people living near the mission. Wednesday evening the women, directed by our wives, gave a play. Thursday night the preachers entertained. Friday evening the girls gave a play in their compound. Saturday night the farm hands made us all laugh with their foolishness in the form of a play. Sunday being the first Sunday in the new year, we had the Lord's Supper and babies baptized. Monday afternoon the Settlement Farm men gave a show of special acting, and on Tuesday night the boys in the school wanted to give a play, so we allowed them to give the last play. The school opened on Wednesday and we all went to our work feeling glad that we had a good time and hoping that the next year will bring another just like it.

J. F. MINNIS.

HOME MISSIONS

The Home Missions Council

In my recent article on the Comity Conference, the Home Missions Council, the Council of Women for Home Missions and the Federal Council of the Churches of Christ in America, held in Cleveland during January, I dwelt particularly on the Comity Conference which included the members of the other three organizations. In this article I shall endeavor to give some impressions concerning the Home Missions Council in which I was specially interested.

There was one joint session of this Council held with the Council of Women for Home Missions when matters of mutual interest to the two Councils were considered. The President of the Home Missions Council is Dr. C. L. White, a Baptist minister, of New York, and the Secretary is Dr. W. R. King, a Presbyterian minister, who was recently elected to the office. This Council is a self-constituted and self-perpetuating body composed of ministers, Secretaries of General Boards and representatives of various Protestant denominations, to eliminate competition and institute plans whereby waste may be avoided and better results accomplished in advancing our Lord's Kingdom.

The program, as outlined in the Secretary's report, is a very ambitious one extending through a period of five years. It has a wide range and includes many departments operating on a national scale. First, a survey of the whole field of inter-denominational comity in Home Missions. Second, an intensive and sustained effort to secure the indicated adjustments by the various denominational groups. Third, the elimination of all competition between denominations whose Boards are constituent to the Home Missions Council and the Council of Women for Home Missions. Fourth, the allocation of responsibility on a now competitive basis for the needed extension of Christian work and the securing of the acceptance of such allocations by the bodies concerned. That all Protestant denominational Home Mission and Church Extension Boards, national and regional Executives and Superintendents, pastors and local congregations becalled upon to give this movement cordial and whole-hearted co-operation to the end that comity may be quickly and completely realized. Again, that the program be given wide publicity that the whole church may be informed of the effort to bring the Protestant denominations into closer fellowship and more Christian co-operation in the common task of making America Christian.

Surely no one can object to, or be out of sympathy with this movement so ideal and lofty in its motive and end, nor do I think we need to have fear as to the spirit and purpose of those who are endeavoring to unite the Christian forces of our country in one common cause. However, such a far-reaching campaign as is here outlined will necessarily require much education of the great masses of our people who are bound by denominational ties and traditions, extending through generations and in many instances having deep-rooted convictions as to usages, doctrines and church polities.

The policy is to proceed on the basis that there shall be one church to approximately one thousand persons in a given community, this to be accomplished by a combination of all the Christian forces of such a community. The plan would be to retain the denomination best adapted in meeting the needs of that community. This would, as a rule, give what Dr. King in his report is pleased to call "the major denomination" the advantage. It would not be difficult to see the dissatisfaction, if not the injustice of an effort to carry forward such a program as expressed in the resolutions from which I have quoted that such an end "may be quickly and completely realized."

As I listened attentively to the discussion in Cleveland and have since studied the report of the Secretary and the recommendations, I have been profoundly impressed with the aim and purpose of the Council but have been just as deeply impressed with the fact that the whole scheme needs to be executed with the greatest possible wisdom and sagacity. While the purpose of the movement outlined is commendable and should receive the careful and prayerful consideration of Protestant churches, I do not think it can be carried forward with the expectation that the end sought "may be quickly and completely realized." There will be less difficulties to overcome in the section of our country more recently settled, and where the people have been separated from their own denominational churches, than in the east and south where the denominational ties are stronger and the local churches have been functioning for a long period of time.

J. M. SHERIDAN.

—The children of Mrs. S. F. Coe honor her every year in a celebration of her birthday, which comes February 21. This brought Rev. H. F. Surratt, Charlotte pastor, one of her sons-in-law, to Greensboro this week.

BUDGETS RECEIPTS TO DATE

	A.C.B.	G.C.B.	College	W.H.M.S.	W.F.M.S.
Alamance	$ 67.00	$ 5.00	$ 41.00	$ 22.00	$ 41.70
Asheboro	.....	17.58	.....	17.50	77.60
Asheville	.....	.....	.....	7.40	7.40
Bess Chapel	.....	7.42	.....	25.00	.....
Burlington, First	100.00	.....	125.00	.....	23.85
Charlotte, First	25.39	10.12	29.25	5.20	29.95
Chase City	.....	3.26	.....	.....	.....
Chatham	.....	3.66	.....	.....	.....
Cleveland	3.20	5.42	15.00	.....	.....
Concord	.....	36.24	85.00	.....	.....
Connelly Springs	.....	.....	2.00	.....	.....
Davidson	33.58	7.00	.....	.....	.....
Denton	1.75	10.26	25.00	.....	.....
Draper	.....	2.35	5.00	.....	.....
Enfield	.....	.....	.....	36.00	.....
Fallston	.....	7.17	16.42	.....	.....
Fairview-Glen Raven	13.00	8.00	.....	.....	.....
Flat Rock	11.86	19.60	.....	.....	.....
Forsyth	40.00	12.00	58.25	86.30	8.25
Fountain Place	.....	.....	.....	10.00	.....
Friendship	17.35	12.00	.....	.....	.....
Gibsonville	.....	.....	.....	30.00	.....
Graham	.....	21.00	.....	.....	15.45
Granville	30.00	20.00	84.40	33.33	15.85
Greensboro—Calvary	.....	.....	.....	37.17	.....
Grace	75.00	.....	.....	100.00	152.00
St. Paul	.....	4.42	17.00	.....	.....
West End	.....	20.00	8.00	65.90	11.25
Guilford	5.00	.....	44.17	10.10	.....
Halifax	27.00	12.00	.....	.....	.....
Haw River Circuit	.....	.....	12.72	.....	.....
Haw River Mission	30.00	.....	10.00	.....	.....
Henderson	.....	20.00	115.00	101.90	27.96
High Point—English Street	.....	3.18	40.00	.....	.....
First	.....	.....	.....	135.75	86.75
Lebanon	24.63	.....	44.00	.....	.....
Welch Memorial	19.57	.....	.....	28.50	2.60
Kernersville	.....	7.85	.....	.....	.....
Lexington—State Street	32.75	37.76	20.00	.....	5.75
Liberty and Siler City (Liberty)	15.00	12.38	39.00	15.07	.....
(Siler City)	70.00	35.00	26.00	7.00	.....
Littleton	7.00	.....	.....	.....	.....
Mebane	.....	4.70	45.00	97.00	30.85
Mecklenburg	.....	2.50	.....	.....	.....
Mocksville	.....	6.01	.....	.....	.....
Moriah Charge	.....	8.25	.....	.....	.....
Mount Hermon	2.56	.....	.....	.....	.....
Mount Pleasant	.....	7.00	50.00	.....	24.50
North Davidson	.....	18.90	.....	.....	16.80
Orange	15.00	22.00	80.00	192.61	.....
Pinnacle and Mount Zion	30.00	8.80	.....	6.82	.....
Pleasant Grove	37.50	6.75	19.50	.....	.....
Randleman	.....	2.25	.....	10.53	.....
Randolph	34.33	6.47	10.00	1.40	.....
Reidsville	.....	.....	.....	10.42	15.00
Rockingham	6.90	.....	.....	.....	.....
Saxapahaw	.....	.....	.....	.....	9.00
Spencer Mission	.....	5.71	10.00	.....	.....
Spring Church	159.50	16.88	12.50	.....	.....
Tabernacle Charge	.....	16.55	45.03	57.16	.....
Thomasville Community	50.00	.....	.....	6.00	27.00
Union Grove	.....	2.29	10.00	.....	.....
Vance	14.25	14.25	51.01	24.50	.....
West Forsyth	24.00	2.57	20.00	11.05	18.30
West Thomasville	.....	13.50	1.25	.....	.....
Whitakers	.....	.....	.....	.....	11.20
Why Not	.....	5.00	.....	3.30	3.65
Winston, First	.....	7.50	.....	59.63	26.70
Yadkin College	15.00	.....	5.00	5.75	.....
Yarborough	.....	.....	7.00	.....	5.00
	$1,018.46	$535.55	$1,208.50	$1,260.29	$690.36

CHURCHES PAYING IN FULL

A. C. B.

Spring Church	$ 90.00
Liberty-Siler City (Siler)	70.00
Lebanon (Sp. Ch. Chg.)	47.00
Yadkin College	15.00
Haw River Mission	30.00

College

Spring Church	$ 12.00
Spring Valley	10.00
Center, Alamance Chg.	14.00
Pleasant Hill, W. Forsyth Chg.	20.00
Efland, Orange Charge	36.00
Union Grove, Orange Charge	17.00
Hebron, Orange Charge	27.00
Liberty-Siler City	65.00
Yadkin College	5.00
Haw River Mission	10.00
Tabernacle	45.03
Spencer	10.00
Union Grove	10.00
English Street	40.00
Henderson	115.00
Burlington	125.00
Mebane	45.00
Concord	85.00
State Street	20.00

Superannuates

Spring Valley	$ 4.00
Orange	37.00
Haw River Circuit	5.00

Brother Stubbins writes that Hickory Ridge has paid $30 college assessment and Maple Spring $40. This is in full for each of these churches, he says. We trust that every charge will make a strenuous effort to secure the college assessment. The college can't run without money, and it MUST run.

Two new charges are added to our list this week—Connelly Springs, Rev. D. M. Dew, pastor, and West Thomasville, Rev. G. W. Andrews, pastor. This gives us a total of 67 charges enrolled to date. Twenty-five charges have no credits. We trust that this number may be reduced by at least five in our next report. Let's hurry until this 25 vanishes. Thank you, brethren.

We know that the winter months make the work seem very slow on many of the fields; but we must not lose heart. Spring is nearly here, and with it will come new life and new endeavor. We can only do our best, and when that is done there will be no occasion to worry about results.

The blessings of the great Head of the Church upon you all. Amen.

S. W. TAYLOR.

February 22, 1928.

Moody Bible Institute Dedicates Enlarged Radio Station

Much interest centered in the dedication of the new super-power Moody Bible Institute radio station, WMBI, on Friday evening, January 20. The increase of power from 500 watts to 5,000 was permitted by the Federal Radio Commission on condition that the aerial towers and transmitter be located outside the Chicago city limits.

Six and one-half acres of ground were secured at Addison, 21 miles northwest, and a brick structure for the housing of the most effective and modern radio apparatus has been completed. The building provides living apartments for the operators, reception rooms for visitors, and every convenience for efficient service.

IN HONOR OF THE DEAD

Resolutions of Respect

It is with hearts full of sadness that we, the members of the Missionary Society of Flat Rock church, record the death of Mrs. Julia A. Hester, whose faithfulness and patience through long years of illness should be an example for us.

In her death the husband has lost a true wife, the children a devoted mother, the church a faithful member; although unable to attend service for several years she was always interested in its progress.

Therefore, be it resolved:

First, that we be submissive to the divine will.

Second, that we would remember always her sweet and gracious disposition, her gentleness and willingness to serve.

Third, that we extend our deepest sympathy to the bereaved family and commend them to the Heavenly Father, who doeth all things well.

Fourth, that a copy of these resolutions be sent to the bereaved family, a copy spread upon the minutes of the Missionary Society, and a copy be sent the Methodist Protestant Herald for publication.

MARY V. WHITE,
MRS. U. J. PARROTT,
MRS. T. P. HESTER.

Porter

Fred N. Porter, the son of the late William and Eliza Porter, of near Rocky Swamp, was born in September, 1834. In 1871 he was married to Annie E. Benton. To this union 15 children were born, nine of whom lived to be grown and married. Six preceded their father to the glory world during childhood and early life. Brother Porter gave us a picture of his loyalty and patriotism by serving with the 18-year-old boys in the war between the states for a period of two years. Untrained in the use of implements of war and military tactics, but ready and willing to do his bit for his country, he served and did mostly guard duty while in the great conflict of the '60's. Because of his age he was never in the battles and came through without injuries. He served with John Allen and Bill Sanders, of near Louisburg, N. C. Young though a brave soldier willing to do his part to save his country and protect his home and native land which was made to run red with human blood, later to flourish with growing crops which gave comfort and strength to those who labored and suffered hardships while he was in the conflict. The deceased lived and made his place in the world by honest dealings and faithful service. He owned and operated a large farm near Hollister, N. C., until stricken with typhoid fever some five years ago. The disease leaving him physically unable to do the work required on the farm, he moved to Hollister, N. C., where he made his home until his death.

Brother Porter was a member of the Methodist Protestant Church. During his early life he chose as his church Eden M. P. Church near Enfield, N. C. Later in life and after making his home at Hollister, he moved his membership there and was a liberal contributor and active in the erection of the present M. P. Church where he labored faithfully until he was called to his reward. He will be missed in the activities of his church as well as in the community in which he lived.

Surviving besides his widow, Mrs. Annie E. Porter, his faithful and devoted companion for nearly 57 years, are the following relatives: Mrs. J. R. Powers and Mrs. W. F. White, of Enfield, N. C.; Exum, Ivey, Laddy and Miss Annie May Porter, of near Hollister; Mrs. J. W. Warren and Curtis Porter, of Littleton, and W. C. Porter, of Vaughan, N. C.; also 27 grandchildren and four great-grandchildren.

The funeral service was conducted by his pastor, Rev. C. L. Spencer, of Enfield, N. C., assisted by Rev. J. Clyde Auman, also of Enfield, and Rev. M. Ivey Crutchfield, of Littleton, N. C. Willing and ready, he laid down his work here and slipped away to be with Him who calls his children to be with Him. Truly a good man has gone from among us. A place has been made vacant here, but one has been filled in the Mansion above. In His wisdom God calls his servants from this into fuller and more noble service; thus our brother was called. Hearts are sad and eyes are filled with tears when we think of his going to a better land, but we should rejoice and strive to follow in his footsteps, and be willing to say with Wesley,

"Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last."

A FRIEND.

Ridge

On July 4, 1927, there was born into the home of Mr. and Mrs. Sam F. Ridge, of High Point, a son, a rosebud, sent from God. A babe who always had a smile for every one, that made you have pleasant thoughts. A babe with bright eyes, round face, a very picture of health. But God only loaned Carl for seven months and four days to this earth, for the pleasure of the young parents, grandfathers, grandmothers, uncles, and aunts; for on February 9, 1928, about 4 o'clock in the morning he was called back. He was sick for three weeks; at first he was not considered seriously ill, but when he developed pneumonia his loved ones began to realize his small voice was soon to be stilled. Although all was done that watchful care and loving hands could do to restore his life, God's hand stopped the pain forever in his body and he went to sleep. Asleep in Jesus. Oh! how sweet!

The young father and mother cannot bring little Carl back, but by living the true life to Him who understands it, all they can go to Carl.

May they cling more closely to Him who bringeth life out of death.

As we look into his little bed
From which a pure spirit has fled,
We cannot the purpose all understand.
But if true, there'll be a day we can.

MRS. J. A. LEE.

Holder

In the early morning of February 5, 1928, the spirit of our beloved brother, Mr. W. H. Holder, passed through the vale and shadow of death to dwell in that home for which he had been making preparation for a good many years.

Brother Holder was 67 years of age when God called him home. He was a good man and a loyal member of the First M. P. Church of Winston-Salem. He professed faith in Christ early in life and had given the greater part of his life to the service of God. He was twice married. His first marriage was to Miss Susan Jane Dawson. To this marriage four children were born, who survive: Mrs. E. M. Arington, Mrs. F. L. Speas, L. M. Holder and J. A. Holder. His second marriage was to Mrs. Sadie Ramsey, who survives. The funeral was held in Mt. Tabor M. E. Church, conducted by the writer, assisted by Brothers Staley Myers and R. C. Stubbins.

Brother Holder was a great sufferer for 12 months or more and he bore it all with that Christian fortitude that characterized his life as a Christian citizen. When the call came he was ready and we believe his spirit is resting with his Saviour where there is no suffering.

May the Lord abundantly bless and comfort those who are bereaved in the passing of this servant of God.

J. D. WILLIAMS.

MARRIED

Luck-Henson

January 20, 1928.

At my house in the presence of my wife and Mr. and Mrs. R. E. Hare, while the clock was striking 4 p. m., the writer was speaking the words that made Roden T. Luck, of Cedar Falls, N. C., and Sarah E. Henson, of Giles Chapel, husband and wife. We wish for them much happiness.

C. A. LAUGHLIN.

HISTORICAL EXHIBIT

During the month of May two great bodies of the Methodist Protestant Church, the Young Peoples' Convention and the General Conference, are to meet in Baltimore, Maryland, the cradle of Methodist Protestantism, during which time the Drinkhouse Memorial Room at the Headquarters Building, No. 516 North Charles Street, will be converted into a historical museum where will be placed on exhibition relics, manuscripts, photographs of prominent men and places in the history of the Methodist Protestant Church, which should prove both interesting and instructive. In order that this exhibit may be as compete as possible the request is being sent out through our church papers, asking that anyone having articles of real historical value, and who will loan them for this exhibition, will please get in touch with the undersigned at as early date as possible.

LOUIS RANDALL,
Linthicum Heights, Md.

"I want a job as a radio announcer."

"Let me hear you announce."

'Thawss us stawshung Kawgawhug, Swan Funniscaw, Cawlifawniaw. Th' muxt nawber wulba, 'Walba Wazz Ong Glawhy,' plawwed bawth Sawga Hong Gaw awkstwaw. Ullga waw gawlahaw."

"Name your own salary, my good fellow."

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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WHY THE METHODIST PROTESTANT HYMNAL SHOULD BE USED IN OUR CHURCHES

Some of the reasons why we should use our own hymnal in our church services are:

First, because it is prepared for Methodist Protestants. Although it contains hymns sung by all denominations, it has been edited, compiled and published by and for Methodist Protestants. The Order of Public Worship, adopted by our General Conference for use in our own churches, may be found in the front of the book. The various ceremonies, marriage, baptism, reception of members, Lord's Supper, etc., are contained therein. No other such hymnal is published for the churches of our denomination!

Second, it contains the precious old hymns that have been sung for centuries by Christians. For those who are averse to overemphasizing denominationalism in this day of federation and union, this hymnal is entirely suitable. It could be used in a mixed congregation of Presbyterians, Methodist Episcopals, Friends, and others, and a large sufficiency of hymns found which all could sing.

Third, it is useful in all services. Not only may it be used in the regular Sunday preaching services, but prayer meeting, Sunday school and Christian Endeavor as well. It contains hymns of praise, thanksgiving, adoration, activity, etc., which children and young people love to sing. Likewise hymns of prayer, justification, trial, trust, heaven, etc., are found within its covers for use of the more mature Christians.

Fourth, it is reasonable in price. One copy may be bought for 85 cents, while a quantity of five or more may be purchased for 75 cents each with delivery charges extra. Considering the wealth of material for worship, the substantial and high-class workmanship, which will assure its lasting qualities far beyond many of those of cheaper grades, it is indeed very reasonable. Send your order to Methodist Protestant Book Concern, 516 North Charles Street, Baltimore, Md.

E. LESTER BALLARD.

—The present House of Representatives at Washington includes four women in its membership. They are Mrs. Kate G. Langley, of Kentucky; Mrs. Florence Kahn, of California; Mrs. Mary T. Norton, of New Jersey, and Mrs. Edith N. Rogers, of Massachusetts. This is the largest delegation of the sex that the House has yet had.

OUR CHILDREN'S HOME

Offerings by Churches and Individuals

Charlotte, Richland Circuit, $3.71; Union Grove Station, $2.65; Salem, Saxapahaw Charge, $2.70; Mount Hermon, Creswell Circuit, $2.21; Pine Hill, Davidson Circuit, $2.60; Miss Mamie Johnston, Sunday eggs, $1.00; Mrs. D. T. Gaster, Sunday eggs, $2.54.

Offerings by Sunday Schools

State Street, Lexington, $5.41; Bethel, Flat Rock Charge, $3.24; Haw River Mission, $4.90; Whitakers, $7.25; Pleasant Union, Mount Pleasant Circuit, $1.00; Lebanon, High Point, $6.21; Bethany, Randolph Circuit, $3.51; Fairview, Fairview Circuit, $2.70; Bethesda, North Davidson Circuit, $6.05; Winston-Salem, First, $8.50; Siler City, $4.54; Canaan, Denton Circuit, $2.53; Shoals, Pinnacle Circuit, $3.26; Hickory Ridge, Forsyth Circuit, $7.53; Whitaker's Chapel, Enfield Charge, $5.61; Fairgrove, Haw River Circuit, $3.50; Calvary, Greensboro, $13.11; Asheville, Dec., Jan. and Feb., $15.00; Harris Chapel, Vance Circuit, $4.00; Fountain Place, $10.32; Mt. Moriah, Cleveland Circuit, $2.00.

We beg to acknowledge with thanks each contribution received.

We wish every Methodist Protestant could fully realize the many needs of the Home; could they do this we would not need to mention them.

We now have four cases of measles, but all are doing nicely.

E. F. ALLMAN, Supt.

SPEAKERS WANTED

In carrying forward the work of the Anti-Saloon League the writer, as superintendent, has found that there are scores of invitations which he cannot fill. The liquorites are becoming more and more active. The foes of liquor are also very much alive.

For some weeks I have been arranging a list of volunteer speakers, both men and women, representatives of all churches and all parties, who—like the Four-Minute Speakers and other volunteers during the World War, when we were fighting a foreign foe—propose to speak to schools, clubs, churches and other gatherings in the interest of our prohibition cause and against the return of the outlawed liquor traffic.

I shall be glad to hear from such volunteers who would give one or more Sundays in this campaign work during the year. We are hoping to have at least one hundred such speakers. Our list now contains something over twenty. In order to get out our printed matter and to get ready for action, it is necessary that the names of the volunteers be in this office on or before the first day of March Who will help us?

Sincerely yours,

C. A. UPCHURCH, Supt.

Raleigh, N. C., Jan. 26, 1928.

—According to some physicians it is inadvisable to disturb a biting mosquito, for the reason that he first injects a poison to dilute the blood and then when the meal is over will suck the poison back again. If the mosquito is driven away the poison remains, causing the pain and swelling of mosquito bites.

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LONG'S GLAD GARDENS,

Pearson, Maryland.

"Sedentary work," said the college lecturer, "tends to lessen the endurance."

"In other words," interrupted the smart student, "the more one sits the less one can stand."

"Exactly," retorted the lecturer, "and if one lies a great deal one's standing is lost completely."

Methodist Protestant Herald.
ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.
VOLUME XXXIV GREENSBORO, N. C., MARCH 1, 1928 NUMBER 17

Prof. Elderdice Sides
Westminster MD

What Is Spirituality?

Perhaps no religious term is more misused than the word *spirituality*. The term is applied to persons and to special acts and to the entire life. It is to be expected that a spiritual person will perform spiritual acts and live a spiritual life. But what is a spiritual person? Conceptions differ, hence the diversity in the application of the term.

To some, spirituality is synonymous with emotionality. To them, the emotional man is the spiritual man. But it is obvious from observation of different types of people that emotionality is a matter of natural temperament. Some people are more emotional than others because they were born so—in their first birth. But spirituality is derived in the second birth, conferred by the Spirit of God in the new birth that Jesus referred to in his conversation with Nicodemus. It is a quality or power not possessed by souls that have never come under the power of the Holy Spirit. Such persons may be in a high degree emotional, but they are not spiritually-minded.

Spirituality may stir the emotions, doubtless will do so, but the fact that the emotions are stirred is not evidence that the nature has been made spiritual. The carnal mind may play upon the emotions. Tears are not necessarily the result of real contrition or godly sorrow. Shouts may be heard from those who are still carnal.

Spirituality produces results in the life that emotionality can only simulate. We doubt whether any better definition of spirituality can be framed than we find in the New Testament in describing the operation or the fruits of the Spirit. Jesus spoke of the fact that the Holy Spirit will bring to our minds the truths He had declared. In the parable of the sower we see that Satan makes it his business to take away the word of truth, make us forget it, but the Holy Spirit makes us remember and helps us to recall the truth that Jesus spoke. He thus fashions the content of our consciousness, helping us to keep our thought on the things that are high and holy and inspiring, the revealed truth of God.

Further than this, the Holy Spirit helps us to realize the meaning of the truth for us, helps us to apply the truth to our own consciences and life. He shows us the way of duty for us and awakens in us a desire to live the right kind of a life.

The influence of this new spirituality begotten by the Spirit of God within us passes over into the domain of our feelings and produces peace and hope and happiness. In the last chapter of his letter to the Galatians Paul contrasts the products of the carnal mind with the products of the spiritual mind, saying hat "the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." A tree is known by its fruit, so is a human soul. Spirituality in the soul will exhibit itself in the life.

"The Bible cannot be used in the public schools," but twelve states do it.

Jesus' Other Sheep

Jesus said to the Canaanitish woman, "I am not sent save to the lost sheep of the house of Israel." He felt that his earthly ministry was to be limited to his own people, the Jews. Yet when outsiders (Gentiles) appealed to him for help he never refused to give it so far as we know. His heart was not bound by race prejudice. His special concern was for his own people, but in his heart was a craving for the uplift and salvation of all the people of the world. Near the end of his life he said: "Other sheep I have which are not of this (Jewish) fold: them also I must bring that there may be one fold and one shepherd." Who were the other sheep? And what did Jesus mean by bringing them and forming of the whole one fold?

It seems clear that the other sheep were people of the Gentile world, such as would accept Him when they knew about Him, and that by bringing them Jesus meant evangelizing them so that they could intelligently accept Jesus as their Good Shepherd. All who accept Jesus Christ as the great Shepherd of the sheep are in the one fold. It matters not into how many denominations they may be divided, the acceptance of Jesus as Lord and Savior puts them into the fold of Christ. If all were brought into one ecclesiastical organization, they would not be in the fold of Christ any more truly than they are now.

—In October we printed a parable entitled "A Man from Maine." We have received inquiries from Maryland and from Pennsylvania as to the meaning of it. This week we received an interpretation of it from North Carolina. We do not recall what suggested the writing of the article, but we recall that our purpose was only to set forth the narrowness and foolishness of our early prejudices against that with which we are not familiar. We meant no rebuke for anybody except those who cling to and fondle their prejudices when they ought to have outgrown and discarded them.

—According to our findings, the following charges have reached their quotas in the number of HERALD subscriptions: Asheboro, Charlotte, Graham, Calvary, Grace, State Street, Mebane, Moriah, Orange, Liberty-Siler City, Rockingham, Union Grove, and Vance. Orange heads the list in numbers with 81; Vance comes next with 65, and Liberty-Siler City follows with 49. There may be small errors in our count, as in a few cases we could not determine from what charge subscriptions came.

—Some of our contributors could help us by contributing earlier in the week. There must be a last day for receiving matter for publication each week, but if all wait till the last day, it becomes impossible to get all matter in. Please send in as early as the nature of your subject-matter will permit.

—Brother Hendry writes from Concord that there have been about 25 conversions in his meeting conducted by Rev. J. C. Cowell. The meeting will continue through this week. Nine united with the church last Sunday.

JESUS AND THE HUNGER FOR HEALTH

(Luke 8:43-44)

One of the great surprises to the world is the fact that Jesus is not the Saviour of men's souls alone, but their bodies as well. To be in sound health was a strong feature of His religion. To emphasize this part of His work, most of the records of His life tell of His sympathy for the sick and give the history of their wonderful cures. In this incident of the text we have a concrete example of the human hunger for health. A common but sad sight to watch the pitiful struggle for health. Of what use is wealth in comparison? I know of nothing more abused than health. None of us value it as we should. We should keep in mind that God can do more with a healthy body than with a sickly one. The three-fold ministry of Jesus is being more emphasized than ever before—teaching, healing, preaching. To the appeal of the sick, He responded quickly. Even now, He is interested in and wants to help us. Outside of the salvation of our souls there is nothing, I think, in which He is more interested than in our health. He is anxious for us to keep well not only for our own sake but for His also. It is a shame that we have been so long in discovering the place of Jesus in all things that concern human life. He is still deeply interested in all things that affect the body as well as the soul. He was not too busy to pause when the helpless woman, summoning all her strength, reached forth her hand to touch Him. All had been spent in her search for health; ready to grasp at anything, she found her cure in Jesus. Did you ever notice as you read the history of His life how many times it is recorded that "He healed the sick." The Holy Man of Sorrows was, and still is, "touched with a feeling of our infirmities." His holy human body knew the pains and suffering that yours and mine feel. I would not have you think that I believe for a moment in the so-called Christian Science, which upon investigation is found to be neither Christian nor Science. Neither would I have you substitute Mrs. Eddy's "Science and Health" for the teachings of Jesus. But I would call your attention to what Jesus did and is still doing for the sick and suffering. "Greater works than these shall ye do," said He, and when I think of the Christian hospitals and faithful Christian nurses and physicians; of the wonderful surgical operations, of the many persons recovering from dreadful sickness, I wonder if these are not some of the things He had in mind when He spoke. Through the skillful fingers of the surgeon, He touches the body and it lives. I repeat that human life is a most precious thing to Jesus and anything that conserves and prolongs it is richly blessed of Him. I wish to call your attention to two great elements that enter into life and in more or less degree affect it in every way.

And the first is food. People must eat. They must eat to live. Not only so, but they must have wholesome food. I do not mean luxuries, but nourishing food, that which will build up the system and strengthen the body. What did Jesus eat? Being of Jewish family, He no doubt conformed to the Mosaic bill of fare. Of meats, only that which had the cloven hoof and chewed the cud. This would eliminate pork. It would produce dyspepsia and indigestion. He could not afford to eat anything that would injure His body. Vegetables, fruits and all fish that had fins and scales and swam in the sea. Bread. Such was His bill of fare. As a sequence, His body was strong. He was well. He practiced what He preached. His was really "the simple life." He loved the great out of doors, fresh air, warm sunshine, fresh good water and plenty of refreshing sleep. It has not been so many years since a great change came, and now the same treatment which Jesus used is being prescribed by all our best doctors. In the mad rush for money some years ago, a few meat packers and canners caused the death of thousands through impure food. So that there arose a great cry for reform and the Son of God through legislation gave us the Pure Food law. The law-makers came to recognize the fact that if the nation is to be strong they must have pure food to eat.

Jesus needs live, well people in His vineyards. As a rule they do the best work and prove to be the best servants who have strong bodies in which to work. "Know ye not that your bodies are the temple of the Holy Ghost? Who so defiles the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are." Pretty strong words these are. More men were driven to the saloon for drink through dirty kitchens and half-cooked food or overdone, than anything else. Some of us spend a great deal of time in cleaning the parlor and front of the house, but if you want to see how the family live, look in the kitchen and pantry. We often trust the health of the family to a colored woman in the kitchen who has plenty of opportunity to put whatever she pleases in our food, and we ask no question as to the cleanliness of the kitchen, or cook either, for that matter. I thank God with all my soul that the nation is waking up to the truth that it is more important to teach our daughters how to make good bread and cook a decent meal than to learn the latest stitch in fancy work or the last steps in a modern dance. The health of the nation lies in the kitchen and when the pans are clean and the meals well-cooked and served, a great many doctors will seek other professions.

If we boiled more and fried less, there would be less need of the doctor and less suffering from indigestion. The doctors and hospitals live and grow fat on the frying pan and lard can. A certain business man whom I knew real well was asked whom he had for his cook, and he proudly answered: "Gentlemen, I married her." Blessed indeed is the wife and mother who knows how to care for the health of her family. "The heart of her husband doth safely trust in her."

And the second element is activity.

I have not time to discuss this part of our subject as I would like and keep within the limits of this paper. But again, I refer to the life and example of Jesus. Always busy. He went about, not aimlessly, but doing good. Now, I submit to you that if it is a religious duty to pray, it is also a religious duty to clean up. From the parlor to the kitchen, or if you please, begin at the kitchen. If it pleases God for you to read the Bible, it also pleases Him for you to clean up and stay clean.

There is never any shame attached to good wholesome, hard work, whatever it is. Jesus was a carpenter and I am sure whatever He made was made good. It was a long time coming back to the shop for repairs. It is not sufficient that we "be something," we must also "do something." Had you ever thought what a busy life Jesus led, all day long and often far into the night, day after day.

> "This is the gospel of labor,
> Ring it, ye bells of the kirk;
> The Lord of love came down from above
> To live with the fellows who work."

What a change has taken place in a few years. I can remember the bitter cry of the sweat shop, which brought to

birth the Employers Liability law and compelled the great manufacturers to give a good, decent, clean, safe place in which to work. The germ-laden garment can no longer be placed on the market with the prison staring the manufacturer in the face. I am old-fashioned enough to believe that there is more virtue in soap and hot water and towel than many a prescription which is taken to the drug store. The spirit of the mighty Son of God is still abroad in the land and we must work while it is day.

The closing word of this article is just this. Jesus wants to work through your body. He asks you to give it to Him. Let Him take possession of it and use it for His glory, that He may bring out of it the sweetness and beauty that He knows is there. Jesus asks of you, your life, not alone that you may spend it for Him, but for others as well. Give it to Him. Give in the conscious fact that in strict obedience to the simple laws of health which He followed, He will make you stronger and better; better able to battle with life and conquer; better able to lay down the body at the close of earthly life in the blessed consciousness that you have fought a good fight. May God help you to win for Jesus' sake. Amen.

C. M. COMPHER.

THE CHRIST OF THE INDIAN ROAD

The Christ of the Indian Road, by E. Stanley Jones, is quite a readable, fascinating book. But "the Christ of the Indian Road" is not the Christ of Calvary; not the suffering, dying Christ who gave His blood as an atonement for the sins of the world. The Christ of the Indian Road is a Christ of the imagination. Beautiful to look at, but powerless to save, a rationalistic, man-conceived Christ that does not offend the high caste Hindu, but powerless to save. There is only one Christ, not an Indian Christ, nor a Chinese Christ, nor a Japanese Christ, nor any other Christ but the Christ of Calvary. All others are false Christs.

W. K. Norton, born and reared in India, his father, Albert Norton, a missionary before him, does not picture India in the beautiful, glowing colors that E. Stanley Jones does. But W. K. Norton, and his father before him, have moved among the low castes of the most abject poverty and sin, for half a century or more, preaching and teaching the Christ of Calvary, and they have found resistance, not a human triumph, by catering to the Hindu religion, by offering an aesthetic human Christ, with the Divine left out. No blood sacrifice nor atonement. A Christ *not* mighty to save. E. Stanley Jones' Christ takes the "way of least resistance."

The Christ of the Indian Road is the Christ of modernism, not the Christ of the ages, suffering, dying—"mighty to save." We have to meet with the first sound, orthodox writer, speaker, or paper that endorses the book as a whole. Beware!

J. F. DOSIER.

Considerable resentment has been expressed against alleged attempts on the part of religious groups to impose their will upon legislative bodies and government officials. For years manufacturers' associations and similar commercial groups have maintained their lobbies and expended vast sums upon propaganda designed to secure governmental action favorable to their interests. It is strange that intelligent citizens should become alarmed when those whose only aim is the betterment of the conditions of life exercise such influence as they can legitimately command to secure needed legislative action.—*The American Child.*

"BESIDE ALL WATERS"

Her assignment was to hospital visitation. Yes, she was a Moody student, having surrendered a fine position in the city to meet the terms of her consecration, and to prepare for Christian service.

As she passed down the ward that day, speaking her kind word, handing out a helpful tract here and there, she was about to pass by a bed whereupon was a young woman whose sister was visiting her. It seemed an inopportune time for a mission errand. But as the student visitor was about to pass along the invalid asked:

"Won't you give me a tract, too?"

Gladly the visitor paused and gave not only a tract, but a kind, definite explanation of the way of salvation. The sisters listened with increasing interest, that merged into conviction and concern, and before the Spirit-filled visitor left each sister claimed to have found the Lord.

The beauty of this incident is in the aftermath. The ministrant of mercy followed up her work, kept in touch with the sisters who had been converted that day, gave that sweet and sincere encouragement to them that their circumstances required, and now the sister who was not married has become a devoted student at the Institute, with the purpose of giving her life in Christian service in either home or foreign fields.

But, of course, the crowded aisles of a great city store would not be supposed to afford an opportunity for gospel service, would they? However, a student of M. B. I., whose help-along task was to handle trays in the crowded tea room at the noon hour, could not forget his privilege of service even there. A number of times he handed interesting gospel tracts to two young women who were also employed there. Nearly as many times as he handed the tracts they handed him a patronizing smile. But God's Spirit watched over the planting and interest grew.

Though these young women were Catholics, they finally accepted the invitation of the earnest Christian student to attend a church service. On the Sunday morning agreed upon he escorted them to the church where he had himself found salvation.

It is the holy habit of the pastor of that church to press the claims of Christ each Lord's Day. Like a sun-burst of sweetness and glory came the message of salvation to these girls. They afterward asserted that it was the first time they had heard the Gospel in its simplicity and beauty.

To the invitation of that morning these two girls responded and were saved. Again, the aftermath is remarkable. Of course there was persecution, and the need of much prayer and much encouragement. One of these young women has become an evening school student at the Institute, and continues her task at the down-town store with a new joy and blessing upon her life.

Thus does the good Father watch over the seed that is scattered "beside all waters."—*Moody Bible Institute Bulletin.*

—Gambling has undoubtedly increased, and to an alarming extent. The war was the real cause. Life itself became a gamble, uneconomic wages and profits destroyed the sense of economic equity, and crude and unnatural excitement paralysed the imagination. Only when life regains "atmosphere" will this stupid and soul-deadening practice abate.—*The Scots Observer.*

—Mormonism teaches the supreme rule of Adam, Christianity of Christ.

Denominational Enterprises

CENTENNIAL GRATITUDE GIFT

An Expression of Our Pride and Our Gratitude

We Methodist Protestants should answer every call of the church the very best we can. Therefore, on this 100th birthday of ours we should put forth every effort possible to raise a Gratitude Gift that we will be proud of. We are proud we are Methodist Protestants for many reasons. Now let us prove it by our gift.

From my earliest recollections I was taught to love, honor, and obey the Methodist Protestant Church. In memory of the dear ones who taught me thus, my Gift of Gratitude shall be. This is a wonderful opportunity to show our love and appreciation of our church and what it means to us. I feel sure no real Methodist Protestant will think of anything less than North Carolina being on the honor roll. Let's each of us bend our efforts to the making of our local church 100 per cent and thus North Carolina will be so.

Mrs. H. C. Nicholson.

Our Opportunity Alone

The Gratitude Gift is the opportunity of a life time to show our appreciation for the existence of the Methodist Protestant Church.

This was the church home of my father and mother. This church received the writer as a member in early life; nurtured him with spiritual food; sent him forth to preach the word, and has given him a place to labor.

The amount of money which he will be able to give to this fund will not express his gratitude.

Sincerely,

B. M. Williams.

An Adopted Son's Appreciation

From a boy I liked Methodist doctrines. My parents were Presbyterians, and I learned the catechism at my mother's knee or across it. Think now it was providential that I joined the church of my parents, for there was no Methodist Protestant Church in my home town at that time.

I came in contact with Methodist Protestant folks, loved them—especially Rev. W. A. Bunch, who was pastor of the Burlington work at that time. He was one of the best friends I ever had.

One of the things that bothered me when I joined the Methodist Protestant Church was the fact that so many of them paid so little. Some of them still bother me along that line. I had been taught to be liberal, mighty glad of it now, for there is nothing better to teach a child.

In answer to God's call and mother's prayers I gave myself to the gospel ministry of this new spiritual mother I had adopted and that had adopted me. No son ever loved an adopted mother more, neither did any mother ever treat an adopted son better. My parents followed me into the Methodist Protestant Church, a happy day for me. They are in glory now. A memorial gift for each of them in this M. P. C. G. G. Do you blame me?

Surely this should be a time of hilarious giving on the part of all Methodist Protestants, especially all who have been born and bred therein. It seems to me that if those who have come in as adopted children are happy to present their adopted mother a gift, how joyfully those who have never known anything else but free grace and mutual rights should do so.

North Carolina, we are told, is the most talked of state in the union just now, and we know that she will not be talked of less because we fail to show up full in Baltimore next May. Let us rejoice now in the fact that we have the opportunity to make this gift. We will rejoice then that it is done.

N. G. Bethea.

Why Should I Be Grateful?

When I let my thinking get to the bottom of this Gratitude Gift business, I find it has been divested of all other relationships except my own relationship to my own church.

What has the Methodist Protestant Church meant to my life? Has it made a distinct contribution to it? Did the founders of our church after all render a real service to us when they established the Methodist Protestant Church?

I must answer that the Methodist Protestant Church did make a distinct contribution to my life. The genius of its government with its theological tenets somehow enabled me to find myself religiously. And without guessing what I might have done in some other church, I know that it rendered to me a great service in the opportunity for service which has enabled me to develop along lines which might not have ever come to me outside its communion. But let that be a guess, if you will; it is no guess that I have enjoyed richly the contributions my church has made to me.

Again, I find myself asking this question about what we ought to do as to the Gratitude Gift. If we are unable to appreciate what our church fathers have done for us, are we able to reproduce their deeds? For to be unable to appreciate their worth seems to me to indicate our lack of ability to do the great things of which we today are proud. Therefore, a refusal to respond to the appeal may be construed as evidence that we are in the wrong church and are without the ability both to appreciate our forefathers' greatness or to do a great deed ourselves.

R. M. Andrews.

The M. P. C. G. G.

It is ideal, pactical and essential. We have a thousand men who can give a hundred dollars each and thus raise a hundred thousand dollars; but a thousand men cannot express gratitude for two hundred thousand men. Twenty thousand might give five dollars each and raise the money; but Jesus would say, Where are the nine, were not ten cleansed? Jesus could make bread out of the stony hearts of a thousand; but it is a devilish suggestion. He does not make bread that way. Natural processes bring Him bread, or He does not eat. What a man sows, he reaps. If he sows nothing, he reaps nothing. It will be a crime against our members if we do not induce every one to sow a little grain or two for a possible harvest. Gratitude is a personal matter. One cannot be proxy for another. We may be poor and hungry or hard put to it to keep up with the styles; but if God had deserted us, what would we have! I want to hear of the churches whose every member made a gift. I don't care who gives a thousand. I shall be much ashamed of our church if fifty thousand of them are too sordid to give a week's supply of chewing gum, or cigarettes or cigars or tobacco or cream or candy or coca-cola and simple enough to think they can go to heaven.

S. R. Harris.

Everybody Contributing

We have subscribed our quota at both churches on the Liberty-Siler City charge, and some of the money is in hand at both places. The most pleasing feature about it to me is that the people have done it so cheerfully, and that so many have made contributions. Both our Sunday schools, and both our Christian Endeavor societies have made contributions.

In that way we have endeavored to give each church member and each Sunday school member, and each C. E. member a chance to give. And most of them have been grateful enough to respond.

It will be fine if every Methodist Protestant in the North Carolina Conference makes an offering to this Gratitude Gift. Why should it not be so?

Surely no churches in the conference will fail to make its gift.

Make all reports, and send all checks for this fund to Mr. J. D. Ross, Asheboro, N. C.

Faithfully yours,

A. G. Dixon.

BEAUTIFUL HANDS

Such beautiful, beautiful hands!
They're neither white nor small,
And you, I know, would scarcely think
That they are fair at all;
I've looked on hands in form and hue
A sculptor's dream might be,
Yet are these aged, wrinkled hands
More beautiful to me.

Such beautiful, beautiful hands!
Tho' heart was weary and sad,
These patient hands kept toiling on
That the children might be glad;
I often weep, as looking back,
To childhood's distant day,
I think how these hands rested not
When mine were at their play.

Such beautiful, beautiful hands!
They're growing feeble now,
And time and toil have left their mark
On hand, and heart, and brow;
Alas, alas! the nearing time,
The sad, sad day to me,
When 'neath the daisies, cold and white,
These hands will folded be.

But O beyond these shadowy lands,
Where all is bright and fair,
I know full well these dear old hands
Will palms of victory bear;
Where crystal streams thro' endless years
Flow over golden sands,
And where the old grow young again,
I'll clasp my mother's hands.

—*Mrs. Ellen H. Gates.*

Dr. John F. Cowan has written a book entitled *New Youth Evangelism.* Revell is the publisher. It is expected to be on sale in a few days.

GOVERNMENT IN THE OPEN THE ONLY ADEQUATE SAFEGUARD

The following deliverance by the late President Woodrow Wilson, which may be found in his book, *The New Freedom,* and which is as applicable to church government as it is to civil government, is strikingly clear in its logic and impressive in its conclusions:

"The concern of patriotic men is to put our government again on its right basis by substituting the popular will for the rule of guardians, the processes of common counsel for those of private arrangement. In order to do this a first necessity is to open the doors and let in the light on all affairs which the people have a right to know about.

"If there is nothing to conceal, then why conceal it? If it is a public game, why play it in private? If it is a public game, then why not come out into the open and play it in public? You have got to cure diseased politics as we nowadays cure tuberculosis, by making all the people who suffer from it live out of doors; not only spend their days out of doors and walk around, but sleep out of doors; always remain in the open, where they will be accessible to fresh, nourishing, and revivifying influences.

". . . I, for one, have the conviction that government ought to be all outside and no inside. I, for my part, believe that there ought to be no secret place where anything can be done . . . Everybody knows that corruption thrives in secret places, and we believe it a fair presumption that secrecy means impropriety. . . . Publicity is one of the purifying elements of politics. The best thing you can do with anything that is crooked is to lift it up where people can see that it is crooked, and then it will either straighten itself out or disappear. Nothing checks all the bad practices of politics like public exposure. You can't be crooked in the light. I don't know whether you have ever tried it or not; but I venture to say, purely from observation, that it can't be done."—*Selected.*

A PRAYER

"Not more of light I ask, O God,
But eyes to see what is.
Not sweeter songs, but ears to hear
The present melodies.
Not more of strength, but how to use
The power that I possess.
Not more of love, but skill to turn
A frown to a caress.

"Not more of joy, but how to feel
Its kindly presence near,
To give to others all I have
Of courage and of cheer.
No other gifts, dear God, I ask,
But only sense to see
How best those precious gifts to use
Thou hast bestowed on me."

—*Selected.*

Nowhere in our land are the priests of Moloch persecuted. The armament boosters, the scaremongers, the sowers of distrust among nations, the big-navy champions, the compulsory-military-training advocates are never denied a hearing. It is only the friends of peace and international good understanding that are hounded.—*The World Tomorrow.*

OPTIMISM | *The President's Letter* | EVANGELISM

M. P. C. G. G.

The program is on now in full swing, and encouraging reports are coming in from various charges. Liberty-Siler charge is the first to report in full. Denton church is a close second, with a plus of about twenty dollars. Welch, First Church, High Point, English Street and Midway, on Guilford charge, all subscribed in full Sunday. Graham is half out, with the work still going. Orange reports $52.00, with more to follow. The outlook at South Winston is encouraging. Kannapolis is out in full, also Spencer. Yarborough's Chapel is busy and hopeful of results. Pleasant Grove subscribed $47.35, with nearly half paid in. Encouraging attitude on Davidson, with $40.00 subscribed at two churches. Mt. Pleasant church subscribed $186, with good prospects for nearly $100 more. Pleasant Union is working but report not in yet. Charlotte reports $114, with prospects of more. Gibsonville subscribed more than half their quota, and will go right on with their efforts until the entire amount is pledged. Randleman reports one-fourth of allotment raised. Denton charge has over-paid with one church yet to subscribe. .

This is highly encouraging. Chairman Ross can not but be happy over the hearty response that the churches are making to his splendid and untiring efforts. The work, we are sure, will be continued until every dollar is provided. The oldest conference in the connection will not fail the church now, at her high noon. Thank you, brethren, thank you!

Ministerial Club

It was our privilege and delight to address this club at High Point College February 16. We found a large and earnest group of young men, out of which will no doubt come effective future workers for the conference. The college is serving well in helping to meet the demand of the church for well-trained leaders. We bespeak for these young men continued earnestness, and a future of usefulness.

South Winston

On February 17, we were with Bro. Kinnaman, looking over this new field. A lot has been secured and paid for. We did not have the privilege of meeting the people on this visit, but Bro. Kinnaman speaks well of them. The field is unchurched, and appears promising. We are to visit them again in March.

Kernersville

On Sunday, the 19th, we were with Bro. Lowdermilk and the people of this charge, visiting, however, only two churches. In the morning we were at the Kernersville church, and in the afternoon at Pine Grove. It was a pleasure to preach and to meet the people at both points. Kernersville provided the college assessment in full. Pine Grove raised a part of theirs. We trust that the balance may be provided soon. In a short time Bro. and Sister Lowdermilk will be the happy occupants of a new seven-room bungalow parsonage, which is being built hard by the Kernersville church. This is a forward step by this charge and we most heartily commend them. Since our visit to Pine Grove several years ago, they have erected a new house of worship. The building seems well constructed, and is ample in size. Sunday school rooms are provided on each side at the rear of the building. The exterior is painted, and the interior will be painted soon, we think. This church appears to us to have a splendid opportunity. We trust that the spirit of consecration, progress and liberality may lead them on to larger results in Kingdom service that are possible for them.

There are encouraging signs on the Kernersville charge, and we trust it is starting on an era of steady and increasing growth. Pastor Lowdermilk is prayerfully and earnestly facing his tasks, and is splendidly supported by his capable wife. We enjoyed our visit to this field.

Welch and Midway

February 26 was given to these two points—Welch in the morning and Midway (Guilford charge) at night. We enjoyed preaching at each place, and meeting the people and renewing the fellowships of other years. The M. P. C. G. G. was presented both morning and night, and the people at each place had open minds, hearts and purses. In a very short time both congregations subscribed the amounts allotted to them. Pastor Ashburn could not be with us at Midway. He is pressing the work on his field. Pastor Pierce and his people are praying and working for a year of progress. We trust that their desires may be fully realized. Our deep interest and prayers will attend all of these charges during the year.

Group Meeting

In the afternoon we had a few minutes with Doctor Straughn and a group of workers at First Church, High Point. Dr. Straughn spoke there in the morning and was greatly cheered by the generous response of this church. Nearly $1,000.00 was pledged to the Gratitude Gift. At night he spoke in the Community church, Thomasville, but with what results we have not learned.

Easter Programs

Doctor Sheridan has already mailed to pastors sample copies of the splendid Easter prgoram prepared by his board. It is highly fitting that all of our churches hold this Easter service. The program will prove a blessing to the church and is worth while from that standpoint. Besides, it is a means of raising much of our finances for establishing home mission churches. Some of the strongest and most progressive churches in our own conference have received aid in this way. So please see to it, Pastor and Sunday School Superintendent, that every church on your charge holds this service, and takes an offering for the G. C. B.

Pastors' Reports

Nearly all pastors have their reports in now. We will give a digest of these reports next week.

Commended

In a recent number of the HERALD, Bro. C. H. Whitaker gives an itemized statement for his charge, and the apportionment to each church; also the per capita assessment for the charge, and for each church. This is a splendid idea, and we heartily recommend his plan to other charges.

Group Insurance

Recently I made casual inquiry about a home in a certain community, and was told that it was the home of the wife of a deceased Methodist minister. When asked about her means of support for her family of five children, I was told that her husband left her $10,000 life insurance, and that he

had died after paying only one premium. It will be a very unfortunate thing, it would seem, for us to fail in our group insurance undertaking. Let's not lose this opportunity.

Evangelism

By the time this reaches the reader, our week of prayer for evangelism will have passed. We trust, however, that the praying may not cease. Pastors are asked to preach during the month of March on this subject. An "Evangelism" edition of the HERALD will be published during the month also.

A Man

In his introductory remarks at a public service, a minister recently said that the sole business of a minister is to magnify Jesus. With this statement, we most heartily agree. And it must be said that this mission is not fulfilled when the sermon is over and the benediction pronounced. Always, the biggest thing about a sermon is the man back of it. The most effective way—the only way—by which a minister can fulfill his mission is to be a *man*. Terence, a heathen, said, "I am a man, and nothing that belongs to a man shall be foreign to me." This, every minister of Jesus must say, or fail in his mission.

Assignment

February 22, Rev. D. M. Dew was assigned pastor of Connelly Springs charge.

Appointments

March 4. With Bro. Totten at Draper, 11 a. m.

March 10. With Bro. Ashburn in second quarterly conference.

March 18. With Bro. Kinnaman in South Winston, 11 a. m., and Union Grove 7:30 p. m.

March 25. With Bro. Love on the Richland charge.

April 1. With Bro. Anderson at Albemarle.

April 21-22. With Bro. C. E. Ridge, on Davidson charge.

April 28-29. With Bro. Powell on Greenville charge.

S. W. TAYLOR.

February 28, 1928.

THE N. C. CONFERENCE IN 1829

On April 2, 1829, "a conference" was begun "at Sampson Meetinghouse in Roanoke circuit." This must have been considered an annual conference, though not so designated, for Rev. W. W. Hill was elected "President for the state" and "shall officiate in that capacity till the next annual conference." The next one, by the way, met at Union Chapel, October 1, 1829, and Bro. Hill was again elected "for the ensuing year." It will be remembered that the first conference met December 19, 1828.

Eighteen members were present at the opening of the April meeting, seven of whom were laymen. Among the other eleven there were elders, elders-elect, deacons, and deacons-elect. A group of eight rules of order was adopted.

Consideration of the character of ministers was held behind closed doors and even so early in the history of reform one was found wanting. Little information is given, but "it appearing to the satisfaction of the conference from his own statements, that matters of importance at a distance pertaining to the same (his characer) were undecided, therefore he was permitted to surrender his license and beg leave peaceably to withdraw from this body." No hint is given as to the charges and I have thought best not to use the name.

Four circuits were formed and appointments made as follows: Roanoke, Rev. Miles Nash; Liberty Circuit, Rev. Wm. Bellamy and Rev. James Hunter; Warrenton, Rev. Caswell Drake and Rev. Richard Davison; Oxford, Rev. I. H. Cobb. The wording of these appointments is interesting, they "are destine to travel with discretionary powers to make such assignments in the appointments as they think best," etc.

Woman suffrage now makes its appearance, for a motion was carried that "white females of our societies should vote in the choice or election of their respective class leaders."

An order is recorded that "E. B. Whitaker, C. Drake, Albriton Jones, Henry Bradford, and Wm. Price receive their ordination tomorrow." It will be noticed that the first president of the conference is included in this list (he was a deacon when so chosen), and that others named in the list of "eight ministers" given last week are also included. There were both elders and deacons among the ministry at that time.

The one other item of interest in this meeting was the appointment of a standing committee whose sole duty it was to hear trial of the president of the conference if need arose during the recess of conference. Let us give thanks that the need did not arise.

At the October meeting held at Union Chapel (also called Hunt's Meeting House) three of the four circuits reported present with good delegations. Later in the conference representatives from the fourth arrived. Several ministers were received, among them John Coe from Guilford County.

The session is of interest chiefly for the growth noticed in the conference and the spirit of growth observable. In addition to the four circuits above named assignments are here made to Guilford, Hillsborough, and a third circuit whose name is not familiar to me and is not easy to read. It first appears as "the New Contemplated circuit," but it is evident that some later editor has been taking liberties with the manuscript, for the last letters of the word have been marked out and "plated" written above the line in another hand. On the page the name appears without the new and seems to be "Conteartarey" or "Contentary." Rev. Seth Speight was "in charge" of it. Ten preachers were assigned to Guilford circuit and smaller numbers to the others, but in each case some one was to "have charge."

Local churches are not named in these minutes but Dr. Paris tells us that Moriah, Bethel, and a church called Liberty, which he says was organized in 1829 by Rev. Alson Gray, Rev. John Wilburn, and Mr. Alexander, formed the nucleus of Guilford circuit. The names of Alson Gray, John Wilburn, John Gray, Travis Jones and others are among the ten who under the leadership of John Coe had charge of Guilford circuit as assigned by the conference of October, 1829. I have visited both Moriah and Bethel and would appreciate information as to the Liberty church here mentioned.

This confeernce re-elected Rev. W. W. Hill president, fixed his salary at $200 and traveling expenses, gave him power to appoint traveling preachers, who in concert with the president were to "preach and organize societies," and elected Willis R. Harris vice-president, to serve in case of emergency. The first reference to the "Mutual Rights" is found in the appointment of a committee to have such parts of this Journal published therein as they think proper.

P. S. KENNETT.

OUR STORY PAGE

FRED'S KITE

What's this windy weather good for anyway?" snapped Fred, standing disconsolate at the window one day, as he ruefully surveyed the dun-colored landscape. Everything outside was brown and dejected and winter-soaked.

"What's it good for, I'd like to know? You get stuck in the mud and every other thing, and you lose your rubbers off, and then the wind blows your hat away, and aw, I wish it would come summer."

"Maybe it'll come summer pretty soon," said little sister Sue, pleasantly. "What's the matter, Fred, did the naughty wind blow your hat off?"

Sue's friendliness was only a partial cure for Fred's sourness, if indeed it was any cure at all. And a moment later when Fred's big brother Robert broke in, it was too much. Robert's cruel thrust was this, "It makes freckles, too, don't it, Fred?"

Fred was furious by this time. As if it wasn't enough to have his rubbers pulled off in the mud, and his hat blown away by the wind over and over, and to have to run after it in the sticky mud! And then to be told about freckles. It was too much. Fred was very sensitive about his freckles.

"Aw shut—," began he, and he was going to say something very spiteful and unkind to his older brother. But then something outside the window caught his attention.

Bill Williams was going by, and Bill was carrying something under his arm. It was a kite.

"Hey, hold on there! Where yer goin', Bill?" forgetting that the window was closed. He rushed out of the house and after Bill.

"What yer got there, Bill?" he asked. "Aw, ain't she a dandy!"

Bill's kite was a dandy, if ever there was one, for Bill could make kites. In fact Bill was one of those good handy fellows that can do a whole lot of things. They used to have a lot of fun with him in school over it.

"Bill will, won't the Bill?" they used to say, and then somebody else would chime in: "William will, will Bill?" And everybody would laugh. If it was in school time, the teacher would hush them up and say sweetly, "Of course, William will, if you ask him."

If there was anything Bill could do, it was make kites. He would rather make kites than eat. He would rather make them than wade in the brook. He would even rather make kites than fly them—round and square, diamond-shaped—any old way, he could make them and they would always fly.

This kite was no exception. Bill had made it out of some old stuff he found lying around, and it was covered with bundle paper. It wasn't so much to look at, but it would fly. "I had all my string out on it this morning," said Bill. "I don't know how much there was of it. 'Bout a mile, I guess."

"Want to help me make one," asked Fred.

"Sure," said William, always willing to do anything, as the teacher said.

Now if ever the sunshine came out after a storm, it was that Saturday morning, when Fred came back into the house, with Bill after him, and asked his mother if he could make a kite.

"I don't know," she answered, "you might try."

"Sure, he c'n make one," said Bill.

Scissors and paste, and sticks and everything else flew around that kitchen for the next half hour, and that kite ought to have been a success, if it could only have flown half as well as things did there. String and wrapping paper from bundles furnished the covering, and out of the rag bag came strips of cloth for the tail.

"Can I have a dime to buy some string," Fred asked of his mother.

"Give yer half o' mine," volunteered Bill.

"No, don't do that," said Fred's mother, "here is your dime, Fred."

And Fred went off to the store for the string, so cheerful that he even asked his mother if there wasn't something she needed at the same trip.

Anybody who was ever a boy, and had a new kite all done on the kitchen floor, waiting only for the string, and that ball of string in his pocket, knows how Fred hustled home from the store after that brief errand. And then he and Bill sped down the street for the big open lot to try it.

"Give it a boost, will you?" he asked Bill—"no' let's pull yours up first."

It took Bill's practiced fingers only a minute to adjust the "bellyband" and measure out the tail they had made from the rag bag. And up she went—the kite, I mean.

And any boy who ever stood with the string of his first successful kite mounting higher and higher, knows a thrill such as only comes to a great inventor, and not very often at that. Any boy can tell you who remembers the first kite he ever had that would fly.

Billy's kite was soon up, too, and it wasn't long before half a dozen others were at the field, kites in air.

Some of the kites began to pitch and dive, but not Fred's. "See how steady she holds," he cried, "and it's blowing a gale up there."

"Bet it's more'n 'tis down here," agreed Bill.

Then Fred spoke up again. "Say, Bill," he asked, "why don't we fly kites all the year 'round?"

"Dunno," answered Bill. "They say they do in China, but we don't here. "Guess it must be because the wind's best in the spring. See how that kite pulls, will ye."

"She does pull, doesn't she?"

Fred seemed to stop a minute, and then he said, "Say, Bill, the mud's dryin' up, and it's just a bully day for flyin' kites."

"Gee," he added, "I like the spring. I like these windy days. They're great for kite flyin'."

THREE KINDS OF GIVERS

Some one has said that there are three kinds of givers—"the flint, the sponge and the honeycomb."

To get anything out of a flint you must hammer it, and then you can only get chips and sparks.

To get water out of a sponge you must squeeze it, and the more that you squeeze the more you get.

But the honeycomb just overflows with its own sweetness.

Some people are stingy and hard. They give nothing away if they can help it.

Others are good-natured; they yield to pressure, and the more they are pressed the more they will give.

A few delight in giving without being asked at all; and of these the Bible says, "The Lord loveth a cheerful giver."
—*Wesleyan Methodist.*

THE FALSE ALARM

Jack heard a whistle outside his window. He was a yellow-haired boy about nine. He put his head out of the window, only to see Allen, his black-headed friend, looking up.

"Let's go fishing," said Allen. "I'll ask mother." A moment later he put his head out of the window. "I'll be right down, Allen. Just wait until I get bacon and some bread. We can have lunch in the woods."

In a few minutes he reappeared. The two boys sauntered slowly toward the river. The day was hot, so they did not want to hurry. Their way led down a steep gravel road, through a green, dewy pasture, along the railroad track, across the golf course, and then into the woods.

The woods trail was damp and fragrant. They walked silently, enjoying the green beauty on every hand. The birds were warbling with full throats.

At last the pair emerged from the woods upon a shaded river. Here they set up some small sticks, lighted a fire and toasted the bacon and bread which they had brought with them. After this lunch, as they called it, they wandered along the stream bank.

Jack threw in his line. Before long he felt a bite. He jerked his line, felt a sudden pull, and drew out a struggling trout.

"I got the first one," he shouted to Allen.

"I'll get the next two," replied the other boy.

It was a long time before either of them got another bite; perhaps Jack's shout had frightened the fish. After a while Allen got a trout, and then another. Then they began fishing in earnest.

Jack did not like to feel that his friend was a better fisherman than he was. There was quite a lot of excitement between them as to who would catch the next fish.

So busy were the two boys that they were not aware of the approach of two bears behind them. Suddenly Allen heard a rustle of paper at his back. He looked around. There stood a bear busily nosing the fish which they had wrapped up in paper.

Allen shouted. Jack looked around; then he, too, saw the bears. There was but one tree close, a very thin maple. But both boys immediately flew to this tree.

In their excitement neither one of them could get up the trunk of that small tree. They were both crowding each other. At last Jack shinnied his way to the branches. He reached down to help the now nervous Allen up into safety.

"That was a narrow escape," panted Allen. "They weren't chasing us," replied Jack, noticing the bears carefully for the first time.

Allen looked. There the two animals were eating the fish they had caught. There was no excitement whatever about the mother bear or her cub. They finally finished the fish and licked the paper until it was clean.

Neither animal seemed to have noticed their presence.

"They'll go away," shivered Jack. "I'd hate to have them get me. They'd eat me alive."

But the bears were in no hurry to leave. After sniffing around for a few moments, the mother curled up in the shade of the tree and fell asleep. The cub nosed about for a few minutes longer until he, too, curled up by his mother to fall asleep.

"Now we're in a fine fix," said Jack. "We've got to stay up here until that fool bear wakes up again."

"Don't you suppose it would be safe to go down?" inquired Allen. "We might not awaken her."

"You can go down if you want to," declared Jack. "But I know when I'm safe."

"Then we can awaken her."

"With these maple buds."

"Allen began to pick off the maple buds and hurl them at the sleeping bears, but did not seem to disturb the sleeping creatures. Jack began picking the buds, too; and he tried to do his share towards awakening the bears.

At last the mother bear rolled over sleepily, for a maple bud had hit her on the nose. But she did not appear to be angry in the least. The cub sat up as well.

The boys began throwing more and more buds, in the hope of driving the animals away. The buds were becoming scarcer and scarcer. They had to lean farther and farther out on the slim limbs of the tree to pluck them.

All at once the limb that he was stripping of buds bent downwards, and Jack almost fell out of the tree. He clung tightly to the bending limb, hanging up in the air like a bird-house.

Finally the limb cracked and then broke.

The bear had approached in evident curiosity. Jack landed with a bang, almost on the creature's back. He was so frightened at the bear's closeness that he could not move. The bear's nose was close to his. Then of a sudden the bear stuck out her tongue and licked Jack's nose. The boy was too alarmed to even scream.

Then the animal backed away.

A voice sounded, "Come here, Flossie."

The boys looked in the direction of the voice. There stood a man calling the bears. They approached him eagerly. They must be tame bears, the boys decided.

"I'm glad you didn't hurt my pets," the man said, and immediately left with the two bears following him.

"Now what do you know about that?" demanded Allen, after he had climbed down the tree, and stood beside his friend watching the disappearing trio.—*The Presbyterian.*

TWO VIEWS

Recently two men were discussing a certain preacher, and one of them said: "I sure do like him; he never stirs up any trouble; he never hurts anybody's feelings; the meanest man in the world can listen to him and think that he is somebody." The other man replied: "That is just the reason I don't like him. He lets people go to hell unmolested, and a dancer, card-player, Sabbath-desecrater, can sing in his choir or teach in his Sunday school, and even hold official positions in his church. He sugarcoats when he ought to unmask the evil within his own ranks."—*W. W. Hamilton.*

AN AGNOSTIC SILENCED

The agnostic says: "I don't know." Judge L. Q. C. Lamar, of the United States Supreme Bench, was traveling in Ohio. Just before him was a widely advertised agnostic talking like a perpetual motion, reeling off the odds and ends of infidelity written by infidels during the past hundred years. A group of men stood round listening. Judge Lamar reached over and touched the talker, introduced himself, and said: "I believe you are an agnostic?" "Yes," said the talker. "Well," said the great judge, "you talk a great deal not to know anything." The talk ceased.

FROM PASTORS *and* PEOPLE

Zoar, Mecklenburg Circuit.—Our pastor last Sunday night delivered two good sermons. We are always glad to have him with us.

When spring opens we hope there will be more that will come to Sunday school and preaching.

There has been a change made in the time of preaching services: On the first Sunday in next month there will be service at 3 o'clock. REPORTER.

Asheville.—Two wonderful messages blessed us last Sunday by Brothers Casto and VanMeter.

The second quarterly conference was well attended and the business was done in a very fine spirit. Brother E. H. Pratt and Miss Eula Taylor were elected nominees to represent us in the next Annual Conference.

A committee from the Christian Endeavor Society will canvass for church paper subscriptions. Miss Verdie McIntyre will canvass for registrations for the Young People's Conference in Baltimore. Miss Wenonah Joyner, our new secretary, gave a very fine account of our first quarterly conference. Hearty thanks were voted to the volunteer workers for repairing the furnace and beautifying the class rooms in our Sunday school. A special Sunday will be set apart for General Conference Gratitude Gift offering. Miss Gladys Boling, one of most faithful young ladies, left Sunday for New York City, where she will make her home indefinitely. The prayers and good wishes of all go with her. REPORTER.

Mt. Zion, Pinnacle Charge.—Measles is winding up just about the cleanest sweep that any epidemic could make: almost every family had it. This greately interfered with Sunday school work.

Brother Hunter has served us without fail; the third Sunday in January he preached a very helpful sermon, and today, an unusually cold day, he was there. There were just a few present, so Brother Hunter talked on the Sunday school lesson today.

How many of us have a favorite home mountain and have dearly loved to see that mountain every morning and evening? The Pilot Mountain, which we have here, I think is one of the most beautiful. Did you ever wonder just how it looked when there were several days of cloudy, foggy weather, and during a severe storm didn't you wonder if it was still there? Then when the clouds lifted and the sunlight flooded the skies again the Pilot is still there! That's Brother Hunter; he is still there, full of the same story.

Mrs. H. P. Loftis was a victim of measles and pneumonia and departed this life last Tuesday morning at 3 o'clock. She was buried at Pinnacle M. P. Church.

Granny Mickle remains very sick.

Mr. Walter M. Collins recently had a stroke of paralysis; he is suffering from high blood pressure and Bright's disease.

Mr. Ray Hunt is planning to build a new home on his land at Shoals.

Let's everybody remember that the Stokes County Sunday school convention will be held at Pinnacle M. P. Church this coming summer. Let's work to have a decent report for our township officers to read to that convention. C. W. ALLEN.

West Forsyth.—In spite of the biting wind there was almost an average attendance at Sunday school at Pleasant Hill February 19, and a surprising congregation considering the cold. But they are people who do not let the weather decide their actions.

At Tabernacle in the afternoon Billy Sunday team No. 15 came out from Winston-Salem. This is known as the "singing team." There were over 20 of them along, and they sang old songs and new, testified, exhorted and persuaded; two young ladies reconsecrated; three other ladies confessed and decided to give their hearts to God. The Billy Sunday men are from every walk in life, most of them daily wage-earners. They are "dead in earnest." Have consecrated their power of song, their time, and means to the Master. They somtimes go over 100 miles after a day's work to help in a meeting.

C. H. WHITAKER.

Spencer Church.—First, we want to thank our editor for his kind appeal for Spencer, and also all who will help us. All contributions will be acknowledged through the M. P. Herald.

We have some as true-hearted M. P.'s here as anywhere. We organized our W. H. M. S. July 9, 1925; our church the following September; our Sunday school December 6th, 1925. Since we have gained, W. H. M. S., 12 members, now 22 members; church organized with 15, now 33 members, nine men, 24 women and children; Sunday school, now on roll, 50. Have paid all claims each year; have paid for piano and lot. We wish we could build a church without asking help, but this we could not do soon. We are thankful for our pastor, Rev. T. Glen Madison; he has done splendid work here, and we thank all who have come and preached the Gospel to us. We will ever remember Rev. D. A. Braswell, who organized our church, and his work among us; and we are glad we could rent the little chapel to hold our services in. Hope we can have a building of our own soon.

Sunday evening our pastor and Miss Josephine Cable gave the pageant of the M. P. C. G. G., and am glad Spencer and Union Grove went over the top with our quotas for our beloved M. P. church.

MRS. A. L. MOORE.

Spring Church.—Since last report our community has been saddened by the death of three of its members—Mrs. Mary Smith, Mr. Peter Porch, and Mr. Major Thompson.

The fifth Sunday of January Brother Shelton gave us a good talk.

He delivered a splendid message yesterday at communion service.

Some repairs have been made on the parsonage building.

We were glad to have some visitors present February 12.

VIRGINIA MASSEY.

Caroleen and Shelby.—The work has started off well; the people received us for the third year kindly, and have been proving it by bringing many good things to eat. The good people of Caroleen hit us with a hundred pounds of flour and other articles of merchandise too numerous to mention; for all these we are thankful and pray God's blessings upon the givers. Shelby has remembered us in a substantial way.

We have been devoting our time this month to raising our college assessment.

We put on a drive to raise our quota for the church paper; the committee is at work and hope to send in in full soon.

Our Sunday school and church services are very well attended. Caroleen has an enrollment of 125 and average attendance of 115; this, we think, is a very good average for the year.

Shelby Sunday school is growing by leaps and bounds; today's report showed 63 present, most of whom were adults. Measles kept many of the children away. We are looking to the 100 mark in the near future. One of the hopeful signs is the Shelby Mill Quartet, and many of the good singers of that section are furnishing music for Sunday school and church. This adds much to the church services.

Our community has been saddened by three deaths in the past week: Mrs. Pearl Sisk died suddenly on last Tuesday. She was a faithful member of our church and was a good woman. She left five children. On Sunday, Romeo Conner was laid to rest in the cemetery at Caroleen. He was a good boy; he leaves one sister. Brother Auto Gerin, after a long illness, was laid to rest the following Wednesday. He left a wife. May God's blessings rest upon the bereaved and may they find comfort in Him who has said, "Let not your hearts be troubled."

We ask all the readers of this paper to pray for us; we have problems to solve; your prayers will help us solve them.

L. S. HELMS, Pastor.

February 26, 1928.

Mizpah, Haw River Circuit.—We're learning to love our new pastor, and with co-operation I'm sure we shall have a successful year. The third Sunday afternoon he preached an excellent sermon. The main thought was witnessing for God in the world court.

A revival will begin at our church Monday night, March 12th. I understand our pastor is to conduct the services.

Pastor and people meet at our church Thursday night before the first Sunday in each month. Object, business matter of church, religious and social. As time passes on we hope to make it an important factor in our church work.

We are planning to hold an Easter service.

As the year advances we hope to have many interesting things to report.

MRS. ROY STEWART.

February 27th.

Asheville.—Two good messages Sunday by Dr. VanMeter. Brother Casto was ill with a cold and could not come to us.

Led by Brother Foster, the church is now comfortable for every service. Brother Foster has a loyal band of supporters who stand by him for any emergency repairs at any time.

Miss Verdie McIntyre was called to High Point Friday of last week on account of the illness of her sister, Miss Norvella. She re-

turned home with her sister this Monday.Miss Norvella's friends thought it best for her to recuperate at home.

Brother H. L. Hanner will "lead off" in our prayer meeting this Wednesday night with Bible verses on "Walking With God." Other members and groups will treat special topics from time to time.

Our church will take the Gratitude Gift offering on March 11. The fund has already started with $5 from Pastor Paschall and $2 from Miss Jennie Buckner.

Our Bible class can surely boast of one of the best teachers anywhere. Brother E. C. Fawcett has an inspiring message every Sunday. His interpretation of the Scriptures shows a first hand experience of the truth. We only wish that the church could be filled each Sunday morning with listeners to be blessed by his teaching. REPORTER.

Kannapolis.—Kannapolis went over the top with the pledges and cash yesterday on the M. P. C. G. Gift. We are having splendid attendance at all services.

The Ladies' Aid gave a chicken and oyster supper on Saturday night. I did not get to attend as I was in the hospital in Charlotte with my son, Frank, who underwent a very serious operation on last Saturday evening.

For some time he has been suffering a great deal from some ribs that were broken several years ago and were growing crooked, thereby pressing down on the heart and lung, as a result of which he had for some time been spitting blood and fainting from the least bit of exertion. Last Saturday morning Drs. A. G. Brenizer and T. H. Sparrow performed an operation on the chest, cutting off the ends of the ribs, and straightening them out and lifting them up off the heart and lung, thus enabled the lung to expand and to function properly again and the heart to beat regularly without so much fluttering and skipping. Frank is getting along just as well as could be expected, and the doctors are very hopeful of him. He is suffering a great deal, but we feel that he is doing splendidly. He was carried to the Charlotte Sanatorium on last Friday morning and doctors say he will have to stay for quite a while so that they may keep him under observation.

We shall let you hear more from Kannapolis later on.

E. G. COWAN, Pastor.

Caroleen.—I will state some things our Christian Endeavor Society is doing. The Juniors meet every Friday night and Seniors meet every Saturday night. We have splendid meetings and some good discussions on the topics. We have some good leaders and it seems that the future will be better for the Endeavor work. We are hoping to see better attendance, better collections and more interest manifested.

We are planning to have a social in the near future for the benefit of the society to get the entire membership together.

REPORTER.

Concord.—We have started into the third week of our special meeting. The interest is increasing with each service. The evangelist, Mr. Cowell, preached three great sermons yesterday to the largest congregations of the entire meeting. Every seat was taken and chairs placed in every available place. The church has been greatly revived, backsliders reclaimed and sinners converted at every service. Nine new members were received into the church yesterday. The meeting will continue all this week and perhaps longer.

A cement walk has been laid from the entrance of the new Sunday school building to the street, which was badly needed, and improvements made on the church grounds.

Mr. H. D. Eudy, father of Mrs. Carl Lefler and Messrs. James and Charles Eudy of our church, died yesterday after a lingering illness, and will be buried today (Monday). The bereaved ones have our sympathy.

MRS. D. A. McLAURIN.

Burlington.—Circle No. 1 of the Ladies' Aid Society entertained Circle No. 2 at the home of Mrs. Ed Moore, February 23rd. The guests were received at the door by Martha and George Washington. Each guest was given a number. Three numbers were grouped together and called upon to do funny "stunts." Tiny red hatchets were hidden around over the rooms; each was asked to find them. Mrs. L. W. Gerringer found 22 and was awarded a hatchet. A cherry tree was drawn on cardboard with a hack out of the body. We were blindfolded and asked to pin the hatchet in the hack. Mrs. G. G. Stafford came almost to the place and was given a pretty box of candy. We had several good readings by Miss Margaret Rogers and Miss Mattie Blackwood. We also enjoyed good piano selections by Miss Lula Riddle. Another game was played: Two bottles were placed and the guests were given ten peas to be held at nose height and dropped into the bottle. Mrs. J. M. Crawford dropped six out of ten into the bottle and was given a can of peas.

The evening was filled with good duets by Miss Lula Riddle and Mrs. Flay Rogers, piano selections and games.

The house was beautiful with flags, red roses, Christmas cactus and red hatchets everywhere.

In the dining room Mrs. Moore had for a centerpice a Japanees cherry tree laden with red cherries. The ladies of Circle 1 assisted Mrs. Moore and her daughter in serving dainty refreshments.

Grace Church, Greensboro.—The Jinx class celebrated last Thursday evening at 6 o'clock in the hut. Members of the Sutton Philathea class served a delightful supper. Afterwards the members of the class and visitors were entertained with some selections by Mr. Frank Warner. Mr. A. S. Meyers gave a chalk talk, followed by talks by Mr. Tamblyn, Mr. J. Norman Wills, Mr. R. C. Millikan, Dr. A. H. Johnson, Mr. L. F. Barnard, and Mrs. D. S. Coletrane.

All members were present. Mr. Victor Stout, teacher in a rival class, made us a challenge. His class, composed of boys about 10 years old, has six consecutive star classes. It started with two members and now has 11.

Last Sunday the Intermediate and Junior Departments had perfect attendance, every class having a star. The Sunday school is growing and we hope to have more stars.

Pleasant Grove.—Brother Reynolds and Rev. N. G. Bethea exchanged pulpits Sunday morning. Mr. Bethea brought us a message on the C. G. G. which was enjoyed. Pledges were taken but since there were so many absent Sunday the work was left in the hands of a committee, who are: Mr. I. A. Teague, Mr. I. W. Burton, and Mr. Homer Veach.

The Workers' Conference meets Wednesday evening at 7:30 at the church.

There are still some of our number absent on account of sickness.

The attendance at Sunday school and church is not as good as we would like, but we feel sure there will be an increase when the weather gets a little warmer.

REPORTER.

Kernersville.—The Ladies' Aid Society is still alive if you have not heard from us, nor have we been idle, for our president, Mrs. Lucian Hepler, and other leaders of our society are not going to let us lounge on the job.

On February 22nd we had a birthday offering and church social at the church. Invitations were sent to the entire membership and despite the rain a goodly number came. The children our our Sunday school entertained by rendering a program commemorating the birthday of the "Father of our Country." After this a social hour was spent very profitably during which the ladies served sandwiches, coffee, cake and pickles. A nice sum was realized which I presume the ladies will use in helping to "dress up" our new parsonage. Yes, our parsonage is beginning to look quite home-like, and the contractor thinks that the pastor of this charge may wake up in this quaint nice new home about April 1.

On last Thursday afternoon the society held their regular monthly meeting with Mrs. Lucian Hepler. Eleven members were present. We were indeed glad to add to our list one new member, also to have one visitor with us. See, we are no longer an "unlucky thirteen," since we now have 14 members. At this meeting the ladies contributed a nice lot of bed linens, towels, soap, etc., to be sent to the Bethel Home.

I trust that ere the close of this year we shall do many things to brighten the lives of others. MRS. E. G. LOWDERMILK, Sec'y.

Roberta.—We have our church completed now and started in for business.

Our Sunday school is growing rapidly with Mr. Z. D. Cochrane as superintendent. Attendance Sunday was 89; offering $16.38. Not many present owing to sickness.

Mr. Ed Alexander is in the Presbyterian Hospital in Charlotte in a very serious condition, with little hope of recovery.

Mr. Andrew Cochrane and Miss Donnie Smuggs, also Mr. Lester Johnson and Miss Violet Smith, were married Saturday afternoon. REPORTER.

Shiloh, North Davidson.—Surely no church has more cause for gratitude than has our M. P. Church; and we feel that Shiloh has much for which to give thanks. We are thankful for the history her growth from a small church at the beginning to the beautiful structure which now has a large auditorium and ten five Sunday school rooms. We remember with reverence the servants of God who have gone in and out among their flock here and led many souls to Christ by way of the altar. And today we are proud of the young people going out from this church and becoming religious leaders hither

and you. Surely, we shall be glad for an opportunity to express our gratitude for these wonderful expressions of God's love by laying a bountiful gift upon the altar on the third Sunday in March. Yes, we believe Shiloh will cheerfully do her best, and "The Lord loveth a cheerful giver."

MRS. WILEY SHOAF,
For Centennial Committee.

Chapel Hill, Davidson Circuit.—Brother Ridge preached a good sermon last Sunday. He took up the Gratitude Gift and raised some money. I think we should all love our church.

We were pleased to have Mr. Lee Surratt and wife join our church. Mr. Surratt is our Sunday school teacher. We have 60 on roll.

LIZZIE CRAWFORD.

West End, Greensboro.—The annual thank-offering service of the W. F. M. S. was held Sunday night with a large number of women taking part. The thank-offering box convention, candle-light service, Spot Without Blemish, and a women's quartette composed the program.

The W. H. M. S. met Monday in regular business session with 17 present. The devotional service was led by Mrs. Carl Routzen, with invocation by Dr. Williams. A reading on our Baltimore Home for business girls was given by Mrs. Stapleton and "Our Young People," by Mrs. Burns. Several items of business were transacted and plans discussed for successful closing of the books in March. Mrs. Bonkermeyer led the closing prayer.

On Monday night the Senior Chrisian Endeavor Society met in business session with Mr. and Mrs. Charles Routh. About three-fourths of the active members were present. The treasurer reported all back pledges paid. Plans for future work were discussed and a pledge made to C. E. work. The Intermediate superintendent, Miss Glayds Routh, reports the work of the girls and boys during her absence while in the hospital, during which time Miss Anabel Thompson acted as superintendent, directing the work in both spiritual and social development. Martha Meroney is president, with Douglas Kime secretary. The Junior Society meets each Sunday morning immediately after the close of Sunday school with a membership of nearly all the Junior Sunday school children. Mildred Stack is president, Sarah Foust, secretary, and M. H. Waynick, Jr., treasurer. The treasurer reported its state pledge paid.

The Foust Bible Class held its monthly meeting at the church Thursday night. It decided to beautify the church lot. Mr. R. M. Johnson, of the Lindley Nurseries, was elected chairman of the committee. An attendance contest between the men and women is to be put on. The side having largest average at the end of a year will be winner.

Miss May Dixon and Scoutmasters Summers and Campbell gave the Scout girls and boys a weinie roast at the Battleground Friday night with 53 present.

In the Gratitude Gift, West End will memorialize two people—a layman and a minister. It seems fitting to choose Mrs. Ada Wright Bosher, our only charter member who has passed over, and Dr. Cicero Harris, a pioneer minister, who was known and loved by some of the West End members, and whose daughter is a member of our church. It is interesting to know that the first religious meeting of the Methodist Protestant Church of the state was held at the home of his father, who was a minister, and who gave his denomination four sons to the ministry.

On Sunday morning sketches of the lives of the two were read before the congregation. Dr. Williams preached two powerful sermons on the Gratitude Gift.

CHURCH REPORTER.

Mebane.—Our attendance at Sunday school and church services has been off, due to sickness.

The Ladies' Aid and Missionary Societies are still quite active. The Ladies' Aid Society met in February with Mrs. Highfill Jobe with very good attendance. After the business meeting the hostess served delicious refreshments suggestive of the Valentine season.

The Missionary Societies held their meeting in February with Mrs. H. C. Nicholson. The attendance was fairly good. During the social hour Mrs. Nicholson served pink lemonade and sandwiches.

A committee has been appointed to look after the raising the Gratitude Gift. The Woman's Foreign Missionary Society gave a pageant Sunday evening, this being their thank-offering program. This was a very impressive service. The pageant was under the direction of Miss Pauline Nicholson, president of the Foreign Society.

On the evening of February 14th, from 7:30 to 10 o'clock, the Young Ladies Class entertained the Young Men's Class at a Valentine party at the home of Mr. Hubert Sykes, with about 40 in attendance. Various games and contests furnished the entertainment for the evening. Delicious refreshments were served.

REPORTER.

February 28.

State Street.—Brother Reynolds came over Sunday morning and preached for us while Mr. Bethea talked to Mr. Reynolds' congregation at Pleasant Grove about the Gratitude Gift. After a brief outline of the organization and progress of the denomination, Mr. Reynolds gave a splendid talk on the importance of faith and simple, unquestioning trust. All present were helped and interested.

Sunday night the service was conducted by the ladies of the Missionary Society, this being the time for the regular thankoffering service, which is held annually. A good program was rendered, almost all the members of the society taking part. The monthly meeting of the society will be held Thursday afternoon in the home of Mrs. A. H. Evans.

Rev. and Mrs. Bethea left early Monday morning for Halifax county, where Mr. Bethea will give his lecture on the Holy Land Tuesday night at Enfield; Wednesday night at Whitakers, and Thursday night at Aurelian Spring. They are expecting to return Friday.

Measles is still holding back our Sunday school attendance, but the average is good considering the condition. REPORTER.

North Davidson Charge.—Our work is moving along, even though it is slow an account of bad roads, measles, flu, and other things. Our Sunday school and preaching services have not been as well attended as usual, but we are hoping that the March winds will dry up the mud and that other conditions will be better so our congregations will pick up again.

Our new church on No. 10 will be ready for service in a few weeks. We may hold service there next Sunday. Women, as well as men, are working faithfully to get it ready. We have a working band of folks down there. We took in four new members there the first and fifth Sundays. We have about 60 members now.

Since our last report we have been remembered by several substantial gifts. Mr. Richard Berrier, of Jacksonville, Fla., sent us a check for $100 as a Christmas present. I tell you that check certainly did look good. We appreciate the Berrier boys in Florida. Though there are many miles between us they never forget the old home church nor pastor. Thy give, and the reason they can give because they take the Lord in partnership with them and give Him a tenth.

Brother Jeff Berrier brought us half a hog, so you see we have been enjoying fresh meat. He has also given us straw for the cow. Mrs. Jeff Berrier, Mrs. F. L. Koonts, Mrs. John Brinkley, and Mrs. Perryman have sent supplies for our table. We thank these good people for these tokens of appreciation and pray God's richest blessings upon them.

R. S. TROXLER, Pastor.

Vaughn, Littleton Circuit.—We held our regular preaching service Sunday. We have had our church covered and painted and light put in, which add much to our services.

We had a very large congregation present. One joined the church. Pastor Crutchfield preached on the M. P. C. G. G., which was enjoyed by all, in the evening service. In the morning we observed the Lord's Supper.

REPORTER.

Moriah.—We are a country church and we are and have been having Sunday school at 10 o'clock and preaching at 11 o'clock, a. m., and Christian Endeavor—Senior, Intermediate and Junior—at 6:30, and preaching at 7:15 p. m. We mean by this that we have not gone into winter quarters.

Our attendance has been very good considering the amount of sickness we have among our membership. Besides a lot of measles and severe colds, the following are very sick and we are much concerned about them: Mrs. John C. Sharpe, Sr., Mrs. Cecil Moser, Mrs. Lillian Kirkman Coltrane and Mrs. Date Gladstone. We are praying that if it is God's will they may be restored to health.

The regular union monthly meeting of the Home and Foreign Missionary Societies will be held in the home of Mrs. E. P. Sharpe Thursday of this week at 3 p. m.

The old part of our church, which contains six Sunday school class rooms, is to have a new metal roof this week.

Our pastor is dividing his time between visiting the sick and grubbing a portion of new ground which he intends to use for a garden. We suppose he is preaching sermons he prepared in days gone by. If so, he seems to have a good memory. Just as Brother Carmichael was about to take his text Sunday night, February 19th, President Taylor, his wife and son, came in. And after being invited and persuaded by the pastor, he consented to preach to us, and he gave us a very

inspiring and helpful message. Come again, Brother Taylor.

We have a committee to secure subscriptions to the Herald, and we hope to send in a list of new subscribers soon.

Best wishes to the Herald and all its readers.

REPORTER.

Hollister, Halifax Charge.—Pastor Spencer brought us an impressive sermon Sunday morning on "Stewardship." He impressed the importance of liberal giving of our money to God's work—not only our money, but our service and time. The congregation was very small owing to sickness. We have postponed our Centennial Gratitude Gift service until the fourth Sunday in March as we want to boost it more among our members. Misses Bell Wood and Kathleen Shearin have been appointed as a committee to boost. We hope to make the fourth Sunday in March a red-letter for our church.

Our Sunday school is planning to give the pageant, "Signs of Easter," on Easter Sunday evening. A committee consisting of Mrs. Fletcher, Mrs. Ellington and Miss Kathleen Shearin, have been appointed to get up the program.

Our Missionary Society is planning to give a play, "Old-Fashioned Mother," soon.

REPORTER.

Gibsonville.—The most interesting fact with us just now is the Centenary Gratitude Gift. Our committee presented the matter to the congregation in the absence of the pastor on the third Sunday. On the fourth Sunday a group of our young people gave "Church of Our Fathers" in a very impressive manner at the 11 o'clock hour, and the committee received the offering, amounting to considerably more than half our our quota. (It is fine to sit back and look at the folks work.) The committee has no thought but to get the balance of our quota from the members who were not present.

Our Juniors Christian Endeavorers gave a demonstration during the "Children's Period," in the 11 o'clock service on a recent Sunday of the memory work they are doing under splendid leadership.

The Young People's Christian Endeavor Society is holding a social and business meeting this week, preparatory to their spring activities. They have decided to hold a sunrise service Easter morning.

The East Guilford Christian Endeavor Union held recently its annual banquet and business meeting in our church hut. This union is composed of Reformed, Presbyterian, Methodist Protestant societies, and a union society of Whitsett composed of members of practically all denominations in that community. The banquet was a very enjoyable and inspiring occasion.

Sunday, March 4th, our Sunday school will join in the township convention in the Baptist church here.

The four pastors here are planning for a week of union pre-Easter services.

Our Woman's Home Missionary Society at the monthly meeting recently held made plans for raising the balance of our quota before time for the branch meeting.

T. M. JOHNSON.

—Your life influences others. They judge Christianity by you.

Woman's Missionary Department

Miss Esther Ross, *Editor*

Miss Mary C. McCulloch, *Assistant*

Address matter for immediate publication in this department to Miss Mary C. McCulloch, 1705 Asheboro Street, Greensboro, N. C.

REHOBOTH AUXILIARIES

The Woman's Home and Foreign Missionary Society met for their regular monthly meeting at the home of Mrs. Willis Kittrell on Wednesday afternoon, February 22. The meeting was called to order by Miss Sue Harris. The subject of the meeting was "Self-Sacrifice." The Scripture lesson was read by Miss Doris Cheatham, followed by prayer, led by Mrs. Willis Kittrell. Also a very interesting paper was read by Mrs. Kittrell pertaining to the Business Girls' Home at Baltimore. Mrs. J. W. Wrenn, in a very pleasing manner, explained the Golden Jubiless, it being the 50th anniversary of our Woman's Foreign Missionary Society.

Minutes of the last meeting were read by the secretary. Members answered the roll call with a verse from the Bible. We also had three associate members. Mrs. R. W. Harris read the program for March.

The hostess, assisted by Miss Lucy Rogers, served delicious refreshments.

The Children's Missionary Society met with Mrs. A. A. Currin Saturday, February 25th. The little members brought their thank-offering boxes. Mrs. Currin served refreshments.

We are planning to hold our annual thank-offering service the first Sunday in March. There will be a short program and Miss Annie L. Forrest will be with us.

MRS. CARY CHEATHAM.

Route No. 3.

FLAT ROCK W. H. M. S.

The Woman's Home Missionary Society of Flat Rock church (Vance) held its February meeting at the home of Mrs. N. J. Parrott. The meeting was called to order by the president, after which Mrs. Parrott conducted devotionals.

Only one active member was absent. Reports of all committees were good. Several new interests were taken up. First, the president gave out letters to each member to be mailed in behalf of the finances of the society. The motion was carried that as it was impossible for the society to meet together again on Friday for a day of prayer service that each member would offer prayer in her home at 8 o'clock on Friday evening, thus uniting their prayers for missions. Miss Mary V. White gave a talk on the Gratitude Gift and urged each member of our society to help in every way to make it successful in our church.

After much discussion of the organization of the young people, and the realization that we can accomplish nothing without the co-operation of the parents, two committees were appointed to make a house-to-house canvass and learn who would join and their ages so we might organize the societies in standard with Branch societies.

A vote of thanks was given Rev. M. P. Chambliss for typing letters and envelopes for the society.

As next month is time for election of officers, the following nominating committee was appointed: Mrs. N. J. Parrott, chairman, Mrs. B. F. Wade, Mrs. T. P. Hester.

A motion prevailed that a report of the year's work be read by the secretary at the church service in March, as so few of our members are members of the Missionary Society.

Mrs. U. J. Parrott gave a reading of the Business Girls' Home in Baltimore. Miss Mary V. White gave a reading on the importance of interesting the men of the church in missions.

We were very glad to have with us in our meeting Mr. Spainhour, of Winston-Salem, he being the father of Mrs. T. P. Hester. During the social hour Mrs. Parrott served delicious refreshments.

MRS. T. P. HESTER, Secretary.

FOR FOREIGN AUXILIARIES

Miss Annie L. Forrest spoke in two churches on the Haw River Charge last Sunday, and at Reidsville at night. We had a good thank-offering service at Reidsville. The women of the W. F. M. S. gave the little play entitled "Missionary Arithmetic," and Miss Forrest spoke in her usual forceful way. The offering amounted to $30. I am hoping to hear good news about the thank-offering services from all our auxiliaries.

Miss Forrest will speak at the following places on the dates named:

March 4, Granville Circuit, morning and afternoon.

March 4, Henderson, at night.

March 11, Burlington, in the evening.

March 18, Charlotte, probably.

I should like to make appointments for her during the week, if possible.

MRS. GEO. R. BROWN.

Reidsville, N. C.

EIGHTH DISTRICT MEETING

The eighth district will hold their district missionary meeting at Pinnacle church the fourth Sunday in March, beginning at 11 o'clock. Every one in this district please keep the date in mind and plan to be there with lunch. Program will appear later.

MRS. T. L. SPEAS.

HERALD SUBSCRIPTION RECEIPTS

Rev. E. Suits, $1.50; Rev. J. A. Burgess, $1.50; Rev. G. L. Reynolds, $2.25; Rev. W. F. Ashburn, $1.50; Rev. H. C. Carmichael, $3.00; Rev. W. B. Surratt, $1.50; Rev. E. G. Lowdermilk, $3.50; Rev. B. M. Williams, $4.50; Rev. L. W. Gerringer, $1.50; Rev. R. S. Troxler, $3.00; Rev. G. H. Hendry, $19.50; Rev. J. B. O'Briant, $3.00; Rev. D. R. Williams, $1.50; Richard Hanner, $6.00.

—The Southern had a great wreck at the Haw River crossing north of Greensboro last Tuesday. Twenty-two freight cars were tumbled from the tracks and demolished. Of course there was delay of all trains.

—Mrs. H. W. Maier, of Thomasville, was called to Adrian, Mich., to help in a local campaign to raise an endowment for Adrian College. The first day $30,000 was subscribed.

YOUNG PEOPLE'S WORK

CHRISTIAN ENDEAVOR HELPS

Senior Topic for March 11: **"How Can I Help Others to Follow Jesus?"** Scripture, I Peter 3:8-16.

I

Plans for the Meeting

Have each active member to invite at least two who have not been attending the meetings. Be sure to bring one of those invited. Make the service devotional and inspiring. Try the following program:

1. Prelude ending with "I'll go where you want me to go, etc." To be sung prayerfully.
2. Scripture followed by silent prayer, closing with prayer by the leader.
3. Special music (appropriate).
4. Discuss the following questions: Why lead others to follow Jesus? How can we lead others to follow Jesus? What can our society do to help others follow Jesus?
5. Prayers—sentence prayers of consecration.
6. General discussion, comments, etc.
7. Hymn (appropriate).
8. Announcements.
9. Benediction.

II

Hints for Leader

The greatest thing we remember about any life is the way the life was lived. The example we set or the life we live speaks louder than any word we utter. Jesus' life is an example and speaks more forcefully than any words He gave us. We can help others to follow Him by the life we live. There are other ways: Love, kindness, encouragement, prayer and service. Try them!

III

Pertaining to the Topic

To lead those about us to follow Christ requires that we first be Christ-like. Unless our lives ring true the invitation extended will be emptiness and repulsive; therefore, no response. Secondly, one must know Christ and enthrone Him pre-eminent in one's life. One can not expect to make Christ pre-eminent in the life of those one meets daily unless that one knows Christ in a vital relationship. Thirdly, one must know the Bible to a certain degree. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. II Tim. 2:15. The Word is the light of those endeavoring to follow Christ.

IV

Correlation With S. S. Lesson

The lesson for March 11th, "Jesus Feeds the Multitudes," is interesting as we consider this topic. Have someone to tell of this multitude following Christ. Why they followed and what Jesus desirel most of all to teach them.

V

To be read and commented upon.

Why help others follow Christ?

1. Commanded by Christ. Matt. 10:5-7.
2. Gratitude requires it. Mark 5:19, 20.
3. Humanity needs it. Luke 10:2.
4. Our churches need it. Acts 2:38:42.
5. We grow by it. Eph. 4:11-15.

VI

1. Why lead others to follow Jesus?
2. How can we lead others to follow Jesus?
3. What can our young people's society do to help others follow Jesus?
4. What are we willing to do about it?

VII

Pastor: "The various methods of helping others to follow Jesus."

VIII

Poetry to the Point

I would be true, for there are those who trust me;
I would be pure for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

I would be friend of all—the foe, the friendless;
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up, and laugh, and love, and lift. —Selected.

SUNDAY SCHOOL LESSON

March 11—**Jesus Feeds the Multitudes.** Mark 6:31-44; 8:1-10.

Golden Text—I am the bread of life: he that cometh to me shall not hunger, and he that believth on me shall never thirst. John 6:35.

The Compassionate Christ

At the time of this lesson, the people were moving toward the Passover Feast, and nearly all of them, no doubt, were anxious to at least see the Man of miracles and Teacher of truth. To escape them, He, with His faithful band of disciples, took boat to the other side. They were at the head of the Sea of Galilee, so it was not difficult for the people to observe their course. Following on foot, they met them on the opposite shore. Jesus was moved with compassion for them. They were as shepherdless sheep, which has striking significance to those acquainted with the raising and pasturing of sheep. Did this emotion come and go as a passing thought? Not at all. "He began to teach them many things."

Many times we see the throngs: as they surge from shop and factory; as they push their way in and out of the busy marts; as they pour into places of amusement. Do we ever feel compassion rising in our bosoms as we see them trying to satisfy human cravings? And if we do, how do we meet their needs? Jesus taught them the wonders of His gospel in His day. So may we—may I say, so should we? Yes, not only because of their needs, but because He has given us command.

The Hungry Host

A wayside preacher would do well to have half as many in his audience in this day as Jesus had on that day. Just think, five thousand men, besides women and children! And they were hungry, not only for the bread of life, which was the more important, but for physical food. Jesus could hardly stop teaching as He observed their insatiable thirst for more. But the slowly descending sun reminded Him and the disciples that it was time for the evening meal. Wisely, thought the twelve, they advised Him to dismiss the crowd that they might go find food. To their astonishment, He ordered them, "Give them to eat!" How could it be done? The only food they could find anywhere near to that hillside was in the possession of a wise lad who brought his supper with him, a mere morsel for a dozen men, much less five thousand.

The Marvelous Miracle

The lad surrendered his lunch of five loaves and two fish to the Master, a very commendable thing for a hungry boy to do. The people were ordered to sit in an orderly arrangement on the grassy slope. The food was blessed of Jesus, broken into fragments, and passed out to the multitude. Imagine the disciples' wonderment as they saw the particles multiply in their own hands. Imagine the marvel of the crowd as they ate their fill of that blessed food that was passed to them. The twelve forgot their own hunger as they observed what had taken place, but Jesus was mindful of them too, for a basketful apiece was gathered after all had eaten. Jesus satisfied all.

Leading Lessons

First, Jesus was mindful of the physical as well as the spiritual needs of the people. He made practical His teachings by making provision for their weakened bodies. Second, He taught His disciples that they had a part in applying His gospel. He could have done it all, but no, His followers must learn to do their part. Third, here as elsewhere in the Bible is recorded an unselfish act by an unidentified child. We find that children had a part in the experiences of our Lord. Fourth, His laborers or assistants were not forgotten. The fragments were enough for all of them. Sweet is the reward of the faithful after the multitude is fed and is satisfied. Fifth, that which Christ blesses will multiply. Our talents may be few, our equipment may be inadequate, our confidence in ourselves may be small, but submitted to Him they will enlarge to meet all occasions.

—The Methodist Recorder reports success in the endowment campaign for Adrian College. Already an aggregate of $430,000 has been pledged.

—Brother A. S. Lindley, who has been at Fortmyer, Fla., for his health, finds himself somewhat improved and expects to return to North Carolina about April 1st. His friends here will be glad to see him return in better health.

—John Barker passed away in this city last week at the age of 77. He was the oldest son of Brother Isaac Barker, a loyal member of our church who lived near Providence, Randolph county. Brother Barker, of Randleman, is another son.

—A special writer living in California looked over the Methodist Protestant Herald for February 16 and found a number of news-letters that interested him very much. He selected four for a publishing house that desires a write-up of Sunday schools and classes that are doing things worth while. The four selected were Graham, First Church, Burlington, Calvary Church, Greensboro, and Piney Grove, Denton Charge. He has written to the reporters of these churches for fuller information.

CENTENARY PROJECT FOR JUNIORS

"Our Methodist Protestant Family in Baltimore"

(In Ten Lessons)

The Board of Young People's Work is presenting for the next ten weeks, through the church papers, ten Centenary lessons for Junior boys and girls which are presented as a Centenary Project. It is hoped that the boys and girls all through the church will be studying the principles and program of the Methodist Protestant Church during the next ten weeks. The lessons may be used by Junior Sunday School classes, Junior Christian Endeavor Societies, Junior churches, special Centenary groups, or by Church-night groups. The important thing is that they be used. The ten lessons are as follows:

1. Our big Methodist Protestant Family and how it was started.
2. The part of our family which lives in the Kentucky mountains.
3. Some of our family live in big "love-homes."
4. Some of our big Methodist Protestant Family are New Americans.
5. Many would not have churches if it were not for our big family.
6. A part of our family live in India.
7. Our Chinese Methodist Protestants.
8. Our family in Japan.
9. Our family is being educated.
10. The Birthday Party.

LESSON ONE

"Our Big Methodist Protestant Family and How It Was Started"

Approaching the project with the children: The first step in introducing this series of Centenary Project lessons is to lead the children into wanting to know more about their church. The project must be made the project of your particular group. Interest in the project may be aroused by the leader telling of the one-hundredth birthday celebration in Baltimore in May; that our Methodist Protestant family is one hundred years old; that we have a form of government just like that of the United States. When sufficient interest has been aroused, ask if they would like to be "Centenary Discoverers" to find out just why our church was started one hundred years ago, and what it stands for, and what it is doing in the world.

Some Facts for the Centenary Discoverers

1. Our big Methodist Protestant Family is scattered over a large portion of the world—many of them live in the United States; some live in Japan; others in India; and still others live in China. We have Methodist Protestant Churches in all these countries.

2. Our big family made up of 200,000 people started 100 years ago with just a few.

3. We were once a part of the Methodist Episcopal Church which was started in 1784 with 80 ministers and 15,000 people. This was just eight years after the Declaration of Independence was signed. Before the Methodist Episcopal church was organized its ministers and members were all a part of the Church of England.

4. In the organization plan of the Methodist Episcopal church in 1784, only the ministers had a vote; the members of the church were not given the privilege of making any of the rules or laws. A small group of the ministers and some of the people of the church objected to this from the very beginning in 1784; they wanted the ministers and church members to share in the making of the laws and the rules governing the church. These people were called reformers.

5. In 1821, one of the reformers, a lay member of the Methodist Episcopal church, started to publish a paper for which he wrote articles in which he explained why both ministers and church members should be given the right to make the laws and rules for the church. His name was William Stockton.

6. Every year there were more people reading the paper, and the number of reformers grew quite rapidly. In 1827 the Reformers again asked the Methodist Episcopal church to allow layman the right to vote. The church asked the Reformers to withdraw, but the Reformers assured the church of their loyalty and desire to remain therein; they continued, however, to publish their paper.

7. The Reformers were active; their paper was causing their number to increase; in 1827 they were expelled from the church.

8. There was but one thing for the Reformers to do—they organized their own church in 1828 and called it the Associated Methodist Churches until in 1830 when the organization of the church was completed, they named it the Methodist Protestant Church.

9. About the only difference between the Methodist Episcopal and Methodist Protestant churches is the form of government. During the years since 1828 the Methodist Episcopal church has more and more given the church members a part in making the laws of the church, and we are hoping that the time will soon come when the two churches will be reunited.

10. In May, hundreds of Methodist Protestants will go to Baltimore, Md., the place where our church was first organized, to celebrate the one hundredth birthday of our church.

Suggested Activity: Photograph Album—Each child may start to make a photograph album in which he may paste pictures of those who make up our Methodist Protestant Family. Construction paper may be used for the cover pages and either white or brown wrapping paper for the inside pages. Pictures may be found in the four church papers, old and new issues. Let the children choose what they will write under or over the pictures; they should be given freedom of expression. New pictures may be added during the ten-week period.

Map of the World—Let three or four children make a large map of the world which will be used by the entire group. Map may be made on either muslin or cardboard, but should be at least 3x5 feet. Locate Baltimore by using a large gold seal. The map will be needed during the ten weeks.

Birthday Cake Poster—Let another group of children (three or four) prepare a large poster, using a large sheet of cardboard in a soft shade of green. Cut from white paper or cardboard a large birthday cake which may be pasted about three inches from the lower edge of the cardboard. Cut from pink paper one hundred tiny candles; paste these to the birthday cake on the poster. As the children learn facts about the Methodist Protestant church during the next ten weeks, draw pencil lines out from the candles, in fan shape, making some lines longer than the others, at the end of which write the facts which the children learn about the big Methodist Protestant Family, such as:

"The Methodist Protestant Church is one hundred years old;" or "Our Methodist Protestant Family lives in the United States, in India, China and Japan."

My Church's Birthday Book—Let each child make a "My Church's Birthday Book." As he learns facts about his church, let him either draw or paste a small candle in his book and under the candle write the fact which the candle represents. When the ten lessons are completed, it is hoped that each child will have one hundred candles in his book and one hundred facts about his church.

Worship Service

Theme: Thanksgiving for Our Church.

Call to Worship: Leader—O come, let us bow down; let us kneel before the Lord our Maker.

Children—Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms.

One Hundredth Psalm in unison.

Praise Hymn—"For the Beauty of the Earth." No. 38 in Hymnal for American Youth. (Repeat last verse).

Discussion Before Prayer—Through conversation with the children lead them to suggest reasons for thanksgiving for our church. By skillful questioning and suggesting the following expressions may develop:

1. The one great universal church was organized to help us to live like Christ—we are thankful for the Christian church in the world.

2. The Reformers in the Methodist Episcopal church who started the Methodist Protestant church fought hard for what they believed to be right—we are thankful for their courage; that they were true to a great principle.

3. We love our own church and are loyal to it; but we see good in all churches and wish them to grow and prosper—may we be as loyal as were our early church fathers.

Prayer by the children.

Hymn—"Faith of Our Fathers."

Memory Work—Memorize the ten facts about our big Methodist Protestant Family and way it was organized. Memorize the hymn, "Faith of Our Fathers."

Suggestions for Leaders

1. Explain the meaning of words, "Expel," "layman," "reformers," "principle."

2. The children may form themselves into a "Centenary Discoverers" Club for the ten weeks.

3. Place your major emphasis upon the activity of the group.

4. This lesson divides itself into three periods, the work period, the instruction period and the worship period; they may come in the order named.

5. We would like to have you send all the things which the children make to the "Methodist Protestant Family in Baltimore" Exhibit in Baltimore for the Young People's Convention and General Conference.

6. A story which portrays the work of a church may be used in the worship service just before the discussion.

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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OUR CHILDREN'S HOME

Offerings by Churches and Individuals

Flat Rock, Vance Charge, $2.00; Union Grove, Orange Circuit, $4.26.

Sunday School Offerings

Gideon Grove, Flat Rock Circuit, $2.25; Lebanon, Spring Church Charge, $1.10; Shiloh, North Davidson Circuit, $5.52; Roberta Station, $11.60; Young Men's Bible Class, Roberta, $5.00; Mt. Carmel, Forsythe Circuit, $2.50; Friendship, Haw River Circuit, $5.00; Spring Valley, Vance Circuit, $7.14; Yarborough's Chapel, Cross Anchor, S. C., $1.64; Henderson, Nov., Dec., Jan., Feb., $32.73; Concord, $25.00.

We are indeed grateful for each contribution of this week, and for the many loyal friends who help support this work. We also express our deep appreciation to the Ladies' Aid Society of Denton for a beautiful quilt which we received the past week, and a very useful box of clothing sent from the Jane Gordon Missionary Club of Girls, from 12 to 16 years of age, Pittsburgh, Pa. These are very helpful ways in which to show interest in the Home.

We still have some measles, and have now added two cases of mumps. Aside from these, the health of our family is very good.

E. F. ALLMAN.

TO WHOM REPORT?

Report to Mr. J. D. Ross, of Asheboro, N.C., when your charge has pledge its quota in full. Also mail all checks for the M. P. C. G. G. to him. We congratulate all those churches and charges which reached their quota on February 26, Gratitude Sunday.

Faithfully yours,

A. G. DIXON.

—We regret that we cannot publish an anonymous communication mailed at Burlington, N. C., last Saturday. We will hold the money sent to pay for publication subject to the order of the writer of the communication. But he must furnish indubitable evidence of his identity. We have just read about two swindlers getting $5,100 from a poor Jewish rabbi in Durham. We are determined that they or any of their ilk shall not have this money.

BUDGET RECEIPTS FOR THIS WEEK

A. C. B.

Henderson	$100.00
Why Not	21.14
Midland	16.00
Orange	13.50

College

Asheboro	$ 85.00
Enfield	55.00
Community Church	50.00
Denton	10.00
Kernersville	5.00

CHARGES PAYING IN FULL

A. C. B.

Yadkin College	$ 15.00
Haw River Mission	30.00

College

Asheboro	$ 85.00
Liberty-Siler City	65.00
Yadkin College	5.00
Haw River Mission	10.00
Tabernacle	45.00
Spencer	10.00
Union Grove	10.00
English Street	40.00
Henderson	115.00
Burlington	125.00
Mebane	45.00
Concord	85.00
State Street	20.00

Superannuates

Orange	$ 37.00

CHURCHES PAYING IN FULL

A. C. B.

Siler City	$ 70.00
Spring Church	90.00
Lebanon, Spring Ch. Chg.	47.00

College

Spring Church	$ 12.00
Spring Valley, Vance Chg.	10.00
Center, Alamance Chg.	14.00
Bethel, Alamance Chg.	15.00
Pleasant Hill, W. Forsyth	20.00
Efland, Orange Chg.	36.00
Union Grove, Orange Chg.	17.00
Hebron, Orange Chg.	27.00

Superannuates

Spring Valley (in full)	$ 4.00
Haw River	5.00

We are glad to welcome Midland, Rev. J. W. Hulin, pastor, as the new charge to be added to our list this week. This gives a total of 68 charges paying to date. Twenty-four (24) charges are without credits. Whose are these charges? We are grateful for all that is being done toward meeting this part of conference obligations. And we are appreciative of the help that these 24 charges are going to give—but HOW we would appreciate that help NOW!

In order to release Herald space for matter that is being crowded out we will run hereafter just the weekly report that we receive from Brother Idol. At the end of each month a report will be published covering total receipts for all purposes up to that time. We trust that this change may be satisfactory to every one.

We appreciate the fact, brethren, that there is much to be done, and that there are many adversaries. But let us not yield to discouragement, nor be deterred by any obstacle. If God be for us who or what can be against us?

S. W. TAYLOR.

February 29, 1928.

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LONG'S GLAD GARDENS,

Pearson, Maryland.

—Many ministers of Pittsburgh, Pa., have signed and published a protest against a community chest for that city. They think it "unwise, undesirable, and impracticable." It is to be wished that they had stated more fully their reasons.

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST ALL YE ARE BRETHREN.

Pres Elderdice Sides
Westminster MD

VOLUME XXXIV GREENSBORO, N. C., MARCH 8, 1928 NUMBER 18

What Kind of Disciples Does Jesus Want?

When Jesus was a teacher on earth He of course wanted disciples; otherwise He could not have been a teacher. But did He invite all men indiscriminately to become His disciples? The reports of His life in the Gospels seem to indicate that He selected His disciples and discouraged some who offered themselves for discipleship. The conditions of discipleship as stated by Him seem quite severe. "If a man forsake not all that he hath, he cannot be my disciple." It is clear that Jesus wanted whole-hearted disciples, men and women who were interested in spiritual things above all else. A man might reduce himself to poverty by giving away all that he had and still not meet the conditions. The multitude who followed Jesus for a little while after He fed them with loaves and fishes were poor enough, but they were not true disciples because they followed Him for the sake of the loaves and fishes. The "rice Christians" of China are not true disciples. The cravings of physical nature, not those of the spiritual nature, move them in their discipleship. Jesus came to minister to the spiritual man. It is true that He healed the sick and fed the hungry, but this was not His main business. He did that that He might do the other, the spiritual service. It is clear that Jesus wants as His disciples those who hunger and thirst after righteousness and are willing to make the necessary sacrifices to attain this high purpose. He came to save people from unrighteousness, from sin. But He is helpless to save except as men become willing and desirous to be saved. He can only cry across the gulf to those on the other side and weep because they will not come unto Him for salvation. The unwilling man offers a tremendous problem to Jesus and those who represent Jesus in the world today. We may not succeed in all cases, but it is the business of the church and its ministers to try to "make disciples" of all men.

A New Voice This Week

Many of our church names have become familiar to us through their frequent reporting in the course of the years. But this week we hear a voice that we have not heard before —that of Greer's church. We welcome this new church to our circle and hope for it a prosperous career. It has had a good beginning. The devotion manifested by its members gives ground for high hope. Such consecration will attract others and the work and the membership will grow. A few words in the report indicate that this field was left vacant by the consolidation of churches. Two days ago we were in conversation with Editor Plyler of the *North Carolina Christian Advocate,* and he remarked that consolidation of churches is much advocated these days, but sometimes it is overdone. It may be that it was overdone by our M. E. brethren in this case. At any rate the desire of the people for a church in their own community is commendable and they have proved their faith by their works. May they long live and prosper ever!

Better Since Amended, Mr. Reed

Senator J. A. Reed, of Missouri, has favored us with a copy of a recent speech of his delivered in Washington. One of his paragraphs is:

"If I am capable of understanding the spirit of the Declaration of Independence or realizing the soul of the Constitution, this Government was established to insure to the citizen the exercise of his natural liberties as an individual, and to preserve to him inviolate the enjoyment of all his faculties of brain and heart and soul."

After trial for over a hundred years it was found that the Constitution failed to secure to men the enjoyment of all the faculties of brain and heart and soul. For that reason an amendment was added, known as the Eighteenth Amendment. Since this addition was made, the Constitution better serves its original purpose. Yet you, Mr. Reed, are charged with being opposed to this amendment. And you are a candidate for the high office of President of the United States. Do you think that you are qualified for that office, entertaining such a feeling toward part of the Constitution, the fundamental law of the land?

In the Greensboro Ministers' meeting on Monday, Rev. Murphy Williams protested against extravagance in funeral expenses. In their grief people go beyond their ability and beyond reason in expenses. The dead are not bettered by it and harm is done to the living. He also referred to the neglect of those who would really be benefited by a gift of flowers. He would have more attention to the living if not less to the dead.

—Swiftly comes May 16 when our church is to make its Gratitude offering. We are all interested and none of us would feel otherwise than disappointed if there should be failure in any part of the church to measure up to reasonable expectations. Let not North Carolina fail!

—Calvary church, on the recommendation of Pastor Bates, recently introduced the practice of asking general questions about the Bible. These are printed and given for home study. The answers are written and graded. The object is to bring about a greater familiarity with the Bible as a whole. Those who read only the Sunday school lesson texts have a very imperfect knowledge of the Book. In our earlier Sunday schools, when there were no lesson helps, the Bible was taken into class and chapter after chapter was read. That practice made some fine Bible scholars in the sense that they knew what the Bible says. To get at the meaning of the Scriptures it is necessary to know what the Scriptures say.

—We would call attention to the request of Rev. I. A. Barnes for information about old Methodist Protestant churches.

CENTENNIAL GRATITUDE GIFT

Our Gratitude to God

We want to thank God for what He and the founders of our church *have done* for the Kingdom and for us. We want to thank God for what He and we *shall do* for the Kingdom and for posterity.

We should begin by raising $100,000 and then sing "Praise God From Whom All Blessings Flow" as we go to the next task. T. M. Johnson.

My Debt of Gratitude

Of course I owe a debt of gratitude to the Methodist Protestant Church. It has been my church from childhood. I am grateful for the sheltering care given me and the doors of opportunity opened to me wherein I might serve the Kingdom of our Lord.

Surely, I would not forget my own church on its one hundredth birthday. Roland C. Stubbins.

The Greatest Debt of Gratitude

Our greatest gratitude should be to our Heavenly Father for the gift of eternal life through Jesus Christ our Lord, and for the church where this life is generated, fostered and perfected. The church is the only institution where the various agencies function. Our church, born one hundred years ago out of the travail of a sacred passion for religious freedom, and dedicated to its high mission, deserves our truest loyalty and most earnest devotion. Its traditions and history are hallowed by the cherished memories of the untiring zeal and efforts and the unquenchable love of our fathers and mothers who wrought so nobly, and who have left it as a priceless heritage from God to our keeping.

We shall not disappoint their hope. Let us be eager and quick to give to promote the interests of our church, thereby keeping ourselves, helping others and helping generations yet unborn.

"God loveth a cheerful giver."

G. W. Holmes.

A Blessed Privilege

In subscribing to the Gratitude Gift, we should certainly not regard it as an obligation upon any of us as Methodist Protestants, but rather as a splendid opportunity and blessed privilege of expressing our sincerest love and appreciation for the church that means most to us and for what it has stood all these years. Blanche Hardee.

What the Methodist Protestant Church Has Meant to One Woman

I feel that it has been a great help and safeguard in rearing and training my two boys and three girls, and I shall have no greater joy than to know that these children always "walk in truth" and uprightness.

Then the church appeals to my better nature, representing as it does all the finer things of life, and I am glad to be aligned with Christian people, whose fellowship I enjoy.

Again, it has been a channel through which I have had a small share in the work of the local church, contributing my mite to the building of a college, the First church, and through the Home and Foreign Missionary Societies to the support and education of children and young people other than my own. I count this privilege a happy one.

I am sure that we cannot express our gratitude in dollars and cents, but I am delighted to say that the First church, High Point, enjoyed a real lovefeast last Sunday morning when Dr. J. H. Straughn so eloquently and forcefully presented the Centennial Gratitude Gift plan to us, and out of grateful and spontaneous hearts approximately $1,000 was contributed. Blanche A. Pickens (Mrs. R. T.).

704 W. Broad St., High Point, N. C.

In Gratitude for My Church

In thinking of what the Methodist Protestant Church has meant to me, I find that there are so many things that I hardly know where to begin.

Years ago when a child, I found peace with God at the altar of our beloved church and there took the vows of the church. During all these years I have communed at her altars, have heard her ministers proclaim the truth from her pulpits. She has raised me as a mother does her offspring, cared for me and should I not show my gratitude to God on this her one hundredth birthday, by bringing my gift to her? I do not feel that I would be worthy to be her child should I fail her at this time.

If mother were living, I would count it my greatest privilege to remember her on her birthday with a gratitude gift, even though I had to sacrifice to do so. Let us not fail our spiritual mother at this time.

Mrs. D. A. McLaurin.

Concord, N. C.

MY GRATITUDE GIFT

P. E. Lindley

Mine shall be a gift of joy. Not to measure my love for our church, but to express it, am I eager to offer some tribute in the form of a gratitude gift. The offering can only be a token, symbolic of my love. Yet I would be unworthy to share the blessings and name of Methodist Protestantism should I withhold my present on this glorious anniversary. Money is no equivalent for love, but it expresses it. So the gift must come; not as an attempt to gauge my affection; not that it will even begin to repay my church for its precious services to me, but purely because my heart overflows in thankfulness this season for all His benefits towards me.

These priceless "benefits" of grace have come to my heart and life directly through our church. Whatever others may say for the church, my position remains the same, simple truth; the church has done far more for me than I have ever done for the church! In fact the church has done about all, while I am the recipient. Under its light and love my humble home was founded. Its holy influences sustained and fashioned my unconscious years, and early crept into my timid soul, there to be the lamp of my inner life. By the torch of the church my parents lighted our childish pathway, and on reaching their last milestone, passed it on that we might hold it high. My inheritance of grace, like yours, is precious beyond measure. And with the passing of this church century we want to praise our Heavenly Father for His goodness. To Joshua it was given that a certain day be extended that the will of the Lord be done. And we well know that a day next May, even of double duration, will prove insufficient to gather the testimonies of praise from the thousands of rejoicing hearts!

Yes, I want to join these thousands who have found nurture and peace in the Methodist Protestant Church as they bring rich gifts of love. Let us be glad that we live at this particular time. We behold the turning of an epoch; we

see the first century close. We must close it with all the solemnity of our being, in reverence, in magnanimity and in prayer. It is the closing scene of the first great drama. And soberly the players are taking, each his role, to ring down the curtain in a glorious climax, befitting the noble pageant of our first century.

So I am happy to bring a little gift. I am constrained to do my best because (1) the church loved me ere I knew it; (2) this church provided me spiritual sustenance as the riper years advanced. Then (3) since my parents found refuge in the Methodist Protestant Church, they bequeathed to me their wholehearted devotion to its doctrines. And now (4) I enjoy the increasing fellowship and larger rewards as I labor in the employ of the denomination. (5) Through the agency of the church my talents, though frail, find expression. The church magnifies my efforts in the lives of hundreds of young men and women, thus honoring and utilizing my little endeavors for the expanding kingdom of God. Fially (6) I am determined to make this gift for it is the last such event I will ever see. Let our successors celebrate the close of the second century as they please. And I doubt not they will rise most gloriously to the occasion. But it must not be said that the membership of the first centennial marred the sacred records with their cold and stony hearts of chilling ingratitude!

CELEBRATING ONE HUNDRED YEARS OF EXISTENCE

As May approaches, every loyal and thoughtful Methodist Protestant has foremost and uppermost in his mind concerning his church, the centennial celebration.

As I have meditated over the idea, my thought has wandered into the following channels; namely, should we make some recognition of the fact of our 100 years of existence? If the foregoing be true, why should we and how should we let it be known that we are 100 years old. The answer to the first question was so clearly in the affirmative that the wise leaders of our beloved church have not waited for the rank and file to say yes to this question, but have gone ahead and made plans for the observance of our 100th birthday in a way that ought to have the hearty approval of every Methodist Protestant.

When I began to think of some of the reasons why this event in our history should be properly recognized, I preferred to make it personal, thinking what is true in my case is also true in the case of 'most every member of the church. It would be hard for me to estimate what I owe to the Methodist Protestant Church, for it was through the ministry of this church I first found Christ, to whom I owe everything which I have been able to undertake that has been worth while. It was through this church I got my early tarining as to the requirements of the Christian life.

As my thought ran on I began to think of the high standard of moral living in my community due almost wholly to the influence of the local Methodist Protestant Church. The ideals of clean and upright living were instilled into the heart largely by the preaching of the Word from the sacred desk of this church. When I think of the clean young men and women who have gone out from this community to bless the nation and the world, what a thing to be grateful for, and for those that can see the church in her magnanimity a reason for being grateful for the history of a church that has so well represented the cause of Christ in the world.

Since it is unanimously conceded that our 100th birthday should be properly and fittingly observed, the question of how this might be done was a natural conclusion reached by me and every one who has thought the thing through. Here again the leaders of our church, instead of trying to get the opinion of every member of the Methodist Protestant Church, which would have been an impossible task, have in innumerable conferences reached the conclusion that we can best express our gratitude in the same old way, namely by giving. Hence the Gratitude Gift. We may think a lifetime but we could not think of a better way to make real our spirit of gratitude. Then let us be thankful for those leaders who have thus led us, by doing our duty to God who has so wonderfully blessed us and the church which has given us our Christian training.

J. Clyde Auman.

IMPORTANT INFORMATION WANTED

The editor of the *Methodist Protestant* has requested me to prepare a brief sketch of all the Methodist Protestant churches that are 100 years old. This sketch will be published in the Centennial Number of the paper which is to be issued during the Centennial week, celebrating the 100th anniversary of the organization of the Methodist Protestant Church.

I hereby appeal to every minister and layman who may know of an organization that dates in 1828, to please give me any facts or dates, names of charter members and minister who organized it. Also any one knowing a building that was erected in 1828, or before, please give me its original name, location—state and county—and if it is possible send me a picture of the building. A good kodak picture will answer. We know of a few of these old mother organizations, and it would be very unfortunate if any one should be left out of the picture of our great celebration. So, brother minister and layman, won't you please help with any information that you may be able to find. Any expense that you may incur in securing picture or data will be refunded to you.

There must be some of these old churches in Ohio, North Carolina, Maryland and Pittsburgh conferences.

Thanking you for any help that you may give me,
I am yours for service,

I. A. Barnes.

Fairmont, West Va.

PALESTINE

Edward W. Blatchford, who for the past five years has been in charge of the Near East Relief orphanages in Palestine, has seen 1,500 children outplaced or graduated from these orphanages into self-support. In order to give the boys who have gone from the orphanages the assistance they need while endeavoring to fit themselves into the economic life of Palestine, Mr. Blatchford has organized four Working Boys' Clubs; two in Jerusalem, one in Nazareth, and one in Jaffa. The four clubs have a membership of 90 boys. By living in such clubs the boys not only have a home and good food but are able to save from 20 to 35 per cent of their wages. The boys work at all sorts of trades. There are tailors, shoemakers, blacksmiths, carpenters, photographers, surveyors, pharmacists, marble-cutters and coopers.

By study and service, we come to understand Jesus and God.—*C. E. World.*

Denominational Enterprises

FOREIGN MISSIONS

Union Board Meeting

The Union Board met in Baltimore February 22. This was the regular semi-annual meeting. All members were present except Mrs. Andrew Lester, Mrs. S. W. Rosenberger, and Rev. B. M. Mitchell.

The reports coming from the three different fields were, for the most part, very encouraging. Especially was this true of our work in Japan and India. The war still rages in China, so it is still impossible to do any advance work in that field. Our lone missionary there, Mr. Horace S. Williams, at the time of his report was in Kalgan. He had been there since one week before Christmas and was planning to remain just as long as possible.

This was a very strenuous board meeting. We met at 9 a. m. and remained in constant session, except a short recess for luncheon, until 9:30 p. m. Even while we were at our luncheon we gathered around one table and talked business while we were eating.

This was the meeting in which we had to consider and determine the budget for each field for the coming year. This part of our work was very seriously and prayerfully considered. Each of our three missions made an earnest request for an increased budget: Japan, to make some greatly needed improvements upon Nagoya College and for special religious work among the students; India, to provide another needed evangelist and extension of the work, constantly looking forward to the overcoming of the crowded conditions in our Boys' School; China, to add a little to the already meager salaries of our native workers owing to the increased cost of living due to war conditions. Certainly the requests for increase are reasonable. Not a single request came from any of our missions for an increase in salary for our missionaries.

While facing these reasonable requests for an increased budget from each field, the board was also face to face with an overdraft for our work and a constant falling off of the budget. During January the Board of Foreign Missions received $522.67 with which to meet a budget of $4,621.08. The offerings to the W. F. M. S. have been much less than ordinarily this year also. Consequently we were forced to make the following reductions in last year's budget: Japan, $1,000; India, $754.50; China, $500.

To reduce the budget for our missions was a heart-breaking experience for the board and will be a great disappointment to our missionaries and native workers. But we can only carry on and promote the work as the necessary funds come to us from our constituency. We thus appeal to the church for more liberal contributions. If any Sunday school treasurers or annual conference treasurers have not yet sent in all the Children's Day offerings that have come into their hands, will you not please do so at once? We are greatly in need of these funds. They ought to have been in our hands months ago. The need is pressing and the call most urgent.

While your Union Board regrets very keenly the step that we felt forced to take, yet we have not lost faith. We still believe in our church, we trust our constituency, we know that God will bring His cause to a successful and glorious end. In the fulness of time the "kingdoms of this earth will become the kingdoms of our Lord and of His Christ." But when that glorious day comes will we, as Methodist Protestants, have invested our full share in bringing it to pass? Dare we do less than we are doing? Your board sees the need, we know the heart-yearnings of our missionaries to see the work go forward and the willing sacrifices they are making to see it advance, and we hear the Macedonian call to come over into the places still without the gospel. We would go forward and not backward, advance and not retrench. Will not we, oh Methodist Protestants, make this possible through our monetary contributions?

S. W. Rosenberger, *Executive Secretary.*

EDUCATIONAL INTERESTS

President Ward is making heroic efforts to secure the last of the pledges for the endowment of Western Maryland College. The General Education Board extended the time to March 15. Of the $375,000 pledged, $32,000 was lacking. This must be paid or the $125,000 promised by the foundation will be forfeited.

The enrollment figures for four of our schools for this year are as follows: Adrian, 292; High Point, 335; Western Maryland, 522, and the Seminary, 41. Westminster completes her records at the beginning of the third quarter when definite figures will be available. The total will be the largest in the history of our educational activities.

The campaign in Adrian and Lenawee county for $155,000 for new buildings, repairs and equipment is still under way with nearly $90,000 secured. Of this amount approximately $15,000 was pledged by the college students. This will go into the endowment, the income to be used for the benefit of the library.

Thirteen students comprised the first class graduating from High Point College last year. There will be over forty in this year's class.

Depauw University, Greencastle, Indiana, does not permit students to own or operate automobiles except during the first five and the last five days of the school year. Exceptions to this rule are made where an automobile is necessary for the student in his work, juniors and seniors of high standing, and those who live at home and drive to and from school.

Albion College, Albion, Michigan, has received a gift of $200,000 to be used toward the endowment of the office of the president.

The Board of Education is giving financial assistance to 61 young men and women this year through its loan funds. Of this number 41 are ministerial and 20 non-ministerial students. Over $9,500 is required to meet these obligations. These students are found in each of our schools.

The number of students in our schools preparing for the ministry of the Methodist Protestant Church totals this year 84, as compared with 70 last year. They are distributed as follows: Adrian, 12; High Point, 14; Westminster College, 11; Western Maryland, 15; Seminary, 32. At least 100 young men are preparing for the ministry of the Methodist Protestant Church.

The offerings for last fall's Rally Day service begin to come in soon after September 1. The amounts sent in by the annual conference treasurers since that time are as follows: Maryland, $3,782.64; Ohio, $3,124.39; Pittsburgh, $1,466.62; Eastern, $929.61; West Virginia, $808.80; Indiana, $700.00; North Carolina, $565.98; Onondaga, $340.03; Illinois, $338.46; Kansas, $299.35; Iowa-Missouri, $164.28; Michigan, $78.00;

Washington Mission, $50.00; Texas, $50.00; Mississippi, $22.15; Missouri, $13.50; Louisiana, $10.75; Colorado-Texas, $6.57; Florida, $2.55.

Only the amounts received by Mr. Staley before April 30 will count on this year's records. It is very important that these offerings be sent forward as soon as possible as the needs of the Board of Education are very great.

FRANK W. STEPHENSON,
Exec. Sec'y Board of Education.

OUR CONFERENCE IN 1830-1831

The conference of 1830 met August 5 at Whitaker's Chapel. The 1829 meeting convened October 1 and the 1831 session March 17, so they are not in a very true sense annual. The minutes of this meeting and succeeding ones are much longer and more filled with detail than are the former ones. Only matters which seem to be of particular interest are, therefore, noticed here.

Two items in connection with the seating of members deserve attention. The lay members "gave in their certificates" and an effort was made "to make the lay delegation equal to the ministerial." No order has been recorded for certificates to be issued and no former journal has stated that they were. How the custom began is not clear but it continued. Nothing has been said heretofore about equal representation.

That the movement from the M. E. Church was still going on is shown by the resolution, "That Joseph B. Hinton be received in the communion of the Associated Methodist Churches in the same official standing as he held as a minister of the gospel, at the time he withdrew from the M. E. Church." We find here, too, the first record of an ordination service, that of Rev. Richard Davison.

The president presented a bill for $23.07 expense money in addition to his salary of $200. He had received $111.00, so the conference was much concerned about the $112.07 deficit. Several motions were referred to aspecial committee, but its report is not recorded. Among these suggestions for the solution of financial problems is one for a form of every member canvass in which the steward was "to ascertain from the members and heads of families the minimum amount they are willing to give." Rev. W. W. Hill accepted re-election, so some provision must have been made for payment.

The ministerial delegates to the general convention were Revs. W. W. Hill, Willis Harris, and J. R. Horn; the laymen, Spier Whitaker, John F. Bellamy, and Ivey Harris. Bros. Hill, Willis Harris, and Whitaker attended the meeting. The others were absent. The following record appears: "The delegates to the convention at Baltimore are instructed to insist upon equal rights of all members of churches being represented, and their characters and conduct tried by their own churches. That they shall not concede any other test of membership than the general rules of Mr. Wesley. That they shall insist upon the government being formed upon simple, liberal and scriptural principles."

The appointments were made by a separate motion for each circuit as to the "preacher in charge." The preachers who were to labor with them are not named in the *Journal.*

It was ordered that "the papers belonging to the Union Societies within the State of North Carolina be handed over to John F. Bellamy to be recorded in a book and referred to the annual conference for inspection." The next conference had a committee to inspect this book and upon its report ordered that the book be kept by John F. Bellamy and the originals be returned to Wilson C. Whitaker. Dr. Paris evidently had access to these papers about 1849, for he quotes freely from them. I have not been able to locate them. If they have not been destroyed, their discovery should be of great concern to all who love the history of the church.

The session of 1831 was held at Rehobeth in Granville county. Among its most important actions was the adoption of the constitution as drawn up by the general convention in Baltimore (November, 1830). Only one vote was cast in opposition but the Rev. Richard Davison presented a formal protest which was filed with the secretary for future inspection. Unfortunately it was not recorded in the volume before me.

The conference is noteworthy for the proportion of work done by committees. We find the first boundary committee, the first stationing committee and others on the mode of election of members of the next annual conference and on "ways and means to raise funds for the support of our itinerant preachers, their wives, widows, and children."

The entire conference was divided into two circuits, Guilford and Roanoke, and one station, Cook's Station. Alson Gray became superintendent of Guilford and John F. Speight of Roanoke. Each of a large group of preachers is assigned certain churches and in the case of many the words "and wherever he may choose" are added.

For the first time we are dealing with the "minutes of the annual conference of the Methodist Protestant Church." A committee is also to prepare material for publication in *The Methodist Protestant,* no longer called *The Mutual Rights.*

I have been interested in the fact that two days, "the first Fridays in April and October are set apart as days of fasting and prayer for the prosperity of Zion."

PAUL S. KENNETT.

WHAT SHALL WE DO ABOUT GROUP INSURANCE?

A letter from Dr. Sebrell, the agent for the insurance company with whom our conference voted to insure, brings the information that we are still short 15 men for the required number to take group insurance. Insurance regulations require 75 per cent of the conference to go into it before it becomes effective. Sixty-eight have signed up for it while 83 are required. In glancing over the list of those who have not signed, I see that with just a few exceptions most of the men are among the younger men of the conference. Perhaps they feel that they do not need insurance; however, perhaps this is the last chance that many of our older men will ever have to get insurance. Because of their age many of them could not take ordinary insurance as the rates would be prohibitive. And then, too, many of them could not stand a medical examination. It seems to me that here is a splendid opportunity that the younger men have of helping the older men and especially the families of many of our older men. If we do not put the proposition across this time, I doubt seriously whether it is put across at all or not. If there are those who will sign up for it yet, mail your signature to Dr. J. E. Sebrell, Box 809, Charlotte, N. C.

J. E. PRITCHARD.

Asheboro, N. C., March 5.

OPTIMISM | *The President's Letter* | EVANGELISM

THE NEXT CONFERENCE

The standing district committee, Rev. C. H. Whitaker, chairman, reports that the Winston church has extended a cordial invitation to the conference to meet there in its next session. The committee has gladly and unanimously accepted the invitation and their action, we are sure, will have the hearty approval of the entire conference. Thank you, Winston. We shall all be glad to meet there in our next annual session.

Meeting of Two Boards

Tuesday, February 28, the board of conference trustees met at Grace church for the purpose of reorganizing the board and securing a new charter, the old charter having expired. The board learned, through Mr. J. Norman Wills, that a bequest had been left to the church by Mrs. S. V. Pickens, of Hendersonville, who died recently. Mr. Wills was instructed to engage Mr. J. Ed Swain to look after the church's interest in the matter. One thousand dollars was left for ministerial education, and the conference will probably receive from four to five thousand dollars for other purposes.

In the afternoon of the same day the board of church extension met in the First church, Burlington. The board faced many calls from various parts of the conference, and faced, also, a meager amount with which to meet these calls. The church should provide $10,000 a year for this board. Numbers of promising fields are open to us, and we could enter, with encouraging prospects of useful churches in the near future, if only we had the money with which to do it. The conference should find a way of greatly increasing our church extension fund.

The board made tentative appropriations, covering anticipated receipts.

Draper

Sunday, March 4, we were with Pastor Totten and his faithful band at Draper, preaching at 11 a. m. and 3 p. m. The congregations were not large, but appreciative. The communion service was observed at the morning hour, and after preaching in the afternoon, we talked to the people about the Gratitude Gift, and met a response that was inspiring. In a very few minutes their total allotment of $50.00 was pledged.

This was our first visit to Draper, and our impressions are favorable. Our church there has a field. The community is not over-churched, and with patience and proper direction our cause here should prosper. We believe that a change of location would add very much to our usefulness and growth. Our present site is too far to one side and away from the people. We need to get down into the town where the folks are. Some steps were taken last year to relocate; we hope that this may be renewed and that a better location may soon be found. Pastor Totten and his wife are zealously prosecuting the work, and we are hoping and praying for them a year of happiness and success. We enjoyed our Draper visit.

Specials

Send money for representative's expenses to general conference, and "Special" for church extension, pledged at the Asheboro conference, to Rev. J. Clyde Auman, Enfield, N. C. He was appointed by the conference to handle these funds. The money for conference maps is also to be paid to him, and up to the time of adjournment of conference, this was done. Bro. J. L. Trollinger is now trying to deliver the remainder of the maps, and those who subscribed for them will pay to him, and he will make final settlement with Bro. Auman.

Gratitude Gift

We will not attempt to enumerate this week the charges reporting on Gratitude Gift, as we presume Chairman Ross will have plans for handling that through the HERALD in due time. We must say, though, that the signs are encouraging. Strong charges and weak charges are responding most admirably to this appeal, and we are confident of ultimate success.

Please send all collections for Gratitude Gift to Mr. J. D. Ross, Asheboro, N. C.

Key Man

By common consent, this designation goes to the pastor. The very fact that he is chosen of God and assigned by the church as leader of his charge makes him the "Key Man." This gives to him a challenging opportunity, and at the same time entails upon him a tremendous responsibility. As he is spiritually, so will be his charge; likewise, his liberality, his faith, his progressiveness will be contagious. The "Key Man" must live close to Christ, and in the forefront of all that gives power and progress to the church.

Pastors' Reports

Reports for all charges except four are in, and the following facts have been taken from these reports:

Seventy-eight charges report Sunday school running all the year.

Sixteen charges report other than M. P. Sunday school literature used.

Seven charges report parsonages being built or bought.

Eighteen charges are building churches, or contemplating building. But in most cases the building is in progress.

Ten charges are adding Sunday school rooms.

Fifty-three charges have no satisfactory plan for raising budget.

Fifty-six charges report stewards "active."

Many charges report no activities by class leaders. The need for this office in the early church seems to have been met by other forms of church activities in these modern days. Is that true, or not?

Forty-seven charges are not able to pay pastors monthly.

Forty-two churches report "adequately supplied with standard song books," which means, of course, that the congregation is supplied with books. A church recently bought some M. P. Hymnals, but only enough for the choir, which is to say, "The other folks are not expected to sing." And they don't. The Psalmist said: "Let the *people* praise thee, O God; let *all the people* praise thee. Would that his voice might ring in the churches today, through pastor and song leaders, until the people learn to praise Him by singing in the church service.

Seventy-seven charges report $16,562 paid to pastors during the first quarter, an average of $215 per pastor for three months, or $72 per pastor per month. This means that many pastors have received but little to date. The total for more than half is under the $200 mark. Several range between

$60 and $100, as the total received for the quarter. The lowest is $39.

The reports show that about 62 per cent of church officials attend quarterly conferences.

One hundred and eighty new members have been added by 34 charges. First church, Burlington, leads off with 22; Bess Chapel follows, with 17; Denton is next, with 15; Concord reports 12; Calvary and Fallston tie with 10.

Twenty-three charges report church officers inducted into office by installation service. We are sure that this practice should grow. A man was late at a church meeting recently because he had to go to his lodge to be installed as an officer. Why should he not be inducted into his office in the church by an installation service?

Almost without a single exception the reports indicate a sense of the need of an intensified spirit of evangelism in the church. The old forms of evangelism are being relied upon very largely, and in addition some pastors are trying to organize their churches for evangelism.

These reports are helpful, both from the standpoint of the encouragement that they bring and the problems that they reveal. We are grateful to pastors for their response, and we wish to assure them and their people that we rejoice with them in all of their successes, and their problems are sources of our concern and objects of our earnest prayers.

Appointments

March 10, with Bro. Ashburn in second quarterly conference at Mitchell's Grove.

March 14—With Pastor Totten in quarterly conference at Draper at 7:30 p. m.

March 16, with the Father and Son Banquet at the Asheboro church.

March 17, with Bro. Suits in quarterly confeernce. This is to be confirmed by rBo. Suits.

March 18, with Bro. Kinnaman in South Winston, A. M., and P. M. at Union Grove.

March 25, with Bro. Love on the Richland charge.

April 1, with Bro. Anderson at Albemarle.

April 21-22, with Bro. C. E. Ridgeon, Davidson.

April 28-29, with Bro. Powell on Greenville charge.

S. W. Taylor.

March 6, 1928.

SONG BOOKS

I wonder if the editor and music committee will permit an expression from the organist of a rural church in regard to the use of the M. P. hymnals.

The M. P. hymnals are a great hymnal, filled with songs we love so well, songs that help to a worshipful attitude that is so needed in the rural church, songs that fit our minds and hearts for the reception of the divine message.

I think every M. P. church should use the hymnal in all its services, unless it is a special day service like Easter, Children's Day, etc., when the boards furnish the programs. Our church owns about 35 hymnals. Do we use them? No! Why? First, because our people don't want to. They think the songs hard to sing. They have never used them enough to learn them. The more you sing these dear old hymns the more you love them. The more you love them the better you like to sing them. Our older people do not sing them, therefore our young folks never learn them. I hope all will pardon me if I relate some of our experience. In our church and in a good many rural churches we do not find an organized or trained choir. Very few really know music, either vocal or instrumental. Ofttimes the organist leads the singing, and this is hard in using the hymnals unless one is very familiar with both the words and music of the song. Then too all pastors do not urge the use of the hymnal. I believe any church would try to use the hymnal, especially where they already have them, if the pastor would insist and assist.

When we have a pastor who wants us to use the hymnal in the church service, we do so. He often selects the hymns and gives the numbers to the organist a few days in advance that she might familiarize herself with them.

I do not say the singing at the church service was altogether as good as at the Sunday school and prayer meeting when we used other song books, but the fault lays in us. Fewer persons sat in the choir when we used the hymnals, and scarcely any of the young people or children tried to sing.

We never use our hymnals anymore. This morning I noticed them all lying in a heap on the floor in the back of the church. That was the spur that caused this letter.

I do hope the music committee may arouse enough feeling of denominational pride and loyalty that no M. P. church in North Carolina will dare use any hymn book save our own.

Best wishes for the work of the music committee.

X. Y. Z.

A VERY PROBABLE SOLUTION

I would suggest that the undecipherable name of which Bro. Kennett speaks, in his article, "The N. C. Conference in 1829," is Contentnea, as there is such a name in Greene county, being the name of a stream, a stream larger than Deep or Haw rivers, the lower part being navigable. The said stream is known as Contentnea creek, or Moccasin river, generally going by the name of Contentnea. Also, in that section, Speight is a prominent name. We used to visit, in 1890, Capt. James P. Speight, a leading man in the county, and also a leading Methodist Protestant of Tabernacle church, a part of LaGrange circuit. As Rev. Seth Speight was assigned to this charge—whatever its name—it being on the Contentnea section, and the Speight section also, they being one, makes it almost certain that the seemingly undecipherable name was Contentnea.

I remember seeing a small Bible, in a case, at Capt. Speight's that had been the property of a Rev. Speight. I'm not sure of the name, but think it was Rev. Seth Speight. This section is 20 miles north of LaGrange, N. C., and about 16 east, or south, of Wilson, in Greene county. It is a good farming section, and quite a number of wealthy families of the old school southern people. That we had churches in this section early in our history is certain, as we remember hearing Rev. J. L. Michaux, D.D., say more than once that his first circuit, as a young preacher, extended from Gaston on the west, in Halifax county, to Columbia on the east, in Tyrrell county, and to Tabernacle on the south, in Greene county, this being in the Contentnea-Speight section. Bro. Michaux died in 1898, around 70 or 75 years of age. So it is likely that he traveled in this section in the '40's.

J. F. Dosier.

We have a family relationship to God, to Jesus, to each other. As we fail or succeed, so does God's work fail or succeed.—*C. E. World.*

YOUNG PEOPLE'S WORK

CHRISTIAN ENDEAVOR HELPS

Senior Topic for March 18: **"What Are the Real Values of Church Membership?"** Scripture Lesson Col. 3:8-17.

I

Plans for the Meeting

Perhaps one of the outstanding needs of church members everywhere is a deeper devotional life. Worship, "the lifting of the heart to God," a waiting upon Him to reveal His will and speak the word of comfort and inspiration, is not emphasized in the preaching hour, the Sunday school nor the Christian Endeavor meeting as it should be. Give the first ten minutes of this meeting to worship. Read devotional passages of Scripture, sing hymns of worship and praise and strive to get each member to pray at least a sentence prayer—prayers of thanksgiving, adoration, praise, confession, submission, consecration.

II

Hints for the Leader

1. Emphasize the place and position of the church. The church is the greatest institution. As the topmost peak of a mountain range towers above the other peaks of that particular range, so the church towers high above all other institutions. The church is a beacon light beckoning and leading people to the higher life, leading them from darkness into the sunlight of God's eternal love.

2. Make a very keen distinction between a church member and a Christian. To be a member of the church does not necessarily mean that an individual is a Christian. During a revival meeting, a minister said to a young man, "Are you a Christian?" The young man replied, "No." Yet that young man was a member of the church and also a member of the Board of Stewards. Bring out the awful tragedy and pathos of misrepresenting Christianity, of living a hypocritical life.

III

Pertaining to the Topic

The list given here by no means exhausts the real values of church membership. Others will be named and discussed by the members of the society.

1. Salvation from sin. The church does not save. But church membership is confessing Christ before the world and an evidence of the fact that an individual has accepted Him as a personal Saviour.

2. Christian fellowship. This fellowship is sorely needed. It strengthens, encourages, lifts, inspires.

3. Christian nurture and growth. The chief business of an individual is to be a Christian. He is to grow in grace and in the knowledge of Christ. He is to grow up into the fullness of the stature of Christ. The church is a great and invaluable aid in this growth.

4. Service. "Whosoever would save his life shall lose it; but whosoever will lose his life for my sake shall find it." The church offers opportunities for service. The church presents a great challenge.

IV

Correlation With S. S. Lesson

Today's topic for the Sunday school lesson is "Jesus Teaches Sincerity." Bring out in a clear and forceful way the teachings of Jesus concerning hypocrisy.

To Be Read and Commented Upon

1. Fellowship. Acts 2:42.
2. Help. Acts 11:27-30.
3. Brotherliness. Rom. 12:9-16.
4. Comfort. II Cor. 1:3-5.
5. Fruit of the Spirit. Gal. 5:22, 23.
6. Citizenship. Eph. 2:19.
7. Peace. Phil. 4:6, 7.

VI

At the Point of a Question

1. How may a church member make known the real values of church membership to the non-believer?

2. What is meant by "Ye are the salt of the earth?"

3. What is meant by, "Ye are the light of the world?"

4. Are the majority of church members as enthusiastic in Kingdom service as they should be? Why?

VII

Suitable Poetry

I love thy kingdom, Lord,
The house of thine abode,
The church our blest Redeemer saved
With His own precious blood.

For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end.

Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.

Sure as thy truth shall last,
To Zion shall be given
The brightest glories earth can yield
And brighter bliss of heaven.

—Timothy Dwight.

SUNDAY SCHOOL LESSON

March 18—Jesus Teaches Sincerity

Scripture Basis—Mark 7:1-23.

Golden Text—"Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4:23.

Ceremonial Conflict

To learn some of the ceremonial requirements of the old Jewish law, one may read parts of the Book of Leviticus, especially the 14th and 15th chapter concerning defilement. And to more fully realize the effect of the attempt to abide by these laws, let us imagine ourselves to be strict adherents to such a code, as the Scribes and Pharisees claimed to be. The very heart of the gospel would be removed, and nothing but empty forms would remain.

Trying to trap the Master, some of the Scribes and Pharisees, coming from the feast of the Passover at Jerusalem, inquired of Him the reason His disciples did not adhere to the tradition of the elders and wash their hands for ceremonial purification before eating. Jesus was always ready to answer them conclusively and in no uncertain language. To support His answer, He quoted from the propheey of Isiah (29:13), condemning them for their hypocrisy.

"In vain do they worship me," saith Jehovah by the mouth of the prophet. Rather severe denunciation, we may say. But does it not apply to many of God's children today? What does our worship amount to, wherever we may be—at home, in church, in the woodland? So vital is worship to our spiritual growth that we cannot afford to neglect it to any extent.

Truthless Traditions

Rejecting the commandment of God to keep tradition was the accusation of Jesus to these Jewish leaders. Not only did they make their own laws of conduct and worship, but they substituted these laws for those of God. Instead of expanding and explaining the laws of Moses as they claimed to do, they violated them and made them ineffective. Their traditions were lifeless and truthless.

By way of illustration, Jesus cited "the first commandment with a promise." (Exod. 20:12; Eph. 6:2). The law of Moses required that a man who disobeyed was worthy of death. (Exod. 21:17). God provided this law and its penalty. The Scribes and Pharisees added a clause which weakened the effectiveness and made a loop-hole for unworthy sons and daughters to dishonor their parents. "Just say 'Corban,'" said they, "and your responsibility to them is at an end."

"Corban" originally meant a sacrifice or gift to God, but in the New Testament the Jews used it merely as a word of vowing. Should a man use this word regarding his property, he would thus relieve himself of providing for his parents, since his property was considered sacred unto God. Still, he could keep it and use it for himself.

When tradition or anything else provides excuses for us to fail to keep the commandments of God and of Jesus Christ; or gives us a way of escape from the practice of true love and regard for parents and others; we are doing what Jesus accused those false teachers of practicing, "making void the word of God by your tradition." "If ye love me, keep my commandments." "Love one another." "Love thy neighbor as thy self." These are some of our Lord's teachings. Carrying them out in our everyday life is the way to make the Word of God effective.

Real Religion

Upon casual reading of the 15th verse of the lesson, we may disagree with the Master. Much that goes into a man defiles him. Men who imbibe intoxicants, narcotics, etc., in various forms defile their bodies, which are the temples of God. (I Cor. 3:16; 6:19). But Jesus was speaking of the petty things which the Scribes and Pharisees considered of a defiling nature. An insect lighting upon them or contact with the heathen in a crowd, or eating meat that was forbidden were sources of defilement. Men need not be greatly concerned about these things.

What did really defile? "That which cometh out of a man defileth him," Jesus de-

cleared. Then he enumerated to His disciples a number of unclean products of our inner selves. (Verses 21, 22). Had these staunch adherers to the ceremonial law and traditions been more careful about their inner lives, their teachings and influence would have been far more uplifting.

Real religion, then, is a matter of purity of heart which prompts right conduct. "Create in me a clean heart, O God," we may humbly pray, should defilement of any sort be found therein. It is a ruse of the devil to lay to the charge of circumstances, companions, environment, natural depravity, and the like, the sins that are conceived in our hearts and minds. Jesus has all power in heaven and earth. He has power to cleanse and purify the human heart. He has power to keep clean those who put their faith in Him. Are we willing to let Him have His way with us?

HOME MISSIONS

Easter Celebration

Never in the history of the Methodist Protestant Church was there the great interest manifested in the celebration of Easter as this present year. The denomination at large has come to realize that in the services of the sanctuary we should give emphasis to the victory we have over sin and death in the resurrection of our Lord from the tomb. Paul well said "if Christ be not risen then is our preaching vain, and your faith is also vain. If in this life only we have hope we are of all men most miserable. But now is Christ risen from the dead and become the first fruits of them that slept."

It is appropriate that every church, however small, should hold a service some time during Easter. The General Conference has authorized the Board of Home Missions to prepare a program suitable and flexible enough to meet the needs of all the churches. This has been done and sample copies sent to every pastor and Sunday school superintendent whose names and addresses could be secured.

The offering is to be given to Home Missions and, as we have many times stated, counts on the General Conference Budget. The churches are requested to join in a great concerted effort with a pre-Easter service looking to members of the Sunday school and congregation confessing Christ and uniting with the church.

The orders for the service to date exceed those of last year. If you have not sent your order, please do so at once.

Easter Offering

Rev. W. A. Melvin, 1412 William Street, Baltimore, Maryland, pastor of Lowe Memorial Methodist Protestant Church, has a plan for raising funds for the Easter offering for Home Missions which is unique and could be used very effectively in many of our churches. By this means he increases the offering in his own church at least five times what it would otherwise be.

He will cheerfully furnish the plan to anyone in the entire Methodist Protestant Church who will write him. I commend his plan to those who may wish assistance with their offering for the coming Easter. He will be glad to hear from anyone.

J. M. SHERIDAN.

516 N. Charles St., Baltimore, Md.

EDWARD P. GATES

General Secretary of the International Society of Christian Endeavor, and one of the speakers of the Centennial Young People's Convention, Baltimore, Md., May 10-15, 1928.

YOUNG PEOPLE'S CONVENTION

One of the features of the Methodist Protestant Young People's Convention in Hampden Methodist Protestant Church, Baltimore, May 10-15, will be the organization of the "Crusade with Christ" campaign for the young people of our denomination. This crusade was launched by Daniel A. Poling, president of the International Society of Christian Endeavor at the International Convention held in Cleveland, Ohia, last July. It will include the young people of most of the evangelical denominations of North America, having already been endorsed by the Epworth League, the Baptist Young People's Union of America, the International Council of Religious Education, and other organizations in the field of young people's work. The major emphases of the Crucade are Evangelism, Christian Citizenship, and World Peace.

Edward P. Gates, of Boston, General Secretary of the International Society of Christian Endeavor, has assumed the active leadership of the Crusade for the Christian Endeavor Societies of North America. His time will be given over for the next several months very largely to the promotion of the Crusade in state conventions, denominational conventions, ets. His outstanding leadership in many phase sof young people's work fits him eminently for this important task. Mr. Gates was trained in law and spent a number of years in that profession, giving of his volunteer time very generously to church work with youth. Because of his remarkable hold on the youth of the church, he was called out of his chosen profession to that of Christian leadership. For a number of years he served as Field Secretary of the Illinois Christian Endeavor Union, one of the strongest state unions in the country. As the General Secretary of the International Society for the past several years, he has distinguished himself and the Christian Endeavor movement by his untiring zeal and enthusiasm for the cause of "Christ and the Church." He was one of the most intimate friends of Dr. Francis E. Clark, the beloved founder of the Christian Endeavor movement.

Mr. Gates will address our Young People's Convention at Hampden Church on Friday morning, May 11th, and will lead a conference on Christian Endeavor principles, program and methods.

REDUCED RAILROAD FARES TO CONVENTION

Special excursion fares for the round trip of one and one-half times the one-way rate have been granted by most of the railroads of the country to Baltimore for the Young People's Convention and General Conference, May 10-26. The following conditions upon which these rates will be granted are given for general information.

At the time of the purchase of the going ticket, delegates must request "Certificate Plan" certificates from their home station to Baltimore. These certificates will be furnished ONLY UPON REQUEST. These tickets may be purchased between May 7th and May 12th. The certificates will be validated at the Young People's Convention by Rev. Lawrence Little and may be used in the purchase of a return ticket at one-half the return fare at any time up to May 30th.

Representatives to the General Conference and to other special meetings held in Baltimore and Washington near the dates of the Young People's Convention will save considerable railroad fare if they purchase tickets during the dates given above and attend part of the Young People's Convention.

Arrangements have been made for two special trains for Methodist Protestant delegates to these meetings, one leaving New York City on the early afternoon of Thursday, May 10th, and arriving in Baltimore in time for supper. The other will leave Pittsburgh, Pa., on Thursday morning, May 10th, and will arrive in Baltimore at 6 p. m. Arrangements are being made whereby delegates from points west of Pittsburgh may make connection with this special train.

Complete information concerning fares, accommodations, and special trains will be gladly furnished by Rev. Lawrence Little, 193 Odell Street, Concord, N. C., who has charge of arrangements for the convention program.

HERALD SUBSCRIPTION RECEIPTS

Rev. E. A. Bingham, $1.50; Rev. O. C. Loy, $1.50; Rev. E. G. Lowdermilk, $4.00; Rev. H. C. Carmichael, $3.00; Rev. G. L. Curry, $2.50; Rev. A. G. Dixon, 75c; Rev. T. E. Pierce, $1.50; Rev. L. S. Helms, $2.50; Rev. J. E. Pritchard, $1.50; Rev. W. T. Totten, $1.50; Rev. N. G. Bethea, $3.00; Rev. N. Brittain, $15.75; Rev. Ivy Crutchfield, $3.00; Rev. J. B. Trogdon, $1.50; Rev. J. C. Auman, $4.50; Rev. R. S. Troxler, $6.00; Miss Ollie Sink, $6.00; Miss Flonie Cox, $3.00; Miss Kate Medlock, $3.75; Mrs. B. F. Morris, $1.50.

—Bro. J. D. Ross reports that Liberty and Julian have paid their quotas of Centennial Gratitude Gift.

—Pity the poor Japanese! An epidemic of influenza is carrying them off by the hundreds.

CENTENARY PROJECT LESSONS FOR JUNIORS

LESSON II

"The Part of Our Methodist Protestant Family That Lives in the Kentucky Hills"

Facts for the Centenary Discoverers

1. The new Methodist Protestant Church, when it was organized in 1828, was made up of 14 Annual Conferences. In later years, the Kentucky Annual Conference was formed, but did not grow rapidly because of the need of trained leaders. There were a number of small and scattered Methodist Protestant Churches dotting the hills and valleys of the Blue Ridge mountains in Kentucky, some of which were struggling and others closed because of untrained leadership.

2. Nineteen years ago, the report came to Mrs. M. O. Everett, of Washington, D. C., of the conditions of our Methodist Protestant churches and people in Kentucky. Mrs. Everett longed with all her heart to go to the state of Kentucky to help teach and train the people hidden away from the rest of the people of the United States behind the hills. That same year, she went to Kentucky to begin her work there. The women of the Rhode Island Avenue Methodist Protestant Church, Washington, D. C., of which she was a member, gave her ten dollars per month for her work.

3. When Mrs. Everett organized her first Sunday school in an abandoned Methodist Protestant church, only the women and children would attend; the men rode around the building shooting off their guns, and threatened to kill their mothers, sisters and wives for attending the services. But, in a little while, Mrs. Everett had so won the hearts of the people that she was a welcome guest in almost all the homes.

4. Three years later, when Mrs. Everett, together with the Woman's Home Missionary Society, started our school in Pine Ridge, Ky., the people of Wolfe County contributed one thousand dollars for the school building. A woman in Ohio loaned the W. H. M. S. two thousand dollars to help build the building, and was given the privilege of naming the school. She named it Alvan Drew after her father. This first building is still in use; it contains a chapel, four class rooms, a library, and a basement for manual training.

5. Mrs. Everett gave herself to the people of Kentucky for nine years; broken in health, she left the hills, but gave as a parting gift a cottage and twelve acres of land. About eight years ago, Dr. and Mrs. T. R. Woodford left their happy and comfortable home in Columbus, Ohio,, and, sending their two children away from home to school, went into Kentucky to give the fruits of their lives to the work so splendidly started by Mrs. Everett. The work grew so rapidly under Dr. and Mrs. Woodford that new buildings had to be erected. Mrs. Everett, learning of the need, sent $600 toward the building of a girls' dormitory, a home for the girls who were attending the school. Because of her generosity, the girls' dormitory, the joy and delight of so many girls, was named Everett Hall in memory of our first missionary to the mountains.

6. The work started by Mrs. Everett and now being carried forward by Dr. and Mrs. Woodford has grown until it has become a real community. We call it our Pine Ridge Community. There in Wolfe County in Kentucky at Pine Ridge, we have, along a new state road which is now being hard-surfaced, a Graded School, a High School, three large dormitories, a big farm, a store, some barns, and several homes. Here a part of our big Methodist Protestant family is living and getting their education. They have come from the small mountain homes to our big Methodist Protestant School-home.

7. Some of the boys and girls who attend our Pine Ridge school work on the School farm, others work in the dormitories; the girls weave rugs. This they do to help support themselves while they are in school. This, however, does not hinder their school work. They do splendid work in school and have about all the privileges of one attending public school, including music, dramatics, and manual arts; in addition to this, they have the joy and privilege of a fine, Christian, wholesome environment.

8. Some of the boys and girls who finish at Alvan Drew in Pine Ridge go back into their own home communities to teach school or to improve farming conditions there; others go away to college when they can secure financial support. Wherever they go, they carry the fine Christian ideals of the School.

9. Every boy and girl going to school at Alvan Drew takes this pledge: "To think out of a clear mind, to read helpful books and to destroy all unclean literature that may fall into my hands. To speak as pure English as possible and to avoid the use of slang and impure language. To avoid extremes in my dress and in the use of cosmetics. To avoid the use of cigarettes and other forms of tobacco. To refrain from questionable or harmful amusements of any kind. To be true to myself and honest in my class room work as well as in my examinations. To so conduct my department as to invite the best in friendships—to be a worthy member of our school, and an honor to my home and nation."

10. New improvements are being made at Pine Ridge all the time; just now the water system is being improved. Dr. Woodford is expecting to have very soon a fish pond, a chicken house and a dairy to furnish food for the students in the school.

Suggested Activity

Use of Map: Locate Kentucky on your large muslin map; paste on the map at Pine Ridge, Wolfe County, some pictures of our Pine Ridge Community, of Mrs. Everett, Dr. and Mrs. Woodford, and the rest of the workers there.

Pictures in Photograph Album: Name one of the pages in the Photograph Alums "Pine Ridge Community." Let each child collect pictures of our workers and buildings at Pine Ridge to paste in his individual Album. Besides Dr. and Mrs. Woodford, there are the nurse, the community worker, the supervisor of the farm, and the teachers.

Use of Birthday Cake Poster: Last week you made your poster with the one hundred candles; now begin drawing your lines out from the candles and write on the poster at the end of the lines some of the facts which the Centenary Discoverers have collected.

Use of "My Church's Birthday Book": Let each child add his tiny candles and the fact for each candle; by this time each child will have gathered a great many facts about that part of our family living in Pine Ridge.

Reports of Centenary Discoverers: All members of the group have become Centenary Discoverers; let each tell what new things he has discovered about the beginnings of our big Church Family and that part of our family that lives in the Kentucky hills. These reports should be given before the facts have been added to the poster and booklets.

Worship Service

Theme: The Joy of Helping.

Quiet Music: "Fairest Lord Jesus," No. 122 in Hymnal for American Youth, played softly and quietly.

Call to Worship—Leader: Look up and not down; look forward and not back; look out and not in; and lend a hand.

Children: How beautiful upon the mountains are the feet of him that bringeth good tidings.

Praise Hymn: When the Morning Gilds the Sky, No. 2, Hymnal for American Youth.

Story: "Jesus, the Teacher who helped." (Make your own story from the following facts:

1. Jesus had been with the crowd until He was tired; He called His disciples to a quiet place for rest. Multitudes followed.

2. After he had taught them all the afternoon, seeing they were hungry, He fed them.

3. First, He taught them; second, He gave them to eat.

4. Jesus used a small boy, who wanted to be helpful, to show kindness to the multitude.

Hymn: "I Would Be True," 170, Hymnal for American Youth (Last verse.)

Conversation: Do you know of any one from our big Methodist Protestant Family who, even when they were tired, found joy in helping; who went far away from home to teach boys and girls; who, like Jesus, taught on the hillsides? How can we help the members of our big family who live in the hills of Kentucky? How can we help to teach these members of our family?

Prayer: 1. That we may learn the lesson of finding joy through helping. 2. That strength might be given to those who are bringing good tidings. 3. That the gifts of the rest of our big family might make it possible for us to reach more of the boys and girls of Kentucky.

Prayer Hymn: "Lord, Speak to Me, That I May Speak," Verses 2 and 4, No. 208 in Hymnal for American Youth.

Memory Work

Have the boys and girls to memorize the pledge which every Pine Ridge student must take when he enters Alvan Drew School as found in No. 9 under "Facts for Centenary Discoverers."

Suggestions for Leaders

1. Send fifty cents to Dr. T. R. Woodford, Pine Ridge, Ky., Wolfe County, with the request that he send you some pictures of the Pine Ridge work.

Collect pictures of our Pine Ridge work, cutting them from back numbers of church papers or from literature sent out by the Woman's Home Missionary Society.

3. Story material for this lesson may be found in Lessons 2, 5, and 7 of Missionary

Programs for Juniors published by the Woman's Home Missionary Society. If some representative woman in your church does not have a copy, write to your Branch Secretary of Literature or Young People's Work of the W. H. M. S. for a copy. You will want it for the next two lessons in this series.

4. Announce your next week's lesson to the Centenary Discoverers so that they may be collecting facts about our Children's Home at High Point, N. C., and our Bethel Home, at Weaverville, N. C. Lesson for next week will be, "Some of Our Family in Big Love-Homes." Begin collecting pictures for the lesson next week.

IN HONOR OF THE DEAD

Burris

Miss Martha Burris died February 18, 1928, aged 77 years, five months and eight days. She was the only daughter of Joshua and Mary Burris. She leaves to mourn their loss two brothers, Noah T., and Joshua, the latter with whom she made her home. Three brothers preceded her to the grave.

She was laid to rest in the cemetery at Love's Grove, the funeral conducted by Rev. G. Hendry of Concord, assisted by Rev. J. W. Hulin. A FRIEND.

Shatterly

John M. Shatterly died February 18, 1928, being 89 years, three months and seven days old. His wife, Martha Shatterly, died July 31, 1890. His son, William Henry Shatterly, had already passed on. The following survive him: T. M. Shatterly, R. N. Shatterly, S. A. Shatterly, Lem Shatterly, J. W. Shatterly, Mrs. W. M. Meachem, Mrs. P. B. Core, Mrs. Jessie Alexander.

For many years he was a faithful member of Rock Creek M. P. church. His funeral was conducted by the writer, assisted by Revs. Dean, Baptist minister, of Burlington, and Offman, of the Lutheran church. His remains were laid to rest in Friendship cemetery.

J. A. BURGESS.

Hunt

Roena Hunt, wife of James Hunt, departed this life February 21st, 1928, aged 77 years. Mr. and Mrs. Hunt had lived together longer than the usual average—61 years. Mrs. Hunt was a good woman and was held in high esteem by all who knew her. She is survived by her faithful companion, five sons, and six daughters.

The funeral service was held from St. Paul's M. E. Church February 23rd, with Rev. J. H. Brendall and the writer in charge. The large congregation attending the final rites and the beautiful floral offerings attested the high esteem in which she was held.

WM. H. NEESE.

—The present government of Russia continues to use the old czaristic policy of sending into exile political enemies. Trotzky, once so powerful, is now banished to a remote point.

WOMAN'S MISSIONARY DEPARTMENT

MISS ESTHER ROSS, *Editor*

MISS MARY C. MCCULLOCH, *Assistant*

Address matter for immediate publication in this department to Miss Mary C. McCulloch, 1705 Asheboro Street, Greensboro, N. C.

FOREIGN MISSIONARY HONOR ROLL

Auxiliaries of the W. F. M. S. that have gone "over the top" with their budgets: Harmony, Hickory Ridge, Reidsville, Rock Creek, Thomasville Community, West End.

Please help us to have a long list next week. Only 26 days more in which to work.

MRS. S. W. TAYLOR, Treas.

In another week each auxiliary will receive from the Foreign Missionary Society's Corresponding Secretary, Mrs. Minnie P. Harrell, a report blank to be filled out and returned to her so that she can make up her report for the Branch meeting. It may not be amiss to make some suggestions as to how these blanks should be filled out, and how to report to the various Branch secretaries.

The President of each auxiliary should see that all of her officers report to the proper officers of the Branch. The Corresponding Secretary shall, with the help of the President and Treasurer, fill out and send at once the report black to Mrs. Harrell.

The Treasurer shall send all money to the Branch Treasurer, Mrs. S. W. Taylor, 126 Tate Street, Greensboro, in time for it to reach her before March 30th. She will have to send the money to Mrs. East on the 31st as no check dated later than that will count on this year's work. Last year one Branch failed to receive credit for most of its budget because the treasurer failed to send the money soon enough.

In addition to filling out your blank for Mrs. Harrell report also to the following secretaries:

To Mrs. J. E. Pritchard, Asheboro, the number of Missionary Records taken by your auxiliary.

To Miss Mary Young, High Point College, all work done by children and young people, meetings held and money raised.

To Mrs. M. H. Waynick, 214 Northridge Street, Greensboro, all scholarships, Bible women or native workers supported by your auxiliary.

To Mrs. S. R. Harris, Henderson, the names of all life, memorial and perpetual members received since March, 1927, and notify her if any life members have died during the year so that their names may be put on the memorial list.

To Miss Velna McCulloch, Greensboro, your Thank-Offering meeting, what kind of program you had, and amount of money raised for this purpose.

To Dr. Harris Glascock, Greensboro, the number of tithers and intercessors in your auxiliary, and whether you have used any literature on these subjects or not.

To Mrs. C. L. Whitaker, High Point College, the amount of Student Loan fund raised, whether you have used the Question Box in your meetings, and what method you employ in using it. I suppose each member of the W. F. M. S. who reads the Record noticed on page 21 of last year's Annual Report that two girls preparing to become missionaries were assisted with money from the Student Loan Fund. Nearly one thousand dollars was taken from this fund and added to a legacy to establish a permanent scholarship in Adrian College for girls preparing to go as missionaries for our church. That gift was the initial step towards a similar scholarship in each of our colleges, but this money must come from the women of our auxiliaries. You are asked to give ten cents a year per member to go to this fund. The Board would appreciate ten dollars or a hundred dollars if some woman should be moved by the Spirit to give that much. If you can not go yourself, help prepare someone else to go and preach, or teach, the gospel.

The committee to prepare the program for Branch meeting will meet next week. Please send the names of your delegates to Mrs. Harrell at once so we may be able to use some of them for the Branch meeting program and on committees.

If you would like to have Miss Forrest the latter part of March, notify me as soon as possible.

The work of the W. F. M. S. in North Carolina has had a steady growth since its organization in 1909. Each year the attendance at Branch meeting, and the interest in our work in the foreign field, has increased. Let us spare no time or trouble to make all reports this year just as complete as possible, so that the report of our work as a whole may surpass any previous year. Then let us go to Branch meeting with a consciousness of the fact that we have done, not our bit, but our BEST, praying that God will bless our work and increase the "loaves and fishes" that we bring to Him until multitudes may receive the Bread of Life.

MRS. GEORGE R. BROWN.

MARRIED

Lambert-Smiles

In Brunswick County, Virginia, on the 21st of February, Mr. Eugene Lambert, of Littleton, N. C., were united in matrimony by the ton, N. C., were united i nmatrimony by the writer. J. B. O'BRIANT.

Cawthorne-Ferguson

On Monday evening at 10 o'clock in the First Methodist Protestant parsonage in Burlington, Mr. J. R. Cawthorne and Miss Mabel Frances Ferguson were united in marriage by the pastor of the church. Only the necessary witnesses were present for the marriage. Mr. Cawthorne is the son of Mrs. Emma Cawthorne, of Henderson, while Mrs. Cawthorne is the daughter of Mr. and Mrs. F. G. Ferguson, of Gibsonville. Both of these young people are members of the Methodist Protestant church, Mr. Cawthorne at Henderson and Mrs. Cawthorne at Gibsonville. It is understood that they will make their home in Henderson. The good wishes of their many friends go with them. L. W. GERRINGER.

FROM PASTORS *and* PEOPLE

Enfield.—Our Sunday school and church services have been splendid for the past two Sundays. Our superintendent is always right on the job, on time, and that certainly helps in keeping a wide-awake school.

Our pastor, Rev. J. Cylde Auman, is delivering to the people in Enfield some fine gospel sermons. I have heard a number of his hearers say, "That certainly was a good sermon. I believe he gets better and better each time."

Last Sunday we enjoyed having with us Rev. C. J. Edwards and Mrs. Edwards. Mr. Edwards favored us with a sermon at the morning service. We hope to have both of them with us again sometime.

The Ladies' Aid has secured Rev. N. G. Bethea to lecture the night of February 28th. We are looking forward with pleasure to his coming.

To each and every worker, let's fall in line and make this a year of real service in each department of our church work!

MRS. ELI I. BELLAMY, Reporter.

Mt. Carmel, Forsyth.—February 19th.—Rev. R. C. Stubbins delivered an excellent sermon from the subject, "The Empty Purse."

The Sunday school is far better than it was for the first quarter of last year. The Bible class will have charge of the opening exercises the first Sunday in March. The young people have organized themselves into a "Willing Workers' Class" with the motto, "Watch and pray lest ye enter into temptation." The class colors are blue and white, representing Truth and Purity.

The Christian Endeavor continues to be more and more interesting. The Intermediates entertained the Juniors at a Valentine party at the home of the writer. The young people held a social at the home of their superintendent, Mr. C. L. Stringer. Both were successes. The Seniors will have charge of the devotional exercises the first Sunday night in March.

A box supper was held at the home of Miss Esther Shepherd and the sum of $51 was realized. A contest was held in which Miss Jennie Mast was selected as the prettiest girl and Mr. Russell Spaugh as the ugliest man.

REPORTER.

Ai, Kernersville Charge.—The C. E. Society met with me last Saturday night and was entertained with a Leap Year party. After a number of games and contests, refreshments were served.

Our pastor, Rev. E. G. Lowdermilk, met with us last Sunday and gave us an inspiring message on prayer. He took his text from Prov. 15:29, "The Lord is far from the wicked: but he heareth the prayer of the righteous."

There are two classes of people; the righteous who can pray, and the sinner who cannot. When we say that a sinner cannot pray, we mean that he can get no communication with God, unless he is really sorry for his sins.

There were many churches last year which added not a single soul to their roll because their prayers did not reach God. We must do as David of old, who searched his heart and found nothing wrong; but was not satisfied with his inspection and asked to search him and try him. If we expect a revival it must start in our hearts.

Prayer accomplishes wonders, but if we do not get communication with God it accomplishes nothing. If we go to the telephone and can't get the message through, we say that the line is wrong. If we can't get a message to God and a response from Him, there is something wrong. The Holy Spirit is the center of the line and God is the rewarder of all those who worship him.

In order that we might know how to pray, God has given us directions, such as, "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you." "Whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son." "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." These ought to be sufficient directions of prayer for anyone.

In conclusion, he asked that each of us hold family prayer in our home that night.

Let each of us work and pray to make this the most successful year in the history of our church.

BLANCHE STAFFORD.

Pleasant Grove Brotherhood.—The Brotherhood met in the home of B. E. Payne Saturday evening, March 3, with 16 members present.

Bro. Z. B. Morris conducted the devotional exercise, and then turned the meeting over to Brother Reynolds. He spoke to the Brotherhood on sacrifice. He explained how the church would be benefited if we would only do our part. Possibly some of the boys who are being trained in our Sunday school would be called into the ministry. Without some sacrifice we could not expect to be blessed either as a church or individuals.

It was decided in our meeting to spend $2.50 to beautify the church cemetery; $100 was subscribed at the meeting, with over $60 in the church treasury to be added to this. A committee has been appointed to raise money from the ones who have friends and loved ones buried in the cemetery.

After the meeting, all met in the dining room where supper was served.

Brother J. M. Kennedy has been confined to his home for some time, but was able to be with us at our meeting.

BROTHERHOOD REPORTER.

Greer's Chapel.—The little church of Greer's Chapel was organized in January of 1927 with the very small membership of 18 earnest workers. The diligent laborers have increased its enrollment to 56.

This section has not been without a temple of worship, as Wesley's Chapel flourished under the direction of the M. E. denomination from 1903 until its removal to Tyro in 1927. The M. P. denomination then came to the rescue of Christ's Kingdom and quickly filled in the gap made by the departure of the M. E. Church. The little wooden building was soon replaced by a comfortable brick edifice. The structure is now nearing completion and the small group of co-laborers are exultant with pride and praise, for it stands as a memorial of their own handiwork. Each one has donated generously of his time and means, and these efforts are being crowned with success. The ladies, as well as the men, have sacrificed days at the church, laying the brick and erecting the wood-work by their own manual labor and the sweat of their brow.

Mr. C. F. Fitzgerald has been the great moving spirit in the problem and has been the most worthy guide and pilot from its very beginning. He has not allowed interest to lag and neither has he held back anything from the cause of the Lord's work.

The most able pastor, Rev. R. S. Troxler, has graciously bent every nerve and sinew to aid his members in the task they have undertaken. His deep consecration has rendered him a most beloved shepherd who at all times watches anxiously over his tender flock.

The Sunday school, too, has increased from a small corps of 25 to 100. This is certainly most gratifying as the Sabbath school is the staff and backbone of the church. With high hopes and cheerful hearts God's children are pressing on for the glorification of their Lord and Master.

The Heavenly Father, looking down upon his children and seeing their great faith as they build their house upon the solid foundation of love and hope, is sure to bless their efforts and to reserve a place for them in that house not made with hands.

The community was saddened by the death of one of our most faithful and beloved members, Mr. A. O. Moore.

While this was our great loss, it was his gain, as he has gone to reap the reward that is waiting for those whose privilege it is to hear the words of the great Master, "Well done, good and faithful servant, enter thou into the joys of the Lord."

LOUISE COATES, Reporter.

Burlington, First Church.—Sunday a fairly good day for us. Attendance for the Sunday school was 284, an increase of 43 over the previous Sunday; offering was $24.20, which goes to the Children's Home at High Point, as the custom is to send the entire offering each first Sunday to the Home. We are still having excellent music in the school furnished by our orchestra under the direction of Mr. W. T. Way.

The attendance at the morning preaching service was gratifying and at this time the ordinance of the Lord's Supper was observed with right many taking part. The congregation at the evening service was not as large as that at the morning hour. At this time Brother Gerringer preached a powerful sermon especially to young people, having a number of the younger members of the church take some part.

The second quarterly conference and business meeting of the church will be held Wednesday at the church at 7:30 and a full attendance of the officers and members of the church is greatly desired. At this meeting nominees for delegate to the Annual Conference will be selected. A committee of 12, consisting of ladies and men of the church, to look into the matter of a new church building will meet at the parsonage Tuesday evening, March 6, to discuss matters under the head of new church in order that they may have something to recommend to the quarterly conference Wednesday evening March 7.

Three of our beloved members have been called to their eternal reward within the past

few weeks, as follows: Mrs. R. A. Laughlin, of Greensboro, N. C.; Mrs. Lorena Garrett Lindsey, of Florida; and yesterday at 5:30, Brother Z. V. Coble, of this city, passed away. We bow in humble submission to our Heavenly Father's will in our sorrow and realize that our loss is Heaven's gain and we pray God's blessing on each of the relatives of these departed members.

Many of our members are on the sick list. Brother John Quakenbush is still confined at the home of his daughter, Mrs. J. A. R. Davis, and his condition remains about the same, it seems. Brother Quakenbush is one of our loyal members and is missed at the services very greatly and we hope it will be so he may soon be able to attend services again. The measles situation is some better, it seems, but still many cases as yet, and we are hoping it will not belong until the health of the people will be normal.

Next Sunday at the evening service, Miss Annie Forrest, a returned missionary, will address the congregation on the subject of "Missions," under the auspices of the Missionary Societies of the church .

We were pleased to have Rev. C. B. Way, of Lexington, N. C., as a visitor with us Sunday. It makes us think of past years to have Brother Way with us, as he went out from our church into the ministry.

L. A. BRAXTON.

Midway, Haw River Circuit.—Last fourth Sunday Miss Annie Forrest was with us and gave as an interesting talk on foreign missions, which was enjoyed by all present. After the talk she took up a collection which amounted to $18.

Brother Curry is doing some good preaching, and we are learning to love him very much. He meets with us once a month in the different homes in congregational meetings and we are sure if we will attend these meetings that we will get much help from him.

Some time ago Brother Curry organized a Woman's Home Missionary Society. We have held two meetings and we hope to do much good through this Society.

We are planning to have an Easter program.

Sunday school is moving along nicely, and much interest is being shown in all parts of our church work.

The new church is going up in fine shape. It will be of brick veneer with Sunday school rooms. It is the dream come true of many who are gone and will be an honor to those who are living.

Pray for us in this work. Any help we can get will be appreciated.

MRS. G. W. APPLE, Reporter.

West End, Greensboro.—The oyster supper on Tuesday night of last week for the benefit of the Sunday school annex was given by the Senior Philathea and Baraca classes. A neat sum had already been paid on the building fund through bazaars and suppers by the same group of young people. The Ladies' Aid is now at work raising funds with which to buy furniture for the future parsonage. At a meeting yesterday of this society there were present 23 members and guests, and a very enthusiastic business session was held. The social hour was enjoyed. The hostess, Mrs. Bonkermeyer, West Green Court, was assisted by her daughter, Mrs. Ferree, in serving refreshments.

The choir, directed by Mr. Foust, is at work on a beautiful cantata for the Easter service on Sunday night.

Evangelistic services will begin the fourth Sunday in March and continue until Easter morning. Rev. H. F. Surratt, of Charlotte, will aid Dr. Williams in conducting the services. REPORTER.

Corinth, Littleton Circuit.—At the 11 o'clock service yesterday, Pastor Crutchfield delivered a very interesting and helpful serman, after which the Lord's Supper was observed.

There has been lots of measles in our community and it has caused our Sunday school to run below normal. Yesterday Rev. Thompson said he wanted to organize a class for the men; we hope he can be successful and get more of the men-folks interested in the Sunday school.

. The committee composed of M. J. Morris, B. F. Morris and W. E. Carter, is at work on the Gratitude Gift and we hope to have encouraging reports from it.

Quite a number of our people went to Aurelian Springs last Thursday night to hear Rev. Bethea lecture on his recent trip through the Holy Land.

On February 13th, Mrs. Hettie Carter, Mr. and Mrs. B. F. Morris, Mr. Bonney Morris and Miss Virginia Insco attended the funeral of Mr. Hunter Winborne at Purvis, Va. He was the youngest brother of Mrs. Carter. Our deepest sympathy goes out to her in the loss of a dear brother.

On February 21st, Mr. Eugene Lambert, one of our members, and Miss Lucy Smiles, of Warrenton, were married in Virginia. This is a very young couple and we wish for them much happiness.

MRS. B. F. MORRIS, Reporter.
March 5th, 1928.

Shiloh, North Davidson.—Sunday, March 18, will be M. P. C. G. G. Day. May every one who feels that they have anything for which to be thankful bring a liberal gratitude gift. We don't expect an offering as big as your blessing —no one can do that; but let your gratitude overflow onto God's altar. Think, without the Christian religion and the church, where would you be; and without God's willing servants who serve and give, where would the church be? We are counting on you.

MRS. WILEY SHOAF,
M. P. C. G. G. Chmn.

Pleasant Grove.—Our Sunday school has been hit rather hard for the last few Sundays because of sickness. Mrs. S. L. Murphy, one of our primary teachers, has been out for three Sundays because of measels in her home. The children are better now and we hope soon to have her back in school. Mrs. J. R. Meredith, teacher of the Philathea class, has also been sick. Besides her own sickness her father, who lives in Concord, has been sick for several months. This has caused her absence for several Sundays. Brother Maynard Kennedy and Brother Hubert Robbins have been out for several Sundays because of sickness. Brother Kennedy has been suffering from an ulcer in one of his eyes. Brother Robbins has also been suffering from the effects of a nail that accidentally found its way to one of his eyes. Both are improving and we hope soon to have these brethren back in our church services.

The Brotherhood decided last Saturday night to spend $250 in beautifying our church cemetery. The shrubbery and trees will be placed in the cemetery during March. This comes as good news, not only to the church, but to many others who have loved ones buried in the cemetery. Pleasant Grove is 98 years old this April and the first burial here was in 1847. G. L. REYNOLDS.

Friendship, North Davidson Circuit.—The attendance of our Sunday school has improved since our last report, and we hope by the first Sunday in April to be back to standard in attendance and interest.

We were sorry that Reverend Troxler was sick the third Sunday in February and unable to be with us, but he filled his regular appointment Sunday, March 4th, and gave us a good sermon. We were sorry that Mrs. Troxler was unable to be with us.

On the third Sunday, March 18th, at 7 p. m., a pageant, "The Church of Our Fathers," will be given by the Intermediate and Senior classes at Friendship. We hope to have a large crowd present and a good service.

We cannot yet make any definite report on the Gratitude Gift, but hope to be able to do so at an early date. REPORTER.

Siler City.—The Ladies' Aid and Missionary Societies served a dainty luncheon to the Rotary Club at the M. E. Church last Monday, March 5th, also the Monday preceding. The net proceeds from the two luncheons amounted to $41.70.

Our hearts reach out in sympathy to Mr. and Mrs. Los Wrenn, who have recently been made sad because of the death of Mrs. Wrenn's mother, Mrs. M. Foley, of Aberdeen.

REPORTER.

High Point.—February 26th, Dr. J. H. Straughan presented the Centennial Gratitude Gift very eloquently and forcefully, and the sum of approximately $1,000 was subscribed spontaneously and from grateful hearts. To the Sabbath school belongs the credit of contributing $38.50 to this cause. Mr. Joe Ross, of Asheboro, chairman of the committee for North Carolina, was present, and seemed very happy over the result.

A supper, which proved to be highly successful, was given March 1st, jointly by Circle No. 4 of the Woman's Foreign Missionary Society, and the Ladies' Aid Society. A delicious menu was served at 75 cents per plate, and the sum of $140 was realized, which will be divided equally between the societies.

On last Sunday morning, Dr. S. K. Spahr occupied the pulpit and delivered a beautiful and comforting message.

The general meeting of the Woman's Home and Foreign Missionary Societies convened at the church on Monday afternoon with an attendance of 33. Both societies will raise their budgets before Branch Meeting at Grace church, Greensboro, in April. Officers for the coming year were elected as follows: in the Home Society, President, Mrs. Ben T. Moore; Vice-President, Mrs. H. A. Moffitt; Secretary-Treasurer, Mrs. R. T. Pickens; Secretary "Buds of Hope," Mrs. H. G. Ferree; Secretary Student Loan Fund, Mrs. E. L. Douglas; Secretary Tithers and Intercessors, Mrs. S. D. Shelton; Secretary Young People's

Work, Mrs. R. M. Andrews; Secretary Literature, Mrs. J. H. Pritchard; Secretary Blessing Boxes, Mrs. S. C. Vuncannon; Secretary Life, Memorial, and Perpetual Members, Mrs. Jones Burns; Delegates to Branch Meeting at Greensboro in April are the following: Mrs. Ben Moore and Mrs. R. T. Pickens, by virtue of their office as President and Secretary; Mrs. H. U. Oakes and Mrs. J. H. Walker, Jr., alternates; Mrs. J. H. Pritchard and Miss Elizabeth Welch. The Junior Missionary Circle, Mrs. R. M. Andrews, Superintendent, and Mrs. J. C. Whitesell, assistant, contributed $12.00 to the Home work, but this will not be counted in the Society's budget.

In the Foreign Society officers for 1928-29 were elected as follows: President, Mrs. C. L. Whitaker; Vice-President, Mrs. C. F. Barton; Recording Secretary, Mrs. J. H. Allred; Corresponding Secretary, Mrs. P. S. Kennett; Treasurer, Mrs. J. S. Pickett; Secretary Life, Memorial, and Perpetual Members, Mrs. J. A. Gray; Secretary Education, Mrs. R. M. Andrews; Secretary Tithers and Intercessors, Mrs. J. H. Pritchard; Secretary Thank-Offering, Mrs. S. S. Coe; Secretary "Precious Jewels," Mrs. H. U. Oakes; Secretary Young People's Work, Mrs. R. M. Andrews. The annual Thank-Offering service for the Foreign Society will be held next Sunday evening in the church, and the Secretary, Mrs. S. S. Coe, is making plans for a program of much interest.

The Senior C. E. Society held a very interesting meeting Monday evening at 7:30 o'clock, and the topic discussed was "What Is It in Jesus That Attracts Young People?" with Misses Irene and Inez Reynolds as leaders.

Rev. E. L. Ballard is giving some entertaining talks on the history and polity of the denomination at the mid-week prayer services. This series will be continued this week.

We are pained to announced the illness of one of our faithful and beloved workers, Mrs. H. A. Moffitt, who will undergo a serious operation in two weeks. Her daughter, Mrs. Clyde Cox, with her little daughter, Sarah, and infant son, Clyde, Jr., have returned to their own home after spending a few weeks with her parents, Mr. and Mrs. Moffitt.

Vance Circuit.—The second quarterly conference will convene at Flat Rock church on Friday evening before the third Sunday, March 16th, and this will be the time for nominations for delegates to Annual Conference. A special program is being arranged and it is hoped that all the churches will be represented.

M. P. CHAMBLISS, Pastor.

Lincolnton.—Our meeting will begin Monday evening, March 12th. Rev. N. G. Bethea, of Lexington, will be our pulpit help.

In spite of the epidemics, our Sunday school has held up reasonably well, while the C. E. society is doing better work than at any time since I have been here, and the attendance at preaching services has greatly increased.

More people are attending the socials. There was a fine gathering of young people at Mrs. Bertha Dellinger's on Saturday night before the fifth Sunday in January.

If we can breathe into our young people social endeavor one of the problems of Lincolnton church will be solved.

Sunday school classes are doing much to bring about these social activities by class contests formulated by Rev. D. B. Johnson, superintendent of the Sunday school.

You perhaps are aware of the fact that very little has been done on Conference claims; the reason for this deficiency is that the mills have been shut down so much this winter.

Bros. R. G. Wood, D. B. Johnson, James Gardner have been appointed by the pastor to serve as a committee for the Centennial Gratitude Gift.

Helen Wood, Ruth Johnson, Mrs. Norman and Mrs. Nora Lingerfelt have been appointed as Herald agents. W. L. CARSON.

Enfield.—Sunday the writer filled the regular appointments at Whitaker's Chapel, Roseneath, and Whitakers. The two last named places the writer has been asked to serve until the president can supply them with a pastor. The congregations were good at all three places. Roseneath is not at the present in the stationing list of the Conference, but if what I saw last Sunday is the average, it should by all means be. We had a good congregation, being one of the largest of the day. They need encouragement. At Whitaker's Chapel there was a fair audience, being large enough, I suppose, to say good. This is our oldest church in the Conference and has ability to do things if applied. They have been very thoughtful of the pastor and his family. The Misses Whitaker have recently remembered us with table supplies. Also Dr. and Mrs. Staley Whitaker. For these and all other kind remembrances we are grateful.

Although Whitakers has no regular pastor, yet this brave little church is holding its own in a remarkable way. They are making plans to get the people as a whole to respond to the Gratitude Gift.

J. CLYDE AUMAN.

Cid, Denton Charge.—Rev. E. A. Bingham filled his appointment Sunday and delivered a very good descriptive sermon on the M. P. C. G. G., something that every Methodist Protestant should be interested about. Rev. Bingham spoke well to a right good sized congregation. Cid's quota was partly made up.

The people like Rev. Bingham real well.

Our prayer meetings are still in progress. It will be at Mr. Lemmie Lambeth's next Saturday night.

We had several visitors Sunday from High Point and Thomasville and Fullers, R. F. D. Mrs. Delia Wright, who is spending the winter in Thomasville, came down home Thursday to be at her church Sunday. She is a good helper. REPORTER.

Kannapolis.—We have been working very hard and are moving along slowly, ye we think, surely. We have been having good attendance at the church services, and our attendance at Sunday school is better than the church attendance, and the offerings from the Sunday school are unusually good. The interest in all services is very good.

We are glad to report several new members since the beginning of the year, all coming by letter from other churches. We have also just recently organized two new classes in our Sunday school, which gives us seven large classes and all are well attended.

The Ladies' Aid Society has been, and is, working very hard; they have been making and selling different kinds of fancy-work, and they have had several suppers, for which they have realized quite a neat sum of money which they are using to purchase some furniture for the parsonage, and to pay for the piano in the church. They have also just about completed a name quilt which they hope to sell in the near future, and we are hoping to realize quite a bit from this source.

Our people here are behind on finances owing to the fact that the mills have been running on short time for quite a while now, but we hope that these conditions will soon be better. Our pastor is paid to date, and we are glad to report that Kannapolis over-subscribed its quota of the M. P. C. G. G.

We are planning to re-locate our church. It has been decided that unfortunately we located in the wrong section of the city, and we think it best to re-locate in some section of the city which is at present unchurched, and we feel that we should do this as soon as possible.

Our faithful pastor and his good wife have been working very hard among us and we feel that they are doing a very constructive piece of work. We extend to them our deepest sympathy in the illness of their son, Robert. He is getting along very nicely and we hope for him a very speedy recovery. Our pastor lost a niece on last Friday morning and he was called to Mount Mourne, his old home, for the funeral on Saturday, but was with us again for all services on Sunday. Brother Cowan preaches splendid gospel sermons. His messages are always interesting and inspiring, and full of good spiritual food for thought. We are glad indeed to have him in our midst this year and we pray God's blessings upon our laboring together here.

We feel that our work is going along very nicely, though not as fast as we might wish for, but we think that when we re-locate we shall grow faster than at present. We ask the readers of the Herald to pray for us that we may continue to grow, and that we may be able to do a good work for the Master in Kannapolis this year and that we may have a good report to send in to the Annual Conference. Best wishes to the Herald and all its readers. MRS. C. B. McCOMMONS,
Reporter.

Henderson.—Following the splendid and interesting sermon by Pastor Hunter on "Opportunity" February 26th, subscriptions and collections were received for our quota on the Centennial Gratitude Gift. Over half the quota was pledged and paid and we are earnestly hoping that the remainder will be on hand on or before May 1st. Surely we are not willing that our local church should fail in this great privilege and opportunity, which comes to us only once in a life-time.

During the past month a number of boys of our church have been organized into a Boy Scouts group. Each church appointed a Scoutmaster and training is done once each week at their respective churches and a class meet held once a month in the armory building. Under the leadership of Scoutmaster Clyde L. Finch, we are expecting a well-trained group of Boy Scouts soon.

The Philathea Class held its business meeting in the classroom, Thursday night, March 1st. The president, Mrs. A. B. Young, presided. Following the general routine of reports, etc., the class voted to assist the Mis-

sionary Society in giving Miss Annie Forrest a birthday surprise party on Friday evening, March 2nd. Other plans were discussed and voted on, after which the meeting closed with prayer.

Sunday morning, March 4th, we were given a touching and impressive sermon by our pastor. It was Holy Communion services and a large congregation entered into the worship. The evening services were given over to the Woman's Foreign Missionary Society, and the annual Thank-Offering program was as follows:

Reading, "The Gift of Gold," by Mrs. C. Finch. Another reading by Mrs. John Lee Wester, "Prayer," was greatly enjoyed. Miss Annie Forrest's talk was the main feature of the program and was indeed most interesting and touching in every respect. We are so glad to have had Miss Forrest with us and feel very grateful to her for her help in bringing before us the great need and call for the gospel in the foreign lands today. A trio was then given by Mrs. S. R. Watson at the organ, Mrs. F. R. Harris at the piano, and Lawrence Harris, violin. The total amount of the Thank-Offering was $70.50.

We regret to report that Miss Katie Cook is again confined to her bed; also that Mr. George B. Harris is improving slowly from an attack of La Grippe.

A new roof has been put on the parsonage and wall papering is to begin there soon. We are also expecting to begin some repairs and improvements on the church soon, with the J. Baxter Coghill gift of $500.

REPORTER.

Bess Chapel.—The attendance last Sunday was unusually good. Our secretary took note of the last year's record and found that we had over twice as many in Sunday school last Sunday as we did the same date a year ago. On February 26, 1928, 140 enrolled, 104 present, $3.36 collection. The same date a year ago, 102 enrolled, 47 present, $1.11 collection.

We are glad to see the young men of our community take an interest in Sunday school. Our pastor is working to keep up interest in our Sunday school. Let's try to help him.

Mrs. Dora Beam is confined to her room with measles.

Wayne Beam, the little son of Mrs. W. R. Beam, was accidentally struck by the car of Wilford Bess last Wednesday and seriously injured, but it is thought now that his injuries will not prove fatal.

Our community was saddened by the death of little Ruth Hoyle. She was a member of our Sunday school.

Our Woman's Home Missionary Society met at the home of Mrs. T. L. Beam last Saturday. They are planning a great work for this year.

REPORTER.

Grace Church.—The Sutton Philathea Class, one of the livest in our Sunday school, held its regular monthly meeting last Friday evening at the home of Mrs. A. S. Pettit on Me-Adoo Avenue. The usual monthly business was transacted. The class voted to give $50 on the quota of Grace church for the Centennial Gratitude Gift. This class can always be depended upon to do its part in anything Grace church undertakes. The meeting was largely attended.

Since coming to our church, our minister, Mr. Ronald J. Tamblyn, has been in great demand as a speaker among the civic organizations, schools, and meetings at other churches. Recently he spoke to the Workers' Council of West Market M. E. church on "Religious Education."

He said at the beginning of his talk that Protestant religious teaching should not be compulsory in state schools. The Jewish, Catholic, and Protestant tax-payers support the schools, so why should one religion be preferred? He stressed the need of some form of religious education, not necessarily along sectarian lines. He made it clear that the home is the best place to give religious instruction. The church and Sunday school may accomplish much, but it is in the home where the most is done. "The realities of religion need continued emphasis," he declared.

His splendid sermons attract crowds each Sunday. They are inspiring and helpful, for he gives us much food for thought.

C. J. J.

Asheville.—Sunday morning Herbert Caskey gave us a wonderful message. Mr. Caskey was for 12 years engaged in Y. M. C. A. work in China. He is thoroughly consecrated and a gifted speaker. Sunday night Bro. Van Meter blessed us again with a most helpful message.

Our Ladies' Aid made $15 on a rummage sale Saturday.

Miss Nan Clause led the C. E. meeting and had the support of every one present. On Thursday night of this week the monthly C. E. business meeting will be held in the home of Bro. and Mrs E. H. Pratt.

Bro. E. L. Hanner gave a fine Bible reading on "Walking With God" last Wednesday night. He will continue the study this Wednesday night, Bro. Van Meter following with his usual delightful interpretation of the Scriptures.

Next Sunday night our Woman's Foreign Missionary Society will hold its annual Thank-Offering service. Dr. Louise Ingersoll, a returned missionary, will be the principal speaker. A good meeting is expected, and a good offering.

Our offering for the C. G. G. will be taken Sunday morning, March 18th, being postponed from March 11th.

We regret the continued illness of Miss Florence Johnson. Mrs. J. S. Williams is recovering from an illness of three weeks. Miss Norvella McIntyre hopes to return to her duties at High Point College in a few days. Brother E. L. Hanner has been indisposed the last week.

Our members are reading the Fellowship of Prayer.

A pre-Easter evangelistic campaign will be conducted.

REPORTER.

Asheboro.—It is not our purpose to have something in the Herald every week, however, several things of importance have taken place here recently. The women of the Foreign Missionary Society observed the Day of Prayer on February 24. Mrs. W. C. Hammer had charge of the morning program, which consisted of readings, prayers, and meditation. At the noon hour luncheon was served in the social room of the church. In the afternoon, Mrs. R. M. Andrews, of High Point, gave a resume of the mission study book, "A Straight Way Toward Tomorrow." The entire service was of a very high order and all those who attended were greatly impressed. This was the first time a day of prayer has been observed here but the results exceeded our expectations.

On the fourth Sunday in February we launched the drive for our part of the Gratitude Gift. At the morning service we secured pledges to the amount of $315.50. The committee, of which Brother W. F. Redding is chairman, is working on the list of those who were not present. We expect to reach our quota of $500.

Yesterday we had 176 in Sunday school and a large congregation at the morning service. The sacrament of the Lord's Supper was observed and almost the entire audience partook.

Next Sunday morning while the pastor will be preaching at Winston-Salem, Brother Robert Lloyd will preach here. The pastor will return in time for the evening service.

Those folks who have been saying that the Sundays this winter have been colder than the other days of the week are very good at guessing, for by the official records here the mean minimum temperature for the 13 Sundays of December, January and February has been 26 1-13 degrees, while the mean minimum temperature for Wednesdays of the same months has been 32 and 9-13 degrees. The bad weather has been hard on Sunday congregations, but we have come through it in fairly good condition.

J. E. PRITCHARD.

A PROBLEM OF IMPORTANCE

I have been wondering for a long time why it is that so many Methodist Protestants who move from one section to another, and especially those younger people moving into the towns where we have churches and fail or refuse to connect themselves with our church in town, but go to other churches.

There must be some cause for it.

One person stated recently that if they are real Methodist Protestants they will look up their own church and attend it when we have one in the town, but I found a man once a member of one of our country churches who did not know it was Methodist Protestant.

If a survey should be made we would find a great many young people in the towns from our country churches who might have been gotten into our own church had someone known of them before they connected themselves with another denomination.

This is a great loss, and has been for years. Many people of means and influence in other churches were once obscure young folks in the Methodist Protestant Church.

I sometimes wonder if they are ashamed of the church from which they came, or is it our church in the town? Why should we not find out what the causes are and make an effort at least to remedy them. If we are really a united church, let's work together.

R. F. WILLIAMS.

—Mayor Walker of New York City recently presented a medal to Miss Aida Bearden, a nine-year-old negro schoolgirl of New York City, who was adjudged to have written the best composition on fire prevention in a contest among grammar school students of the city. Three other negro students also received medals in connection with the same contest.

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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OUR CHILDREN'S HOME

Offerings by Churches and Individuals

Gillburg, Vance Charge, $1.25; Friendship, Fallston Charge, $4.00; Salem, Saxapahaw Charge, $1.40; Nora B. Hughes, Randleman, Chain Letter, $1.00; Mrs. Betty Cruthis, High Point, $1.00.

Offerings by Sunday Schools

Union Chapel, Granville Circuit, $15.50; Hickory Grove, Guilford Circuit, $1.20; Asheboro Station, $35.00; Draper, $1.00; New Hope, Why Not Circuit, $3.62; Maple Spring, Forsyth Circuit, $4.10; Mitchell's Grove, Guilford Circuit, $1.25; Spring Church, Spring Church Charge, $1.97; Seagrove Union, $4.34; Weaverville, Weaverville Circuit, $6.00.

For the above contributions we are truly thankful.

We still have a few cases of mumps in the home, however not of a serious nature. We have had four new cases to develop today.

E. F. ALLMAN, Supt.

SPLENDID YOUNG WOMAN PASSES

Mrs. Lorena Garrett Lindsey died in St. Augustine, Fla., February 26th. The funeral was held Monday afternoon at the Mt. Hermon Methodist Protestant church. Rev. J. A. Burgess had charge of the services, being assisted by President W. A. Harper, of Elon College, Dr. T. C. Amick, and her pastor, Rev. L. W. Gerringer.

Mrs. Lindsey was the daughter of the late James Garrett and Elmina Garrett, her mother still surviving. She was born and reared in Alamance County but had been away about six years. She still retained her membership in the First Methodist Protestant church of Burlington.

Rev. Mr. Burgess, Dr. Harper and Dr. Amick all spoke in the highest terms of the many fine qualities and virtues of this splendid young wife and mother. She leaves a husband and an infant son, and a number of brothers and sisters besides the mother to mourn her going.

May divine comfort sustain those who are bereaved.

L. W. GERRINGER, Pastor.

BUDGET RECEIPTS FOR THIS WEEK

A. C. B.

Asheboro	$25.00
Halifax	21.00
Pleasant Grove	12.50
Bess Chapel	6.92

G. C. B.

Lincolnton	$ 2.00

College

Mt. Pleasant	$35.00
Yarborough	12.50
Alamance	12.00
Saxapahaw	8.88

CHARGES PAYING IN FULL

A. C. B.

Yadkin College	$ 15.00
Haw River Mission	30.00

College

Asheboro	$ 85.00
Liberty-Siler City	65.00
Yadkin College	5.00
Haw River Mission	10.00
Tabernacle	45.00
Spencer	10.00
Union Grove	10.00
English Street	40.00
Henderson	115.00
Burlington	125.00
Mebane	45.00
Concord	85.00
State Street	20.00
Mt. Pleasant	85.00

Superannuates

Orange	$ 37.00

CHURCHES PAYING IN FULL

A. C. B.

Siler City	$ 70.00
Spring Church	90.00
Lebanon, Spring Ch. Chg.	47.00

College

Spring Church	$ 12.00
Spring Valley, Vance Chg.	10.00
Center, Alamance Chg.	14.00
Bethel, Alamance Chg.	15.00
Pleasant Hill, W. Forsyth	20.00
Efland, Orange Chg.	36.00
Union Grove, Orange Chg.	17.00
Hebron, Orange Chg.	27.00
Saxapahaw	8.88

Superannuates

Spring Valley (in full)	$ 4.00
Haw River	5.00

Lincolnton, W. L. Carson, pastor, is the only new charge added this week. Our standing now is, 69 charges with credits; 23 blank. We are glad to add Lincolnton this week, and shall be equally glad to add other charges next week. We must hope that NO charge will be without payments much longer. Saxapahaw pays in full on the college, and Mt. Pleasant also, which pays them out, despite the fact that Pastor Millaway is nursing a broken arm. We hope and pray that he may soon be whole again.

As announced last week, we are running now only the weekly reports of Treasurer Idol. Full reports will appear monthly. This change has become necessary to give space in the Herald for matter that is being crowded out. S. W. TAYLOR.

March 5, 1928.

WEDDING GIFTS

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"Mamma, those scales are wrong."

"Why so, dear?"

"Because they make me weigh the same when I stand on one foot as they do when I stand on both feet."—Boston Transcript.

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST ... BRETHREN.

Pres Elderdice 5dec8
Westminster MD

VOLUME XXXIV GREENSBORO, N. C., MARCH 15, 1928 NUMBER 19

The Problem of Feeding the Multitudes

The problem of feeding the five thousand men and women and children that confronted Jesus on the lake shore was a small one compared with that of feeding the multitudes that Jesus sees scattered or congregated on the earth today. The millions of New York or London—where will they get their dinners a month from today? All will gather hungry around tables. What an immense amount of food will it require to feed them all. A million dollars would not be enough that each might receive a little. Yet all will eat and be filled and great quantities of fragments will be gathered up. Where will the food come from to feed these mighty hosts? God knows and God will provide. And how God does it is nothing short of a miracle. Some of the food comes from distant parts of the world, but it comes and comes in time to prevent suffering. Suppose the forces of supply should fall a month behind the forces of demand. What hunger, what distress and death would ensue. But God keeps up with the demand. He feeds not only men, but all living creatures. All receive their food in season. To supply with so little friction and so little waste the world's ever insistent demand for food is a miracle daily enacted. We pray, "Give us this day our daily bread," and our mouths are filled.

We know not how Jesus multiplied or magnified the loaves and fishes, and we know not how God converts the stones or the earth into bread, but He does it. All is miracle, and the greatest miracle is that He keeps on doing it for men so ungrateful and so unworthy.

The Miracle of the Spring Time

Was it a miracle when Lazarus came forth from the tomb? Did those who saw it realize that they were witnessing a striking manifestation of the power of God? Don't we behold a miracle in the spring time when we see the dull, dead earth cover itself with verdure and beauty? How can we account for this except by the power of God? The same voice that said to Lazarus, "Come forth!" now calls forth the beauty and life of the spring time. Each returning spring is a new demonstration of the existence and power and goodness of God. We are so accustomed to this miracle that it has ceased to impress us as it should. The heavens declare the greatness of God, reveal His mighty power, but the earth in springtime reveals to us the fineness, the delicacy of God's feelings. Some one has said that it is easy to love and believe in a God that made the flowers. Every bursting bud of spring time speaks to us of the goodness of the Divine Artist and displays His marvelous skill.

—Our Annual Conference will now look forward with pleasure to meeting with our Winston brethren next November. All will appreciate the kind invitation, and expect a good time. Winston has entertained us before.

People Who Prefer Dogmatic Theology

There are more of them than we think, probably. Not only among Roman Catholics but among Protestants. It is easier to exercise faith than to exercise reason. Hence most people prefer to take their theology on faith. It is the minister's business, they think, to tell them what is true and their business to believe it without asking why. When the young minister comes out of the theological seminary where the air is charged with the spirit of controversy and begins to rehash the controversies of the schools, they are not interested. In fact, they are repelled. They want something else. They don't want to be taught to think. They want positive, emphatic assertion of the doctrines they have been accustomed to hear all their lives. "It was good enough for my fathers, and it is good enough for me."

We may not admire this attitude, but it is the attitude of many, and we must adjust ourselves to it the best we can. Blind faith is better than blind unbelief, better than no faith at all. Many people are guided through life by a child-like faith, living lives of piety and full consecration. In fact, there is a great sphere in which this faith is our only guide; reason has no light for us there. Our Savior referred to this faith "as of a little child." We all must exercise it in its sphere. Yet we recognize the fact that the exercise of reason is called for in other realms of the religious life. How to minister to both classes, the reasoning and the unreasoning, is a difficult problem that every Protestant minister must solve.

A Pitiable Multitude

Representative Stephen G. Porter has introduced in Congress a bill to establish two "narcotic farms" for the care and treatment of drug addicts. These nerve-wrecked men and women form a great multitude scattered over the country. More than two thousand of them have committed crimes which have landed them in federal prisons at Atlanta and Leavenworth. In fact, these prisons are overcrowded to twice their proper capacity. Either the prisons must be enlarged or the drug addicts must be otherwise provided for. It is the object of Mr. Porter's bill to provide two institutions in which drug addiction may be treated and cured. Many addicts are intelligent, honest people in their normal condition. But such is the power of the drugs to which they are addicted that they cannot resist the temptation to commit crime in order to obtain the drug and appease the terrible gnawing appetite. If the bill passes and the two federal institutions are provided, it is the expectation that some of the states will establish similar institutions for their own population.

But is there not some way to stop the formation of the terrible narcotic habit? There are laws against the sale of narcotics, but they could be improved, perhaps, and it seems that the schools and churches should do more teaching against this great evil. And let it not be forgotten that tobacco is a very hurtful narcotic, though not so bad as some others.

N. C. CONFERENCE 1832-1835

The sessions of conference are now becoming truly annual. In 1832 the meeting opened on March 1 in the city of Raleigh; in 1833, on February 14, at Whitaker's Chapel; in 1834, on February 27, at Mt. Hermon, and in 1835, on February 25, at Rehobeth.

The Raleigh conference heard an enlightening report from the retiring president, Rev. W. W. Hill. He speaks of having now completed a "full constitutional term," but yet says, "The spirit of our system invites me to retire and, as precedents are important, I shall do so." He rejoiced at the fact that hundreds of conversions had occurred during the past year. Two ministers had died. Of one of these, Rev. James Hunter, an interesting sketch is given, he having been a presiding elder in the M. E. Church and one of the early reformers expelled from that church for his activity. The other death was that of Rev. Swain Swift. Mr. Hill expressed pleasure in the fact that "the machinations of those who would divide us whether by persecution or by flattering and fawning have failed."

For the first time a report of membership is recorded. There were 507 members on Roanoke charge and 303 on Guilford, a total of 810. The number of ministers was 24.

The financial report shows that the three traveling preachers in the eastern part of the state had received a total of $237, which was to be divided among them, making $79 for each. They were Revs. Wm. H. Wills, Samuel Harris and John F. Speight, and had been allotted $100 each. The allowance for Rev. Alson Gray on Guilford circuit was $281.60, and he had received $93.25. A surplus fund of unnamed amount was ordered divided among the four.

Other items worthy of notice are the fact that the question and answer method of transacting business in use by the M. E. Church was followed to some degree; a communication from John J. Harrod, of Baltimore, about the work of a recently organized book committee; and the election of Rev. Willis Harris as president and Rev. Wm. H. Wills, secretary.

A resolution of thanks was passed to "the Baptist brethren for the friendly manner in which they have opened their church to us." Does that mean there was no M. P. Church in the city?

The ministerial membership reported in 1833 was 27. The total membership was then given at 1,415 as against 810 one year earlier. Of this number there had been a net gain of 513 members on Guilford circuit under the pastorate of Rev. Alson Gray. However, his salary of $280 lacked just $160 of having been paid. The president had received $22.50 for his year's work, but two pastors had received their salary in full, $100 each.

Rev. Wm. Price had died during the preceding year. He was a revolutionary soldier and, being captured by the British, was for some time a prisoner of war. We are told that he "repelled with indignation the seducing charms of British gold when offered with a view to detach him from the cause of liberty and his country."

At Mt. Hermon the session was stormy. There had been a superabundance of ministers in all the early Methodist period. Drinkhouse states that there were so many young men coming into the M. E. pastorate about 1809 that practically all the married men located, the itinerants being almost altogether single men. It was about the status of the located or local preachers as much as lay representation that the controversy of Mutual Rights was waged. Now at the Raleigh conference just discussed there were 24 ministerial members. There were, on the other hand, only three circuits. Two of these had an assistant. All had a superintendent. In other words, there were five ministers who had official duties and received a salary. The others are stationed as extra ministerial aid. The constitution, however, said that the Annual Conference should be composed of all "ordained itinerant ministers" and an equal number of laymen. The next year a committee was appointed to take "into consideration the past and probable operation of the constitution," and as part of its report said in regard to this action, "apportioned their labor and services under the term of 'extra ministerial aid'; which term is not found in the constitution and if persevered in, will vacate their seats in this conference." A resolution was then passed by a close vote to interpret the clause in the constitution to mean: "That every ordained minister of the district who shall consent to receive from the stationing power of this body any amount of official labor is thereby made an itinerant minister in the constitutional sense." When conference met at Mt. Hermon charges were brought against Revs. Wm. Bellamy, W. W. Hill, and J. H. Cobb for neglect of official duty. The details are not given and in no case were the charges sustained but the vote was close. The resolution intended to interpret the constitution was then repealed and after long discussion another was passed recommending certain changes in the constitution.

This conference gave its assent to the establishment of Sunday schools by the agents of the S. S. Union who were welcomed among Methodist Protestants. It also elected Rev. Alex Albright president; chose Rev. Willis Harris and Spier Whitaker representatives to the General Conference, and reported a membership of 1,852.

The conference of 1835 showed a total membership of 1,964. Mr. Albright reported that he had received $57 on salary. He was re-elected president. We note here for the first time a committee to examine candidates for itineracy and orders; the seed of our modern conference faculty.

P. S. Kennett.

MY RESOLVE

"I will start anew this morning with a higher, fairer creed;
I will cease to stand complaining of my ruthless neighbor's greed.
I will cease to sit repining while my duty's call is clear;
I will waste no moments whining and my heart shall know no fear.

I will look sometimes about me for the things that merit praise;
I will search for hidden beauties that elude the grumbler's gaze;
I will try to find contentment in the paths that I must tread;
I will cease to have resentment when another moves ahead.

I will not be swayed by envy when my rival's strength is shown;
I will not deny his merit, but I'll try to prove my own;
I will try to see the beauty spread before me, rain or shine;
I will cease to preach 'your' duty and be more concerned with mine."

—*British Weekly.*

Denominational Enterprises

FOREIGN MISSIONS

Items of Interest Fresh From Japan

The third quarterly report of the Japan Mission has recently come to hand. The note of optimism and hopeful outlook was sounded from every department.

All of the superintendents of the six kindergartens gave very satisfactory reports and were greatly encouraged over the progress being made. This success is due to the faithfulness of those in charge of this important work. Six hundred and seventy calls were made by the teachers during the quarter. Earnest work of this type is destined to reap a fruitful harvest in the future. There were 88 meetings for children.

Of the High and Primary School work in Yokohama, Miss Hodges writes:

"The regular school work has been particularly satisfactory during this quarter. Both teachers and students have been well and there has been little absence from classes.

"The circle room of the Honmoku kindergarten, no longer needed there as the Sunday School room of the church is now used for a circle room, has been removed to Maita and made into the much needed assembly room for the Primary Department.

"Two organs, one sent by Miss Hempstead and the other by Mrs. Aldrich, of Kendallville, Ind., are now at the customs and will soon be available for use at the school, thus helping out in our music.

"Our hearts were gladdened by the baptism of two of the graduates of the school. One of these girls is a teacher in a high school for girls and the other one is a student in the Normal School, which is now located near our Yokohama First Church. Two other girls from that school were baptized at the same time and a number of others attend the church services regularly.

"Friends of our school have formed an association to aid the school. One of the first things they propose to do is to raise an endowment fund for the school, as it seems probable that soon the government will require all private schools to have such a fund. It is already required of new schools.

"Rev. E. I. Obee informs us that an additional gift of $125 has been made to the Tokyo School for the Blind for school apparatus. This gift was made by Baron Hirayama, a friend of our school. This is the second gift that has been made to this school just recently, the other being $317.50 given by Count Mutsu for models, as reported in last quarter's report. But certainly this school is worthy of such gifts. It is estimated that there are more than a million uncared-for blind in the world. One hundred thousand are to be found in the United Province of Northern India alone. Not a few of these blind people are to be found in Japan. No religion has ever done anything for these blind people until the Christian folk began to gather a few of them under their care. Our school in Tokyo is making manifest, in varied ways, the Spirit of the Master as those in charge thus care for the blind of Japan. This is one of the greatest agencies for the spread of the Gospel of Christ in this Sunrise Kingdom."

The following incident in the experience of the principal of the school, Rev. Wada, is highly interesting as well as depicting great faith and courage:

"Principal Wada recently had a rather strange encounter with a highway robber. Returning home late one night on a dark street he was held up suddenly by a man who made terrible threats and demanded his money. Bro. Wada, however, being good, brave, and clever, was not to be frightened. He consented to the demand for money and presenting his change purse gave the rogue about twenty-five sen and at the same time opened on him a severe lecture. The thief being surprised at such nerve gazed at Bro. Wada in astonishment and then slunk away and disappeared. The teachers and pupils are now prouder than ever of their principal, who is an old man past 73 years of age. He is very thankful for the way the Lord has protected him and wishes still to live and labor in the vineyard of his Master."

Not all the banditry of the world is to be found in the United States.

S. W. Rosenberger, *Executive Secretary.*

THE EASTER SERVICE

The effort Rev. J. M. Sheridan, D.D., executive secretary of the Board of Home Missions, is putting forth to make Easter one of the greatest days in the history of the Methodist Protestant Church deserves our heartiest support. Easter is the day of days in the Christian calendar and may be used to the spiritual benefit of every disciple. As an important part of the Church of Christ we cannot afford to neglect the opportunities it offers. If Dr. Sheridan's program is followed it is certain to result in great good to all and a large in-gathering of members and funds.

The special days are the one opportunity the boards have of making a direct appeal for the support of the work committed to their care. The offerings received then make up the main source of our income. If these fail, it is a serious matter. Dr. Sheridan needs the generous support of our people. They can show their appreciation of him and his work in no better way than to make a special effort in behalf of the Easter offering. If you believe in the cause of Home Missions as it is being promoted by our denominational board, you can show your faith by helping your local church observe the day fittingly and by helping to make the offering larger than ever.

Frank W. Stephenson,
Exec. Sec'y, Board of Education.

DO OUR SUNDAY SCHOOL SCHOLARS KNOW THE TRUTH?

A grave fear sometimes comes that many of the scholars in our schools are ignorant concerning the simple, yet profound fundamental, facts and doctrines and duties of the Christian religion. They know, at least appear to know, little or nothing about sin, their own personal sinfulness before God; their need of a perfect righteousness; their utter inability to provide such a righteousness for themselves; the facts concerning the provision made by Christ to supply such a righteousness, both imputed and actual; the consequent need of faith in Him and of repentance; the consequent need of a diligent use of the means of grace in order to growth in knowledge and piety. All these things need to be taught, and hence expounded; that is, explained, illustrated, made clear, in order that the duties of faith and repentance may be learned and performed, and the means of grace made use of. —*Selected.*

OPTIMISM | *The President's Letter* | EVANGELISM

Evangelism

It is said that 60,000 churches out of 200,000 of four leading Protestant denominations in the United States did not report a conversion during 1926. If these churches average a membership of 100, their total membership would be 6,000,000. Think of it! Six million church members in twelve months' time not winning one convert to Christ! What is the trouble? Has the gospel lost its pwoer? Is God's arm shortened that it can not save? "Thou dying Lamb, thy precious blood shall never lose its power." The trouble is not with God nor the Gospel, but with the church. We are not thinking, working, planning, nor praying in terms of evangelism, and the result is the church is shorn of its power to save. O Church of God, how long before these dry bones shall live?

Pastors will not forget, we trust, that March is Evangelism month, during which time special stress is to be laid on this matter from the pulpit. Here again the minister is the "Key Man." If the church becomes evangelistic, it will do so because the pulpit is afire with this spirit.

Our Evangelism HERALD number is being prepared, and will appear next week.

Worship Programs

One of the noticeable things about a great railroad station is the order in which everything is done. The crowds may be large, but there is never confusion. The explanation is easy: everything moves according to a well arranged program. This should be true of every church service. Next to the preparation of his sermon should be the pastor's planning for the orderly arangement of the service. His preaching is important—highly so—but the way the service is conducted is also important. The order in which worship is conducted plays an important part in the effect that the service has upon the people, and it is further important in the training that it gives to them in public worship. If order is God's law in the universe, it is also His law in worship. The pastor of an important church said some time ago: "I spent thirty minutes this week selecting my hymns for the Sunday services." With him, the fitness of things is evidently an important factor in public worship. Another pastor, in a recent comment on a Sunday service, said that one of the auditors remarked on the helpfulness of the service, and one of the special features that helped her was the harmony between the hymns and the sermon. All of which means that there is worship-value in an orderly arranged service. The pastor, who is the leader in worship, standing before the congregation, and, with book in hand, announcing the hymns, and calling on the people to sing, is certainly a fitting and helpful part of the order. The manner of receiving the offering is important. A very brief prayer by the pastor before passing the plates to the collectors is timely and impressive. Directing the congregation when to kneel, to stand, to remain seated, is necessary to a well-ordered worship program. Worship services should never be made stiff and formal, but *always orderly*. We most heartily commend the order of worship in our hymnal. With, perhaps, some modifications this order of worship should be acceptable to all of our churches.

We believe that our services can be improved by following orderly arranged programs of worship.

Mitchel's Grove

This is one of our churches that has recently provided a marker for the church. The church is located at the conjunction of two prominent highways, and every traveler who passes will know what church that is, nestling back there among the trees. Why shouldn't they know?

We were there Saturday in quarterly conference of the charge, and also Sunday at the eleven o'clock preaching service.

The quarterly conference was well attended, with every church represented. Delegates were nominated, as required by the conference law, and other business promptly and harmoniously transacted. The confeernce instructed the trustees to sell the parsonage property located at Jamestown. The Sunday schools of the charge are all running and doing helpful work. We found the school at Mitchel's in session on our arrival Sunday morning, and were pleased with what we saw of their work. The finances of the charge are considerably behind, but we are confident that the months ahead will show progress along this, and every other line. Mitchel's is planning to be an honor roll church, and we bespeak this for other churches on the charge. We are still saying that Guilford circuit should be one of our choice fields.

We enjoyed worshiping at Mitchel's Grove Sunday. The people were attentive to the service, and a splendid spirit was in evidence. The communion service was a pleasing and helpful feature of the program. We found the people interested in the Gratitude Gift, and ready to respond. Only a few minutes were required to secure their allotment of $36.00. Midway, on this charge, has also subscribed in full. Guilford, with one of the oldest churches in the conference, will make a good showing on this call. Pastor Ashburn is popular with his people and zealous for the work.

St. Paul

Sunday night we had the privilege of worshiping with the congregation at this place. The attendance was not large, but this was made up in large measure by the deep interest and appreciation on the part of those who were present. They were helpful listeners, as we tried to preach. The Gratitude Gift was presented, and $71.00 secured. A part of this, $28.00, had already been provided through the pastor's plans. It should be said that $10.00 of this amount is a conditional subscription, ratification of which has not yet been reported to us. We are sure that St. Paul means to do her part in this matter. Pastor Brittain speaks hopefully of the work, and indications point to a good year. We are deeply interested in each of these charges and shall pray earnestly for their success.

M. P. C. G. G.

The outlook is still good for securing our full allotment —$12,000. Only a small per cent of our charges have reported here; we do not know how many Bro. Ross has heard from. But the showing, as we have it, is highly encouraging, and we are confident that the reports yet to come in will give us the great joy of having reached our goal. We can not afford to be callous now, and unresponsive to a great and timely call like this, and *we will not be.*

Send all Gratitude Gift money to Mr. J. D. Ross, Asheboro, N. C.

Centennial Day

Early in the year we discussed with the committee advisory to the president, a plan for holding a denominational day sometime during the early spring. For quite a while we have been trying to keep this before the church as one of the parts of our conference program of the year. In view of our approaching centennial it seems altogether fitting that such a day should be observed in our conference. We are, therefore, designating the fifth Sunday in April as Centennial Day. On this day we hope to have thousands of our people coming together in great inspirational meetings for the purpose of quickening anew our love and loyalty to the church, and, above all, our devotion to Christ, our great Head. We trust that pastors and people will begin now to make this a great day in our conference program.

And may the peace of God, which passeth all understanding, keep your hearts and minds through Christ Jesus. Amen.

Appointments

March 17, with Bro. Sisk in quarterly conference.

March 18, with Bro. Kinnaman, South Winston, 11 a. m.; Union Ridge at night. At 3 p. m. we are to be with Bro. Ashburn at Fairfield.

March 20, meeting of Board of Church Extension, Grace Church, Greensboro.

March 25, with Bro. Love on Richland charge.

March 29, with Bro. Hutton, of Lebanon, in second quarterly conference.

April 1, with Bro. Anderson at Albemarle. In the afternoon we will be with Bro. Hill at Porter, and Friendship at night.

April 8, with Bro. Ashburn at Vickory, 11 a. m.

April 15, at Siler, 11 a. m.; Liberty at night. Bro. Dixon will be at Whitakers at this time, assisting them with their M. P. C. G. G.

April 21-22, with Bro. C. S. Ridge, Davidson charge.

April 28-29—Centennial Sunday—with Bro. Powell on Greenville charge.

May 6, with Bro. Ferree on Anderson charge.

S. W. Taylor.

SOME FACTS ABOUT WHITAKERS CHAPEL

(For some time I have been wishing that some one would give us some of the leading facts about the early history of Whitakers Chapel, the church just east of Enfield in which the first sessions of the North Carolina Annual Conference of the Methodist Protestant Church were held. In a personal letter to me Rev. C. H. Whitaker, who was born and reared in that community, has given the facts about as well as they can be gathered now, I suppose. I read his letter with a great deal of interest. And, believing that the readers of the Herald will be glad to have this brief history of that church, I pass it on. Bro. Whitaker, I am sure, will not mind.—A. G. D.)

Dear Bro. Dixon:

Emma Lewis writes me that you wanted me to give you some data about our old church. I am afraid I can not help, because nobody thought to write it down. Or if there were writings, they were not preserved.

Tradition is that my great-great-grandfather settled in the old neighborhood between 1740 and 1750. That date could be verified, I supose, by searching the old records in Tarboro. He built his own dwelling about two miles south of the spot where the church is, and is supposed to have immediately erected a chapel on the higher ground in the middle of the tract consisting of several thousand acres which he had by grant from England. He gave no deed for the ground, nor did his son. The first legal title was conveyed by his youngest grandson (grandfather of the W. C. Whitaker whom you knew), who died in 1852. The first building was of logs, of course. There is a tradition that a second log house took the place of the first; followed by a frame building that was moved down to the farm now occupied by my nephew, Lawrence H. Whitaker, having been replaced by the present building, which was erected about 1845. It stood on the opposite side of the Enfield to Scotland Neck road.

I have never seen Bishop Asbury's diary, but I have been told that he mentions stopping at my great-grandfather's home and I think preached in the church. If you could get hold of the above mentioned book, you could get the date from that.

In conversation with my uncle, the late J. S. Whitaker, the talk turned on the age of the "Chapel," as we always called it. He said he had seen an old deed or plot that was more than one hundred years old at the time of our conversation, which was about forty years ago. This plot or deed called for the Whitaker Chapel Church lot as one of boundary marks. Here is where I failed. I did not ask him who had the paper, or whether it was recorded.

The first Annual Conference was held there, which is proof that the house was older than the M. P. Church.

It was probably used by the Church of England first; then by the M. E.'s until the organization of the Union Societies; ever since by our church.

Wish I could refer you to some records. There is not a thing anywhere that I know of.

CENTENNIAL GRATITUDE GIFT

The Methodist Protestant Church is rounding out 100 years as a harbinger of peace and good will to men. May we stop a while amid the bustle and confusion of the times, and with introspective thought be enabled to catch a vision of the wonderful opportunities that have been ours. Possessing a heritage surpassed by no other church, we ought not to be satisfied until the Gratitude Gift is raised in full. It is a birthday present to the church we love.

My parents, grandparents, and great-grandparents were members of this church. This church cradled the writer in her arms and taught his young heart and mind reverence for all things sacred. The small gift that I shall make will not express my love and gratitude. H. L. Isley.

Giving For Gratitude Ancient Custom

In enumerating reasons for the Centennial Gratitude Gift, besides personally I know of no conference having greater reason for gratitude than our own North Carolina conference. A few years ago there was no Children's Home, no college, and no Bethel Home, but today we look upon all of these splendid institutions with pride and pleasure. It is indeed fitting that we express our gratitude by the laying of our worldly goods upon the altar from which greatest good may be accomplished. The memorial plan (payment of $50.00) is ideal for those who have blazed the trail to a larger and more prosperous denomination. Memorial certificates may be secured later and would most fittingly honor our early heroes, among whom were the pioneers in our great church—espe-

cially those to whom we affectionately refer as "circuit riders." These certificates would adorn the walls of our most beautiful churches, and would pay tribute to those to whom honor is due. Methodist Protestants in North Carolina more than in any other conference have cause for gratitude and to them is extended an opportunity of "Giving for Gratitude," an ancient custom.

MRS. WM. C. HAMMER.

Asheboro, N. C.

My Church by Choice

It is with a bit of regret that I cannot claim the Methodist Protestant Church as my mother church, and sometimes I am inclined to be envious of those who have been nurtured in it. Yet I am reminded of the words of Jesus, "A prophet is not without honor save in his own country," and I wonder if this is not applicable to some members of our denomination concerning the Methodist Protestant Church. Since I have known something of another denomination, I can probably appreciate the merits of the Methodist Protestant Church more than if I had been born and bred in it.

The Methodist Protestant Church is my church by choice, and I love it. Moving from home to another town, I had an opportunity of joining any one of a dozen other churches, but I chose the Methodist Protestant Church. In the ten years I have been affiliated with it, it has done so much for me that I could not estimate it in dollars and cents. When I think of the opportunities for joyous service it has afforded me, I can sincerely sing with the poet:

"For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be given
Till toils and cares shall end."

And when I consider how I have been blessed through the small service I have been permitted to render, I want to pay tribute to her and show my gratitude. This Centennial provides the opportunity to give and give until it hurts, and I am eager to grasp it.

If an adopted child loves the Methodist Protestant Church thus, how much more should her own children love her!

MRS. E. LESTER BALLARD.

HAVE FAITH IN GOD

Have faith in God; for He who reigns on high
Hath borne thy grief, and hears the suppliant's sigh:
Still to His arms, thine only refuge, fly.
Have faith in God.

Fear not to call on Him, O soul distress'd;
Thy sorrow's whisper woos thee to His breast;
He who is oftenest there is oftenest blest.
Have faith in God.

Lean not on Egypt's reeds; slake not thy thirst
At earthly cisterns. Seek the Kingdom first.
Though man and Satan fright thee with their worst,
Have faith in God.

Go, tell Him all. The sigh thy bosom heaves
Is heard in heaven. Strength and grace He gives,
Who gave Himself for thee. Our Jesus lives.
Have faith in God.

MEETING THE TEST

Before the World War, the editor of *The British Weekly* received some poems, obviously from the hand of a young girl. "They showed real feeling, and were the work of a fresh and upright heart," he says. "Then came the war. Thereafter the poems which this young person sent me, whose name I do not know, and whom I have never seen, became, as was natural, more sententious.

"Reading between the lines, it seemed to me that some one very dear to herself was facing death daily in some battle area. Still later her verses became more poignant. Her first natural faith had obviously foundered on some horrid rock. It seemed to me, indeed, still reading between the lines, that this one who was dear to her had fallen on the battlefield. For a time the poems persisted in an exalted mood, the young heart beating against the silence, seeking to comfort itself in the hope of reunion beyond this stricken life.

"One day a letter reached me from her, short, sudden, and hard. The light that was in her had become darkness! She asked me to burn all her verses! She wrote in a short, sharp way that she recalled and regretted them all! That she saw nothing in life but a field of senseless incident! I wrote to her as I could, but have heard nothing since.

"Such is the effect which experience might have upon any bright and eager spirit unfortified by a personal faith," declares this distinguished editor in concluding an article based upon the parable of the Ten Virgins, which he calls "A Story of Ten Young Girls."

The point of this story which was uttered by our Lord is that five young girls went to the bridal feast with an extra supply of oil in their lamps, while five young girls took with them only the oil in their lamps. Those five made no provision for any unusual demand. They did not think of life as something which calls for precautions.

Those five said to themselves, "If things turn out all right, then we shall be all right." They had enough oil for the occasion should the occasion take place exactly as they hoped it would. If the bride and bridegroom arrived at the likely moment, they had enough oil to keep their lamps burning until they should meet them. But what made them foolish was that they had nothing to fall back upon in case they found circumstances turning out differently from what they expected.

When the bloom of youth is in the cheek and vitality oozes from every pore, one is inclined to conclude that all of life will be easy. But experience teaches that there are hard days ahead. We may as well face the fact. Jesus faced it, and in sympathy and in love He tried to tell His hearers that those who fail to make provision for the time of disappointment and disillusion are indeed foolish.

Jesus had great concern for young people, as is shown in the story of the ten young girls. He surveyed life in its entirety and declared that the mere exuberance of physical vigor would not avail for the dark tragedies. Only with a strong faith in God can we meet the test.—*Forward.*

—There is a curious kind of mental hysteria abroad today which vibrates between the false extremes of megalomania and melancholia. Now, you find a man who deifies himself and denies any other god. He regards history as bosh, religion as blarney, the Ten Commandments as a stale taboo, and his own personal prejudices and passions as the only infallible rule of faith and practice. His ignorance is matched by his impudence and he has a hilarious time.—*Henry Van Dyke.*

OUR STORY PAGE

AN UNEXPECTED HOLIDAY

Edwin Baxter lived in Greenwood, a town in the southern part of the United States. He had never seen any snow, for it was seldom cold enough to snow in Greenwood.

The older people told of snow that they had seen years ago. But during Edwin's six years there had never been as much as one snowflake in this part of the country.

One day the newspapers reported that very cold weather was coming. The boys hurried home from school, for the wind was already cold and biting.

"It's going to snow," said Jack Spaulding, "and I'm going to get out my sled."

"Your sled!" cried all the other boys. "Have you a sled?"

"Of course I have; haven't you?" asked Jack in surprise. "Where I used to live in Boston all the boys had sleds."

The Spaulding back yard was a busy place that afternoon. Every boy of the neighborhood was there, eager to see Jack's sled. How they polished the red wood and ran their hands along the cold runners to see how sharp they were. The sled was a beauty! At dusk Edwin went home for his supper, But he was so excited he could hardly eat. All through the evening he kept shading his eyes and looking out of the window. Just before going to bed he looked for the last time, but there was no sign of snow. He began to be discouraged.

But during the night little white snowflakes began to collect in the corners of the hedge where the wind blew them. They came faster and spread out over the grass. All night long they fell, until by morning, when Edwin looked out, the snow was a foot deep and every branch and twig was outlined in white.

But Edwin was not as pleased as he expected to be. "School!" he complained to himself. "To have to go to school on a day like this!"

After breakfast he helped his father shovel the sidewalk. The snow was so light it was just like shoveling feathers. This was not work at all, but play. So they went right along and cleared the walk next door.

"I'll finish this snow," said father. "You'd better get your books and run along to school."

But Edwin kept on shoveling. He worked away silently for a few minutes. Then he heard the biggest commotion. It sounded like a band of Indians coming down the street, whooping and calling.

"No school today!" they shouted. "It's a holiday—no school!"

The boys soon collected in the commons, where they rolled huge snowballs and built a fort. Jack had his sled and they took turns coming down the hill as far as the mill.

Edwin liked the coasting best of all. But there were so many boys that his turn to ride came only twice during the whole morning.

When the twelve o'clock whistle blew Edwin started home for dinner. Just as he reached his own house he saw a man coasting in the middle of the street. The man came to a stop right in front of him—it was his father on a brand-new sled!

"That's the quickest time I ever made coming from the office. I've coasted all the way from High Street," he said to the surprised boy. "Well, how do you like your new sled?"

Edwin was more pleased than he could say. He forgot about his dinner for a long time and coasted until he was hungry.

After dinner the boys were all out on the hill again. Coasting was more popular than ever, because now there were three sleds. Jack was there with his, and Harry Thompson had a new one almost like Edwin's. Each boy's turn to ride came very often now.

It was almost dark when Edwin had his last ride on his new sled.

"See you tomorrow!" the boys called as they parted.

But the next morning the sun came out bright and warm and by eight o'clock there was not a sign of snow.—*Selected.*

HOW DID YOU SAY IT?

"I'll go, mother."

So you said when she spoke about having some errand done; and yet mother did not permit you to do the thing you said you would do. No. This is what she said:

"Never mind now, daughter. We'll get along some way."

And did you wonder why it was? It may be you felt a sense of relief when mother told you it was not necessary for you to go on the mission of which she spoke. You really did not want to go. Now, did you?

And do you not suppose something of the feeling in your heart found its way out when you were saying, "I'll go, mother"? She was quick to understand. If you said cheerily, "Sure, I'll go, mother dear!" her heart would have leaped to respond: "It is good of you, my daughter, I will thank you very much!"

For so much shines out through the sound of the voice. It may be love, it may be hate; possibly your words do not indicate it, but something of indifference or doubt or positive dislike may show in every word you speak.

And think of this. The world loves the girl with the ring of love in her voice. How often we see the injunction, "Watch your step!" Why not add this new one to the list? "Watch your voice."

Often we make a misstep; down we go flat! A sore arm or a bruised shoulder, just because we did not watch our step carefully. Well for us if we do not come out of it with a broken limb that will shut us up for many a day, and perhaps never be just as strong as it was before.

But when we suffer a slip of the voice, ah! how much more that does hurt! Sore hearts, broken hopes, good resolves, all ruined, good friends alienated—all these troubles and many another come from not watching the voice.

Why not begin just now to do that very thing? The moment we detect the slightest ring of impatience or indifference in our voice—check it up before it belies our words. —*Exchange.*

Companionate, yes, but we oldsters may be excused if we question whether the word marriage is just the proper term in this context. Certainly much of the real meaning of the word is being overlooked or has never been fully understood by those using it so glibly.—*Pittsburgh Post Gazette.*

YOUNG PEOPLE'S WORK

CHRISTIAN ENDEAVOR TOPIC

March 25—"What is my share in the Missionary enterprise?"

Scripture Text: I Thess. 1:1-10.

I

Plans for the Meeting

This meeting should be opened by a sincere worship service—a service of consecration. Truly the missionary field and work has too few thoroughly consecrated enthusiasts or even followers. Devote ten minutes to earnest worship. Set an aim for this meeting and work to it. You may aim to inaugurate some project of home or foreign mission nature. You may work to build up a permanent interest in missions in your society by starting a scrap-book or library of useful interesting information. You may strive for a more vital effort in the individual lives of your own members to carry out the command, "Go ye into all the world and preach the Gospel to every creature." Whatever your aim, be sure to make your plans tend to realize that end.

II

Hints for the Leader

Here is the time and opportunity to give to each person present a right concept of missionary work, be it foreign, home, or, may we say, "local?" Emphasize "MY" as related in the topic. Help each to see that he has a definite share. Giving and praying are excellent but not enough. Before results are had we must have both knowledge and attitudes. Encourage a deeper study of the mission work, giving inspiring reasons for study and get each one to feel a growing sense of responsibility. Then, we must not only expand our energies and capacities to the utmost, but we must be missionary missionaries—getting other interested also. Don't forget to cause each one to look at his own community, his own "estate" from the back door—not the front.

III

Pertaining to the Topic

Paul, writing to the church at Thessalonica, devotes a whole chapter expressing his gratitude for the fine spirit with which the newly founded church was taking hold of the new enterprise. Remember, Paul, has been doing pure foreign missionary work and had every obstacle of idolatry and low-living to overcome against which our present-day workers have to contend.

For the accomplishment of such commendable work, Paul notes several factors which are pertinent today. Paul and his associates, Silvanus and Timothy, are thankful—thankful for those with whom they worked and for those souls reclaimed. He commends them for having those necessary Christian virtues: "work, faith, labor, love, patience, hope." We have the same power of the Holy Ghost to carry the word and to live the example as did Paul. And as then, those whom we win become examples in turn and our influence is perpetuated. Today we, as Paul, can do much by bringing about the proper contact between the man of the world and the Christian influence—the Holy Spirit.

IV

Correlation With S. S. Lesson

The Sunday school lesson for today is a review: "Jesus Proclaims the Kingdom of God." Here is a splendid chance to tie up the present missionary work with that of John the Baptist and Jesus.

V

To Be Read and Commented On

Scope of work. Acts 1:8.
Backed by Church. Acts 13:1-3.
For distant lands. Rom. 15:19-21, 28.
Regular support. I Cor. 16:1, 2.
For all people. Gal. 3:28.
Fellowship. Phil. 1:3-5.

VI

Think About This

1. What is my church's share in the missionary program?
2. What is my society's share in the missionary program?
3. What is MY share in the missionary program?
4. Is preaching the essence of missionary work?
5. What are the missionary needs of my own community?

VII

Pertinent Poetry

If I had a talent for service,
I would count it a talent rare.
For she who bathed the Master's feet
And dried them with her hair
Did but a simple service,
But service expresses love;
And inasmuch as ye serve the least
Of these, ye serve the God above.

If I had a talent God-given,
Which had lain at the altar's fire
Till it had burned away the canker
Of all selfish desire,
Then I might give with simplicity,
Or serve with an humble heart,
And, forgetful of self and earthly gain
Become of God's plan a part.

—Anonymous.

SUNDAY SCHOOL LESSONS FOR THE FIRST QUARTER, 1928

March 25: Jesus Proclaims the Kingdom of God.—Review Lesson.

Golden Text: And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness. Matt. 9:35.

1. John the Baptist and Jesus. Mark 1:1-11. Golden Text, John 3:30.
2. Jesus and the Sick. Mark 1:21-45. Golden Text, Mark 7:37.
3. Jesus and Sinners. Mark 2:1-17. Golden Text. Mark 2:17.
4. Jesus and the Law. Mark 2:18, 3-6. Golden Text, Matt. 4:17.
5. The Growing Fame of Jesus. Mark 3:7-12; 6:53-56. Golden Text, Mark 12:37.
6. Jesus Misunderstood and Opposed. Mark 3:19-35; 6:1-6. Golden Text, John 1: 11, 12.
7. Jesus Pictures the Kingdom of God. Mark 1:14, 15; 4:1-34. Golden Text, Matt. 6:10.
8. Two Miracles of Power. Mark 4:35-5:20. Golden Text, Mark 4:41.
9. Other Mighty Works of Jesus. Mark 5:22-43. Golden Text, Mark 5:34.
10. Jesus and the Twelve. Mark 1:16-20; 2:13, 14; 3:13-19; 6:7-13, 30. Golden Text, Mark 16:15.
11. Jesus Feeds the Multitudes. Mark 6:31-44; 8:1-10. Golden Text, John 6:35.
12. Jesus Teaches Sincerity. Mark 7:1-23. Golden Text, Prov. 4:23.

Summary

So many important events and lessons are found in these first seven chapters of the gospel of Mark that it is impossible to enumerate and discuss them. Among other things we find: God's seal of approval upon His Son as He begins His public ministry; Jesus proved Himself to be a friend of the outcast, the down-trodden, the sinner; none suffering with physical or spiritual disease were ever disappointed in His power; as He increased in popularity, opposition to Him grew in proportion; He pictured the kingdom of God in parables that could only be understood by the spiritually minded. He was the Teacher with authority, and the Physician with power.

Next Sunday's Lesson

April 1—Jesus the Suffering Messiah. Mark 8:27-9:1; 9:30-32; 10:32-34.

ANOTHER PROBLEM OF IMPORTANCE

In last week's issue of the Herald, Brother R. F. Williams, one of the finest men among our laity, gave us a question to think about, using a heading, "A Problem of Importance." In reading it, I feel that I can give at least one reason why the country people moving to town fail to join the town churches, especially of our denomination and conference.

In the city where the writer is serving one of the best small town churches of the conference, there are to his knowledge, more than a dozen Methodist Protestant families living within a radius of one mile of the church, and not attending church anywhere. Upon inquiring after the membership the writer was informed, "We belong at ——," naming a rural church 15 or 20 miles from town. "Why don't you people come out and line up with us and go to work?"—and the tragedy of a lack of unified effort on the part of the pastors of the conference was revealed in the answer: "My pastor down home doesn't want us to move our membership, and we just don't feel at home here."

I think, Brother Williams, this situation has something to do with it. If some of these overgrown rural charges whose members are living in town, near one of our churches, would do some work for the safeguardof the souls of those people, and for the strengthening of the Methodist Protestant Church in our industrial centers, they would have greater blessings. These people belonging in the country and living in this and other towns not attending church anywhere, and refuse to come because they do not feel at home, and can't feel at home because pastors don't want them to move their membership to town, need to feel that their souls belong to themselves. They are no good to their pastor nor his church, no good to God, and their own souls are becoming shriveled.

A TOWN PASTOR.

CENTENARY PROJECT LESSONS FOR JUNIORS

LESSON THREE

"Some of Our Methodist Protestant Family Live in Big Love-Homes"

Facts for the Centenary Discoverers

1. Our Big Methodist Protestant Family has three big Love-Homes. We learned about the one at Pine Ridge, Kentucky, last week. This is a love-home where the boys and girls of our Pine Ridge School live while they are going to our graded school and high school. If you could just see how happy they are when they all come into the big dining room, then if you could see the members of our family all over the United States working to keep up this school and home, you would think that it was a real love-home.

2. We have another love-home at High Point, N. C.; it, too, is a love-home for children. Our Pine Ridge love-home is for children in the Kentucky mountains who do not have the privileges in their homes that you and I do; they go to our love-home to get an education. Our love-home at High Point is for boys and girls whose father or mother is dead; it is for orphans; some have neither father nor mother. This big love-home is being supported by our big Methodist Protestant Family of which you and I are a part.

3. Our Children's Home was started in 1910 by the North Carolina Branch of the Woman's Home Missionary Society in an old schoolhouse in Denton, N. C., with less than $50 in the treasury. At that time there were eight thousand orphans in North Carolina who were not being cared for in North Carolina orphanages.

4. In a few months, the old building became so crowded that a new and permanent location was secured. A farm of 38 acres, two miles from High Point, was purchased and a modern brick building, large enough for 50 boys and girls, was erected at a cost of $30,000.

5. A few years ago the second large brick building was erected and is being used as a home for the boys, the girls living in the first building which was erected. All around both buildings there are large yards with shade trees where the boys and girls enjoy some of the very games which we play.

6. During the years, additional land has been purchased until the home now has 130 acres, 90 of which are being cultivated to provide food for the boys and girls and for the stock on the farm.

7. The boys work on the farm, raising the food and caring for the 12 Holstein cows which provide the large family with milk and butter, and the pigs which supply them with meat. Besides doing the work in the home, the girls do all of the laundry work by means of their modern steam laundry. They are also taught to sew and to make many of their own clothes.

8. All of the boys and girls who are old enough go to school; those in the grades attend the orphanage school, but the high school students attend the Jamestown High School. In struction in the Bible is given to all the boys and girls in the home. On Sundays, the children attend Sunday school and church at the Methodist Protestant church at High Point.

9. Our big Family is helping to support another big love-home. This one is for sick people—for sick people with tuberculosis. It is located on the side of Hamburg Mountain at Weaverville, near Asheville, N. C. Mr. Homer Casto started this love-home and is still in charge of it.

10. Mr. Casto wanted to be a preacher, but took sick soon after leaving school. He went to the mountains, where the air is the purest and freshest, to make his fight for health. His health, making it necessary for him to remain in the mountains, he purchased a cottage on Hamburg Mountain and opened a home for tubercular men; here he began his ministry of healing.

11. He started with just a few dollars and great faith. His Bethel Home has been enlarged until it now contains 12 beds. There are two lovely porches for the sick. Patients lying on the "cure porch" can look off in the distance westward and see some of our tallest mountains—Mt. Pisgah, The Rat, The Three Sisters, and others. A home-mother went to live at Bethel Home a little while ago, so that now, not only men, but women also may go to ours and Mr. Casto's Bethel Home, which is owned by Mr. Casto, but which our big Methodist Protestant family is helping to maintain.

Suggested Activity

Map Work: Locate on your map of the world High Point, N. C., and Weaverville, N. C. Paste pictures of the Children's Home on map at High Point and pictures of Mr. Casto and his Bethel Home at Weaverville. Pictures may be secured from back issues of church papers.

Your Photograph Album: Let each child paste pictures of the Children's Home and of Bethel Home in their individual albums.

Facts on Birthday Cake Posters: Add as many facts about Bethel Home and the Children's Home as possible to your Birthday Cake poster.

My Church's Birthday Book: Let each child write in his, "My Church's Birthday Book" facts which he has discovered about the Children's Home and Bethel Home.

Centenary Discoverers at Work: Let each child start collecting his facts and pictures for next week's lesson which is on our Americanization work at Empire, Ohio, and Pittsburgh, Pa.

Getting Ready for Baltimore: Let us all keep in mind that there is to be in Baltimore a demonstration of all the work which our big family is doing. All the things which we make will be sent to Baltimore in May, and after General Conference will be mailed back to us.

Worship Service

Theme: God's Care for Us; Our Care for Others.

Quiet Music: "Just As I Am Thine Own to Be." No. 131 played softly and quietly on piano.

Quiet Unison Recitation: Twenty-third Psalm.

Hymn: "How Strong and Sweet My Father's Care." (First verse.) Page 17, back of Hymnal for American Youth.

Unison Bible Reading: One hundred and twenty-first Psalm.

Hymn: "How Strong and Sweet My Father's Care." (Second verse used as a prayer.)

Pre-prayer Conversation: Our Father is so strong and He cares for us. How does He take care of us? (Let children answer). Do we really and truly need His care? What might happen if He didn't take care of us? Is there anyone in the world who needs our care? Who are they? Does God use other people to help Him care for us? (Lead the children to remember what father and mother do for us, what the policeman does, the postman, the milk man, the farmer, the manufacturer, etc). Does God need us to help Him take care of folks? How can we help? How is our big Methodist Protestant Family helping:

Prayer: (Let the prayer be the children's own expresion; encourage sincere praying by the pupils.)

Hymn: "I Would Be True." No. 170 in Hymnal for American Youth.

Memory Work

Have the boys and girls memorize the 121st Psalm and the facts suggested for Centenary Discoverers.

Suggestions for Leaders

1. Story material for this lesson may be found in "Missionary Program for Juniors," lessons 1, 4, and 7.

2. Keep before the boys and girls the idea that they are Centenary Discoverers, finding out what the denomination has done in a hundred years.

3. Make large use of pictures; clip them from denominational papers.

4. Send a card to Mrs. H. W. Maier, Thomasville, N. C., telling her that you are using the Centenary lessons; this is to be done by the leader of each group using the lessons.

5. Notice that in these lessons the major emphasis is placed upon the activity of the pupils; watch your opportunity to teach such lessons as sharing, kindness, respect for the rights of others, respect for rules and courtesy while the boys and girls are doing their handwork together. Notice the different methods which are employed in teaching any one of the lessons, manual method, discussion method, report method and the story-telling method. We speak of the projeet method, but it is rather a principle underlying all modern methods. The project method is simply teaching through activity.

6. Notice, also, that the lessons are all correlated, the facts for Centenary Discoverers, memory work, activity, and worship are all correlated for a given lesson and each lesson is correlated with all the other lessons.

HERALD SUBSCRIPTION RECEIPTS

Rev. E. G. Lowdermilk, $6.00; Rev. L. W. Gerringer, $3.00; Rev. T. G. Madison, $1.50; Rev. E. Suits, $1.50; Rev. G. L. Reynolds, $1.50; Rev. D. I. Garner, $1.50; Rev. C. E. Ridge, $7.50; Rev. J. C. Auman, $3.75; Rev. E. L. Ballard, $1.50; Rev. J. E. Carroll, $1.50; Rev. C. H. Hill, $1.50; Rev. R. L. Hethcox, $3.00; Rev. H. W. Bell, $1.50; W. D. Payne, $3.00; J. J. Phoenix, $1.00.

—Mr. J. R. Holden, a faithful member of West End, Greensboro, who some time ago sustained a crushed ankle while employed by the Southern Railway, is going to Washington this week for an amputation. It is our sincerest hope and prayer that the operation will prove to be successful and beneficial. —Reporter.

WOMAN'S MISSIONARY DEPARTMENT

MISS ESTHER ROSS, *Editor*
MISS MARY C. MCCULLOCH, *Assistant*

Address matter for immediate publication in this department to Miss Mary C. McCulloch, 1705 Asheboro Street, Greensboro, N. C.

PROGRAM FOR EIGHTH DISTRICT RALLY

This meeting will be held at Pinnacle church the fourth Sunday in March, beginning at 11 o'clock. Everybody is invited.

Hymn No. 398, M. P. Hymnal.
Devotional, Rev. A. L. Hunter.
Roll call of churches, and reports.
Words of welcome, Rev. A. L. Hunter.
Response.
Minutes of last meeting.
"Our Foreign Work," Miss Annie Forrest.
Special music, Pleasant Hill church.
Lunch.
Song No. 240, M. P. Hymnal.
Prayer for our rural churches.
Duet, from Hickory Ridge church.
"Stewardship," Rev. C. H. Whitaker.
"Our Foreign Work at Present," Mrs. Geo. R. Brown.
"Our Home Work and the Future," Mrs. W. C. Hammer.
"Missionary Education," Rev. R. C. Stubbins.
Male quartette, from Pinnacle church.
Demonstration of a Y. P. Monthly Program—Home Circle, Winston church.
"Our Young People," Mrs. R. C. Stubbins.
"Do Missions Pay?" Miss Ruth Hill.
Round Table Discussion, Mrs. H. G. Paschal.
Election of District Chairman and Secretary.
Adjournment.

MISSIONARY YEAR NEARING THE END

As the work of our Home Missionary year approaches the close we have many reasons for gratitude for the manifold successes which have crowned our efforts. At the same time, we are reminded that if we had had a larger enrollment and we had been more active the results would have been much more satisfactory. The treasurer's books close March 31st and every effort should be made to meet the budget in full. Reports indicate that some of the auxiliaries are considerably behind, but with persistent "last minute" endeavor, it is possible for every society to meet its quota. The demands are heavy upon every institution in which we are interested, and unless each society meets her apportionment the work will suffer. It is important that each auxiliary secretary make a detailed account of her work in the auxiliary in order that the reports of the Branch and Board officers may be complete.

The Branch meetings will be held in Greensboro April 17-19 and prospects are that there will be the largest attendance in the history of the organizations. The Home Missionary Society in North Carolina was organized in 1908 and it has grown from year to year. May we not adopt the aim, "Every Woman in Every Society Working for Every Phase of Work in the Church" next year?

Names of delegates should be sent in at once to Mrs. J. M. Stone, 514 Fifth Avenue. Greensboro, for two reason: First, that they may be assigned homes, and, second, that committees may be named in order to expedite work at the meeting.

All money should be sent to the treasurer, Mrs. H. A. Garrett, Burlington, R. F. D., and reports of work in general to Mrs. H. C. Nicholson, corresponding secretary, Mebane.

The Greensboro ladies assure all Methodist Protestant women, whether members of societies or not, that entertainment will be provided.

MRS. W. C. HAMMER,
Pres. N. C. Branch, W. H. M. S.

WEST END W. F. M. S.

The Woman's Foreign Missionary Society of West End M. P. Church held its March meeting at the home of Mrs. J. R. Bull. A good number were present and an enthusiastic business session was held.

Officers for the ensuing year were elected as follows: President, Mrs. J. R. Holden; vice-president, Mrs. M. H. Waynick; treasurer, Mrs. R. L. Rice; corresponding secretary, Mrs. S. H. Stapleton; recording secretary, Mrs. P. A. Burns.

Secretaries for the new year were: Record agent, Mrs. J. K. Osborne; Young People's, Mrs. Bonkemeyer; Thank-Offering, Mrs. A. L. Pleasants; literature, Mrs. C. A. Cooper; tithers, Mrs. S. E. Ratledge; Golden Jubilee, Mrs. M. H. Waynick.

We are very proud that the end of the year finds us with our assessment paid up and a clean sheet to start the new year on.

MRS. S. H. STAPLETON,
Corresponding Sec'y.

NOTICE OF BRANCH MEETING

April 17-19, Greensboro

The Woman's Foreign and Home Missionary branches will convene at Grace church, Greensboro, at 2 o'clock, P. M., of April 17, instead of the 10th, as was formerly expected.

As soon as delegates are elected send names to Mrs. J. M. Stone, 514 Fifth Ave., Greensboro.

SALUTATION

(Recollections of 1927)

Superb Switzerland
Land of loveliness
Delicate dawns
Fragrant flowers
Limpid lakes
Blissful birds
Graceful glens
Alpine air
Harmonious ills
Silvery streams
Towering trees
Majestic mountains
Smiling skies
Colorful clouds
Splendid sunsets
Hospitable hotels
Mellifluous music
Pleasant people

I salute you!

—GRENVILLE KLEISER.

—The best teachers of humanity are the lives of great men.—C. H. Fowler.

HEARD BEHIND THE PREACHER'S BACK

It may be rather late to be telling things that happened about conference time, but somehow it keeps on my mind, so I will try and get it off. And then again it may not be polite to talk about a preacher just because one happens to be on the back seat and can't help hearing what he says to one of his good lay members.

I had often wondered, and was bold enough once to ask him how he managed to be so successful in raising the conference claims. It seemed that he hardly knew, but I have found out for myself.

Why, that man did not wait till he got home but actually talked and planned his church work and his methods of raising the budgets and his pastoral help for the revivals all the way home from conference.

And I see from the reports in the Herald that his plans are working.

He goes at it just like it had to be done, and doesn't wait till the year is half gone and then make a feeble, half-hearted effort to raise a few dollars on the different claims. I found that his success came from his head, which was brim full of ideas. But don't all our preachers have heads?

And again I find that he is not afraid to talk to his members about the money they must raise for this and that. And the funny part of it is his people are not trying to run him off the charge, but think they have the best pastor going. (I am not saying he is not.)

He is not extra good looking, but averages up pretty well with the rest of the bunch. He makes no big display in the pulpit and you migth have to look at him twice to tell that he was a preacher, if you met him in the road.

But somehow he has learned how to do some things that all of our preachers have not learned. The only reason that I can see is that he gets to work and uses his brain as well as his tongue. Perhaps some one may say all our preachers don't have brains. If they don't, they deceive their looks and I am sorry for them, for they surely need them when they go to handling people.

I had better not tell this preacher's name, for fear he might deny some of the charges against him, but I will say there are nearly a half dozen of the same name but they are all such good men it will be hard to pick him out.

And I had better not tell my name either, for I may want to go to his church sometime and hear him preach.

A READER.

—The Department of Commerce announces that, according to the returns received, there were in the United States 16 churches of the Apostolic Over-Coming Holy Church of God in 1926, with 1,047 members. Of the 16 churches reporting, 13 were located in the state of Alabama. This denomination was not reported in 1916 and there are therefore no comparative figures.

—Speaking of marriage fees, a minister tells this story: He had just married a couple and was asked to name his fee. Before he had named any amount, the bridegroom, perhaps with a view of reducing the fee to a minimum, said: "We have talked it over and agreed that if we ever have any children, we will send them to your Sunday school."

BUDGET RECEIPTS FOR THIS WEEK

A. C. B.

West Forsyth	$13.05
Saxapahaw	6.50
Orange	5.00

College

Kernersville	$21.00
Saxapahaw	15.00
West Forsyth	6.00

CHARGES PAYING IN FULL

A. C. B.

Yadkin College	$ 15.00
Haw River Mission	30.00

College

Asheboro	$ 85.00
Liberty-Siler City	65.00
Yadkin College	5.00
Haw River Mission	10.00
Tabernacle	45.00
Spencer	10.00
Union Grove	10.00
English Street	40.00
Henderson	115.00
Burlington	125.00
Mebane	45.00
Concord	85.00
State Street	20.00
Mt. Pleasant	85.00

Superannuates

Orange	$ 37.00

CHURCHES PAYING IN FULL

A. C. B.

Siler City	$ 70.00
Spring Church	90.00
Lebanon, Spring Ch. Chg.	47.00

College

Spring Church	$ 12.00
Spring Valley, Vance Chg.	10.00
Center, Alamance Chg.	14.00
Bethel, Alamance Chg.	15.00
Pleasant Hill, W. Forsyth	20.00
Efland, Orange Chg.	36.00
Union Grove, Orange Chg.	17.00
Hebron, Orange Chg.	27.00
Saxapahaw	8.88
Concord, Saxapahaw Chg.	15.00
Union Hill, W. Forsyth Chg.	6.00

Superannuates

Spring Valley (in full)	$ 4.00
Haw River	5.00

No new charges are added this week, we regret to note, though the report is not without encouragement. Concord church on Saxapahaw, O. C. Loy, pastor, and Union Hill church, West Forsyth charge, C. H. Whitaker, pastor, pay college assessment in full. These churches now have this claim out of their way, and they can turn their attention to other obligations. Just as early as possible these financial claims that are so important to our conference programs and to Kingdom interests, should be met. Let us pray very much while we press these matters, and see if the money needs of our Lord are not more easily met. He is able to make all grace abound toward us, so that we, having all sufficiency in all things, may abound unto every good work. Nothing that we are for God, or do for Him has to be stinted. It is our privilege, and obligation, too, to abound in what we are and what we do for him.

Our standing is unchanged from last week in the number of charges reporting. Sixty-nine (69) have credits; twenty-three (23) are blank. Whose charge is in the blank list? We are sure that no charge wants to be in the blank list. Local problems, no doubt, have deterred. Let's try a little more work and a little more prayer. The Lord bless you and give you zeal and success in your labors for Him.

S. W. TAYLOR.

March 12, 1928.

TREASURER OF SPECIAL FUNDS

Financial Statement

General Conference Delegate, reported last time	$18.00
Received since from Bethel Church, Alamance Circuit	3.50
Received since from Mebane Church,	
Received since from Mebane Church	12.00
Total	$33.50
Special for Church Extension, reported last time	$626.00
Received since	3.00
Total	$629.00

Disbursements

Paid to Mr. M. A. Coble in two checks	$626.00
Balance on hand	$ 3.00

J. CLYDE AUMAN, Treas.

LAUGH IT OFF

If the weather's bleak and cold,
Laugh it off!
If the wind begins to scold,
Laugh it off!
Let it blow away your fears,
Smooth your frowns, dry your tears,
Put your faith in smiles and cheers,
Laugh it off!

If friends say that you look ill,
Laugh it off!
Should they urge a harmless pill,
Laugh it off!
Doctors, druggists and disease
Like to do just as they please,
You can save their costly fees,
Laugh it off!

If life seems to go all wrong,
Laugh it off!
Drown your worry in a song,
Laugh it off!
Do your work with smiling face,
Look ahead and keep the pace,
Be a winner in the race,
Laugh it off!

—GRENVILLE KLEISER.

—For the first time in 16 years no money was borrowed on an eastern Carolina farm because of a home garden and the resulting sales on the local curb market.

—The Southern Railway System has just placed the largest order for motive power and rolling stock ever given by it, having purchased 68 locomotives, 3,000 coal cars, 2,250 automobile box cars, 250 ballast cars, 200 caboose cars, and 25 all-steel mail and baggage cars for delivery during the spring and early summer of this year.

BE KIND TO THE AGED

A man was very busy cutting a tree when his little boy said: "What are you doing, father?" But his father seemed not to hear. The boy then said with a loud voice, "I say, what are you doing?" Then his father replied, "I am making your grandfather a trough to eat out of." "How nice," replied the little boy. "When you get old I will make you a trough so you won't spill your coffee and drop your bread on mother's white tablecloth."

Older people get some good lessons from their children. This is one of the great reasons that parents ought to walk straight before their children. "Whatsoever a man soweth that shall he also reap."

I believe the aged are not cherished as they should be. The rising generation should realize that our parents have borne the heat of the day, some have fought for our country, some falling by the American flag.

I never like to hear boys and girls calling their parents "mam" and "dad," or "old man" and "old woman." It pierces my heart to hear such language. My father always taught me to respect old people and if I should catch a chance to help them along the pathway of life to do so. I have great respect for the aged. The first reason, I was taught in my father's home to speak kind words to the aged people. The next reason is that a man cannot be a true follower of Jesus Christ unless he loves and honors the aged people. We are having some of the very heart of our North Carolina Conference dropping over on the superannuated list and this only means that the young preachers will have to do lots of studying and lose lots of sleep if the Conference stays in a maximum condition. I believe that our parents prayed much. I can recall when I would go in some homes to spend the night the father of that home would bring or take down his old Bible, read a chapter and probably call on some of the boys to pray, and you could hear them talking to Jesus as if they were face to face. I love that old-time religion that makes people pray and praise the Lord. I am inclined to believe that the Christians will have to get back in an attitude of prayer and erect a family altar in their homes, and quit going to the hellish dances and indorsing notes for the sinners to go to hell on.

Our General Conference is drawing near, and we should get our hearts and pocketbooks together and be ready to lay our quota in the hands of the committee, and realize that God is pleased with our efforts. It seems that every member of the Methodist Protestant church should feel glad to have a part and parcel in this Gratitude Gift. Surely no one could deny showing his appreciation of those old veterans of the Methodist Protestant Church, such as Nicholas Snethen, and others.

In conclusion I will say that I have a warm place in my heart for the aged, their advice is worth lots to me, and my door stands open for them any time they come my way.

May God's richest blessing abide and be with you all. Amen.

C. W. SAUNDERS.

—The total assets of the building and loan associations of the country in wet 1917 were $1,769,142,175, and in dry 1926 they had increased to $6,280,000,000.

FROM PASTORS *and* PEOPLE

Yarborough Chapel.—On account of rain our crowd at Yarborough Chapel Sunday was small. We have not had reports from here, but have a faithful little crowd of Christian workers. Our crowds have been increasing from time to time.

We have had an epidemic of measles and mumps which has hindered us greatly. However, now with springtime just at hand we are looking for great success.

Yarborough Chapel has paid pastor's salary ahead, so you see they are an active little band.

Harmony: I preached at Harmony the fourth Sunday at 11 o'clock and night with the largest congregation of the year. This is a very live church, a happy band of Christian workers who love their pastor and do not forget to minister unto his needs. We have received many nice things from both churches during our stay here. Wish to thank each and every one who has ministered unto us.

We hope to raise our Gratitude Gift and our subscriptions to the Herald.

On February 14 at 5:30 we received a telegram from Lexington, N. C., stating to come home at once. Mrs. Surratt's father was paralyzed, not expected to live. We left Cross Anchor at 6:30, arriving at Lexington at 4 o'clock next morning. We stayed with him for a few days and ministered unto him the very best we could. We left him improved in some ways, but he will be an invalid the rest of his life. Pray for us in this sadness.

My little boy, Walter, Jr., is in bed with the worst case of measles I have ever seen. Mrs. Surratt is in bed with "flu" and taking measles. My two younger children have high temperatures and guess they are taking it.

Our first quarterly conference was held at Harmony on the fifth Sunday in January at 6:30 o'clock. Rev. S. W. Taylor was present and held the conference. Business transacted in a spirit of love and harmony. The charge is hopeful of raising all claims. We were glad to have our beloved president with us and to have him in our home.

What has become of our reporters? Wake up; we are expecting to hear from you.

Pray for us. W. B. SURRATT.

Randleman Charge.—A goodly number of the brethren and sisters have remembered us in a kindly and generous way since our last report. Their names follow: Mesdames Will Wood, B. F. Hendley, Rom Ward, C. D. and C. M. Hardin, G. P. Snyder and Pearl Troggdon; Misses Myrtle Causey, Nora B. Hughes and Kate Parsons, and Mr. J. H. Skein. For all these givers and gifts we are grateful.

The young ladies' class of Mount Lebanon Sunday school has taken the initiative in a drive for funds for painting the church.

A new church at Worthville is a reality. It is a wood structure, but will be second to none of like construction in a small village. The storm sheeting and roof are on. The window frames are in. The weather boarding is inside the building ready to be put on. Much free labor has been given. Mr. A. R. Groce is chairman of the board of trustees. He is a big man far in excess of two hundred pounds, but all his weight is being used in pushing the project. The Leward Manufacturing Company, of Worthville, gave the splendid site, and are hauling the building material free. Mr. W. L. Ward, secretary of the above named company, is also back of our building project, and has rendered valuable service as planner, adviser and contributor.

At present Sunday school and regular preaching services are held in the public school auditorium.

If you would like to help a worthy cause and a worthy people, send your check to Colon Allred, treasurer, Worthville, N. C.

Watch the Herald for further reports of our progress. WM. H. NEESE.

Randleman, N. C., March 12, '28.

State Street.—Yesterday was a great day for State Street church. Hon. Zeb Vance Walser, once attorney general of North Carolina, made our Centennial address. Mr. Walser was brought up a Methodist Protestant, and still claims to be one, though at present a member of the Presbyterian church. He, like a great many others, went into another church because we had no church convenient, raised a family in that church and, of course, does not care to change back and leave his family where they have not known anything but the church where they belong.

The thing that touched all our hearts was when he told us about our opening hymn, number 58, written by Alexander Clark. He had with him on his watch chain the last medal that Yadkin College gave as a college, and that medal was delivered to him by the author of that hymn; stirred his emotions, of course, and it was an experience that only those who were present and heard him express himself could realize.

Mr. Walser dealt with history of the past right here in Davidson County, and it was very encouraging to those of us who are struggling to establish a church right here in our county center that has meant so much to the county. Why it has been delayed so long we do not understand. But perhaps "we have come to the kingdom for a time like this."

Our little band went beyond the amount we were supposed to raise for our M. P. C. G. G. and we indeed felt like singing the doxology at the close of the services.

We had an unusually large congregation to hear and see the pageant, "Church of Our Fathers," which was so well rendered by our young people at the evening hour.

If all our established churches will do as well accordingly as this struggling little band our part and over will be forthcoming. May the Lord give us interest and liberality enough that this may be so.

N. G. BETHEA.

First Church, Concord.—Our evangelistic meeting came to a close last Wednesday evening. The meeting was a great success. Rev. John C. Cowell, Jr., was to have been assisted by Mr. W. J. Ramsay as choir director, but Mr. Ramsay was held longer than he expected in another field and did not come. Mr. Cowell did a fine work. He is a safe and sane preacher. There were a great many reconsecrations and conversions during the meeting. The following have been received into full membership of the church: Miss Eula Burris, Mrs. J. T. Blackwelder, Miss Ruby Griffen, Mr. and Mrs. G. S. Holland, Miss Ethel Howard, Evelyn Jenkins, Miss M. Jenkins, Mrs. Corum Lillie Bell Johnson, Oscar Little, Mrs. Daniel Little, Loretha Lowder, Mrs. Viney Teeter Morgan, Miss Carona Maulden, Bertie Maulden, Mr. Woodly Thompson, Mr. Edgar Lee Wensil, and Mearle Wylie. A pastor wanting to secure the assistance of an evangelist will do well to secure Mr. Cowell. We have thus far received 31 members into the church this year and are expecting many more before the year closes.

Owing to the meeting which has been in progress we could not hold our Centennial Gratitude Gift service when others were holding theirs the last Sunday in February. But yesterday we created the committee and before night they had secured the entire quota of $450. It is not all paid in but will be in ample time.

We have just completed laying sidewalks about our church where needed. The Moore Street side of our property and the approach to our new building is now completed and when grading is done, for it is now going on, our grounds will present a much better appearance.

We had a good day yesterday. It was rainy, but the people attended the Sunday school and the preaching services in large numbers. Our Senior Christian Endeavor Society is outdoing itself. Last night the weekly prayer meeting was well attended and had a good program. There were more than 50 young people present.

We are now trying out a special sort of service directed at "Carry-On-Evangelism." A large chorus, a prayer league, and a group of personal workers are joining the pastor in an effort at winning the lost in larger numbers.

Our reporter covers the ground so thoroughly and so well that I am not careful to remember all that ought to be reported.

This church is planning a delegation both to the Young People's National Convention and the General Conference both meeting in Baltimore in May. We have decided that if we can secure enough people who will attend the Young People's Convention that we will charter a bus. There is not enough in our own local church to make that possible, but, listen, if you are going, we will take you in; it will cost $17.00 round trip; that will include a full day in Washington, sight-seeing, etc. If you are interested, write me about it and I will give you particulars.

G. H. HENDRY.

Fountain Place.—The work here has been handicapped recently on account of an epidemic of measles, whooping-cough, mumps, and smallpox in our section of town. It is now clearing up some and we are expecting the usual attendance at all services soon. The attendance is now on the increase.

Regardless of the small attendance at the meetings of the different organizations the work has gone along very nicely. The Ladies' Aid is very much alive, while the C. E. societies, W. H. M. S. and S. S. are moving along in fair order. The W. H. M. S. meets tonight (Monday), with Mrs. G. L. Amick for the purpose of electing new officers.

The church was favored with a visit by Rev. C. B. Way, of Lexington, at the morning service last Sunday. After some persuasion on the part of the pastor, Mr. Way re-

luctantly consented to preach, and gave us a very splendid message which was enjoyed very much. Come again, "C. B."

Special services scheduled here for near future dates are as follows: Miss Annie Forrest will speak to the congregation on Wednesday evening of this week at 7:30 o'clock. Rev. Lawrence Little will speak to the young people on the first Sunday evening in April, at 7:30 o'clock. The Sunday school will hold a banquet at some date between now and Easter. The date is not yet set. Our revival will begin, probably, the first Sunday in April. The date will be set next Sunday. Pulpit help has not yet been secured.

Since his last report the pastor has been favored with many nice gifts from the church, which were appreciated very much. The moral and material support from this church to the pastor is very fine. This small congregation of 117 members is carrying a larger financial burden than some charges with a membership of a thousand.

W. M. LOY.

Liberty Hill, Anderson Charge. — The Juniors had charge of the C. E. meeting this evening. A good program was rendered. Mrs. W. R. Harrison was the leader. Our pastor brought us two splendid messages today. The congregations were good for rainy weather. There were only 50 present for Sunday school. We are hoping when the weather gets better that more of our people will come in time for Sunday school.

We are planning to have an old-time singing next fourth Sunday night, so come and bring your songbooks.

Mebane.—The attendance at preaching and Sunday school has been very good considering the weather and sickness. Our people are just now recovering from the worst epidemic of measles this writer has ever witnessed. This, coupled with sickness of other nature, and bad weather, has kept several from the services. We are glad to note that there are signs of improvement.

Yesterday we started our drive for Gratitude Gift and think we made a good start. We hope we will be able to secure a pledge from every member in our church.

The pastor wishes to join Mrs. Suits in thanking the members of the Ladies' Aid Society for a number of nice, as well as valuable, gifts, which they brought to the parsonage at their last meeting. These ladies are a great help to the church in many ways. When we say we appreciate their kindness and their efforts to help the church along we speak the sentiment of every member of the church. EDW. SUITS.

High Point.—At the 11 o'clock service last Sunday Dr. S. K. Spahr delivered a message on "Royal Virtues," after which he announced that he would be absent from the pulpit for two Sabbaths.

The Sunday evening service was given over to the Woman's Foreign Missionary Society for their annual Thank-Offering service. The music at this service was unusually beautiful. Mrs. C. L. Whitaker, president of the local social, gave an interesting address portraying the early history of the Foreign work, and telling of the struggles of the founding of the Society in North Carolina in 1900. It was not until 1906 that the women of First church, High Point, were successful in organizing a permanent Society during the pastorate of the late Dr. C. L. Whitaker. Today we have a membership of 117 with 70 "Precious Jewels," or little folks under six years of age, a list of the latter being read by Mrs. S. S. Coe, which proved quite interesting to the congregation. We have also a Junior Mission Circle of 18 boys and girls from 6 to 12 years of age, who meet monthly with Mrs. R. M. Andrews, superintendent, and Mrs. John C. Whitesell, assistant. This circle contributed $30 this past year to the Foreign and Home Societies. The Mission Band is being revived and a most promising Young Women's Auxiliary is being formed under the leadership of Miss Mary E. Young. Mr. E. L. Ballard then made an entertaining talk on "What and Why the Thank-Offering," explaining that this offering is used for new buildings in our foreign fields in China, Japan and India. A delightful play, "The Color Line," was then presented by the C. E. Society of the college under the leadership of Miss Mary E. Young. This play dealt with the racial problems of the Chinese in America, and was given in a bright, snappy manner by Misses Annie Livengood, Blanche Ingram and Lucy Nunnery, and Messrs. Jabus Braxton, Monroe Bennett, and T. J. Whitehead. The congregation enjoyed the presentation of this play, and the members of the Foreign Missionary Society extend many thanks to the young actors. The collection amounted to $86.85.

The Ladies' Aid Society held its monthly meeting Monday afternoon at the church.

As a compliment to the Board of Stewards, one of their number is serving a supper this (Tuesday) evening at the church to this band of faithful workers. The S. S. Workers' Council, which was postponed, will be held this evening at 8 o'clock, when Principal L. R. Johnston, of the high school, will deliver an address.

At the C. E. weekly meeting Monday evening Miss Mary Koonce was leader of the topic, "How Can I Help Others to Follow Jesus."

The Brotherhood, or Men's Club, will hold a meeting Thursday evening and supper will be served to them by members of the Ladies' Aid Society.

We are pleased to announce that Mrs. W. C. Hammond, the efficient secretary of the Board of Public Welfare of our city, has been chosen a delegate to a world-wide convention of welfare workers to assemble in Paris next June. Mrs. Hammond is not sure that she can attend, but has the question under consideration. This is a well-earned compliment to a faithful worker.

We are pleased to learn that Mrs. Johnsie Oakes Jackson, who has been a patient in Guilford General Hospital following an operation for appendicitis, has recovered sufficiently to return home.

Mr. C. E. Bulla, who has been suffering from influenza, has gone to Asheboro to spend a week recuperating.

Mrs. H. G. Perry, of Thomasville, who is taking treatment at Guilford General Hospital and has been dangerously ill, is improving, to the gratification of a large circle of relatives and friends. She is the mother of Mrs. J. Hobart Allred, Miss Margaret Perry and Mr. John Perry, well known by our church people and students of the college.

Booth Tarkington's clever play, "Tweedles," depicting the frivolity of trying to live on the rank and station of our ancestors, was given by the Dramatic Workshop of the college Monday evening to an appreciative audience. This presentation was directed by Miss Mary Todd, and the young actors show great talent and promise.

Kernersville.—The secodn quarterly conference will convene at Sandy Ridge church at 2 P. M. Saturday before the fourth Sunday in March. All official members, both men and women, are especially requested to be present. The people of this charge are glad that the next Annual Conference is to meet in Winston-Salem, N. C.

E. G. LOWDERMILK, Pastor.

Spring Hill, West Thomasville Circuit.—Rev. G. W. Andrews delivered an excellent sermon March 4. We all enjoy hearing Bro. Andrews. Rev. Carroll will fill the next appointment.

On March 4th a number of relatives and friends of Aunt Ann Westmoreland gathered at her home where a nice dinner was served in honor of her 85th birthday. All seemed to enjoy the occasion very much despite the disagreeable weather.

Sickness has been hindering our church attendance. Mrs. G. E. Glascoe has been sick for some time and does not improve. Mr. A. D. Sink is improving after a serious illness.

Mrs. I. I. York is able to be out after having the flu.

Some work is being done on our new church, wiring for lights and ceiling being done the past week. REPORTER.

Pleasant Grove.—Brother Reynolds gave us an inspiring sermon Sunday morning, using as a subject, "Let Us Lay Aside Every Weight," from Hebrews 12:1..

This Christian race compared to the Olympian game, a foot race. So like the foot race, in order to run successfully we must lay aside every weight that hinders and keep our eyes on the goal at the end of the race.

We are planning to have an Easter program to be given by the Beginner and Primary departments.

The Junior Christian Endeavor Society will also give a pageant under the supervision of their efficient leader, Mrs. L. F. Honeycutt.

The Ladies' Aid Society held its monthly meeting Wednesday afternoon at the home of Mrs. F. H. Clark. After the devotional and business session, Mrs. Clark served delicious refreshments to the largest number that had been present for some time. There were 24 of the 27 members present.

REPORTER.

Mebane.—Sunday at the morning service pledge cards for the Centennial Gratitude Gift were given out and some pledges secured while other are expected to respond, and we feel confident our quota will be raised.

The Ladies' Aid Society held their March meeting at the parsonage with Mrs. Suits. Twenty-three were present. At this meeting a miscellaneous shower was given Mrs. Suits, each lady taking some useful article for Mrs. Suits instead of taking something for the basket. This was a very interesting meet-

ing. After the business session a social hour was enjoyed.

Monday evening at 7:30 the Home and Foreign Missionary Societies met at the home of Mrs. J. W. Nicholson with good attendance. Officers were elected for another year in both societies. Delegates to the Branch Meeting were elected as follows: Mrs. George Wyatt and Mrs. A. H. Jobe from the Home Society; Mrs. Jack Smith and Mrs. Edward Suits from the Foreign Society. Both societies have done splendid work the past year. The Home Society has raised its budget in full. The Foreign Society is somewhat behind on its budget, but are hoping to raise the amount before the Branch Meeting.

The William Nicholson Mission Band will give a program showing training they are receiving along the line of Home Missions on the fourth Sunday night in this month.

REPORTER.

Bethesda Church, North Davidson Charge.—Hurrah for Bethesda! You know when I got up Sunday morning and looked and saw that it was raining, I said, "We will not get the Centennial Gratitude Gift today." I was just a bit blue, not that I did not have faith in the folks, but I knew we would have a small congregation, and I did not know just how they would respond. Five girls and the writer gave the pageant, "Faith of Our Fathers," then we began to take pledges and, my! you never saw folks take hold of anything so well. It was only a few minutes until we were in ten dollars of the top. Bethesda will go over the top. Bros R. E. Leonard, Lee Wagner and J. B. Wagner are our committee, and they are doing faithful work. It was really the easiest money I ever tried to raise. At the last we all stood and sang praise to God from whom all blessings flow, and everybody went home happy.

Next Sunday we expect to raise our quota at Shiloh and Friendship; Shiloh at 11 a. m., Friendship at 7:30 p. m. We are expecting to go over the top at these two places.

Yours for the Centennial Gratitude Gift.

R. S. TROXLER, Pastor.

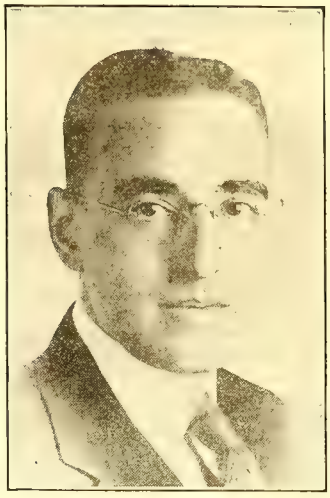
State Street.—At 9 o'clock this (Tuesday) morning, Miss Virginia Walser and Mr. Helms, of Charlotte, were united in marriage at the parsonage by Mr. Bethea. Miss Walser is the daughter of Mr. and Mrs. Jess Walser of this city, and has been secretary of the Sunday school almost ever since its organization. We will all regret very much to lose Virginia, for she is a loyal member of all the branches of work of the church. Mr. Helms was at one time manager of the A. & P. store here, but has been transferred to the store of the same company at Charlotte, and he and his bride will make their home there. Both are popular young people and their hosts of friends wish for them a prosperous and happy life.

Mr. Bethea leaves today for Lincolnton to conduct a revival meeting and will be away until next week. Brother Way will preach for us next Sunday.

Sunday night the pageant suggested by the Gratitude Gift committee was given. Mr. Bethea opened the pageant with Miss Pauline Falkner representing the child of the church. Mrs. C. L. Koontz the first quarter century, Miss Lila Aron the second, Mrs. Harold Lanier the third, and Mrs. Rodgers the fourth. All parts were beautifully rendered and much enjoyed by a large congregation.

REPORTER.

CENTENNIAL SPEAKER



FRANK D. GETTY
Director of Young People's Work, Presbyterian Church, U. S. A.

Those of our readers who attended the Methodist Protestant Denominational Young People's Convention, held in High Point, N. C., in 1920, will remember with a great deal of appreciation the very splendid addresses made by Rev. Frank D. Getty, of Philadelphia. The Convention Committee is very fortunate in being able to secure Mr. Getty for the Centennial Convention to be held in Hampden Methodist Protestant Church, Baltimore, May 10-15.

Mr. Getty is Director of Young People's Work of the Presbyterian Church, U. S. A., with headquarters in Philadelphia, and has under his direction the leaders of more than a million Presbyterian young people. He is recognized as one of the most outstanding leaders in the field of young people's work in the entire country. His wide knowledge of this work, his effective leadership qualities, and his deep consecration to the whole program of Christian Education make his coming to our Centennial Convention a matter of general interest and appreciation.

The Departmental Conferences on Senior Work, to be held on the mornings and afternoons of the convention will be in charge of Mr. Getty. He will outline the latest and best methods of department organization and administration, the development of an adequate worship program for youth, and the organization of service activities that will enlist the interest and co-operation of young people. As a part of this outline, he will present the "Christian Quest" program which is becoming recognized by the leaders of Religious Education throughout the United States and Canada as one of the finest collections of leadership materials ever assembled.

IN HONOR OF THE DEAD

Resolutions of Respect

It is with hearts full of sadness that we, the members of Orange Chapel Missionary Society, record the death of one of our most consecrated and faithful members, Mrs. W. J. O'Daniel, whose death occurred February 25, 1928.

In her passing the husband has lost a true wife, the children a devoted mother, and the church a loyal member. She was willing to do what she could to help others, especially in time of sickness. She was a regular attendant at church and Sunday school. Mrs. O'Daniel's life should be an example to us. Therefore, be it resolved:

First, that we cherish her memory, appreciating what she has done for us by her unfailing love and faithfulness;

Second, that we shall strive to follow her beautiful example of helpfulness rendered at all times and under all circumstances;

Third, that we extend our deepest sympathy to the bereaved family and commend them to the Heavenly Father, who doeth all things well.

Fourth, that a copy of these resolutions be sent to the family, a copy be spread upon the minutes of the Missionary Society, a copy be sent to the Missionary Record, and also to the Methodist Protestant Herald for publication.

O city of infinite beauty,
Your glory and bliss we would share;
But strongest of all it is this longing,
We want to meet Mrs. O'Daniel up there.

MRS. J. L. MAYNARD,
MRS. H. L. ISLEY.

Leonard

As the sun sends her rays over the western horizon and makes the close of the day the most beautiful, so the closing years of the life of Brother Ed Leonard shone with most brilliant radiance. After having spent most of his manhood in the far West, his heart again yearned for the old familiar scenes and beloved faces; so he, with his wife, came back home to pass the closing years of his life with those he loved most.

Soon after coming back to the old home he came into the fold of the Master, at which time there was great rejoicing in the hearts of his sisters and brothers and of the old sainted mother and father.

He was 58 years of age when God called him home. "Uncle Ed" was a great sufferer for eight months or more and he bore it all with patience. When the call came he was ready and we believe his spirit is resting with his Saviour where there is no suffering.

In all of our church there was no more devoted and faithful Christian than was "Uncle Ed." He never sought praise, yet he was an inspiration to his pastor and his Sunday school teacher, always interested in orphans and a great help in the foreign work—in fact, he was glad to support every department of the Lord's work.

He will be missed by his church and every one that knew him. The smiling face we all loved to look upon is gone, and the voice

e loved to hear is still. A place is vacant the home and church which can never be led. Yes, he is gone, but not forgotten, d never will his memory fade, for we all ved him so much and our thoughts will al- ays linger around the grave where he was id.

Even the little children loved him and miss m in our community and church. We can't derstond just why he was called from us, t God knows best and doeth all things ll, and we, too, must lay down our lives st as this dear brother has, and may there a grand reunion around the great white rone when our life on earth is ended and have gained our home.

MRS. WILEY SHOAF,
MRS. IRA KOONTZ,
MRS. N. L. EVANS,
Committee.

Stephens

Sister Elizabeth Stephens, of Connelly rings Circuit, died Harch 5th, 1928. She s 82 years, 10 months and 24 days old. She s the mother of 10 children, nine living, e dead; 76 grandchildren, 64 living, 12 ad; 98 great-grandchildren, 88 living, 10 ad; three great-great-grandchildren, two ing, one dead.

She joined the Methodist Protestant urch in her early girlhood, lived a con- tent Christian life, and died in the faith. ter Stephens was a Miss Martin before her rriage, a sister to Rev. L. P. Martin.

D. M. PEW, Pastor.

Coble

Brother Zebulon Vance Coble died Sunday, rch 4th, at his home in Burlington. He l been in failing health for three years did not take his bed until about a week ore his death. Brother Coble joined the Pleasant Methodist Protestant Church en a 12 or 13-year-old boy, where he re- ined a member until 1916 when he trans- red his membership to the First M. P. urch of Burlington. He was a faithful mber of this church until his death. The tor had learned to look for his presence the services. He had a regular pew, I ık, and when sickness kept him away he s missed.

The funeral was conducted from the First urch Monday afternoon at 3 o'clock by the tor. We regretted that Brother Taylor, was his pastor for seven years, did not word in time to be present. Many beau- l floral designs and a large congregation friends and fellow church members gave imony to the high esteem in which he held.

He is survived by his widow, Mrs. Sarah le, seven sons and five daughters, two thers, and a number of grandchildren and er relatives. Most of his children are mbers of the First Methodist Protestant rch of Burlington, and are among our stantial members.

s another has said of him: "Mr. Coble a quiet, unassuming man, who attended is business, looking after his family, and riended his fellowman whenever he could. was a substantial citizen, and will be sed in his home, his church, and com- ity."

he relatives have our deepest sympathy his time of great loss. May the God of comfort make His grace abound to you in this time of need.

L. W. GERRINGER, Pastor.

Moss

On Thursday morning about 3 o'clock, January 25, 1928, Mr. Leonard A. Moss died at the age of 48 years, one month and 17 days. He was a well known citizen of Vance County and lived near Henderson, N. C.

He united with Gillburg Church in early life, to which he always remained a good member. He was also a good man in his home.

He leaves to mourn their loss his wife and 11 childrden besides many relatives and friends. May God's richest blessing rest upon them and lead them in the straight way, that they may meet him in a more beautiful world where sorrow is unknown.

The funeral services were held at Gillburg Church, conducted by Rev. M. P. Chambliss, pastor of the church, assisted by Rev. H. F. Fogleman. His body was then taken to the residence of Mr. G. M. Stainback and laid to rest in the family cemetery under a beautiful mound of flowers. A very large crowd was present to show their last tribute of love and respect for him.

The family has the heartfelt sympathy of all for the loss of one so dear in the home as father.

A NIECE.

Jones

In the passing of Brother Alfred Jones on February 21, Tabernacle Church has lost another of her oldest members, he being 79 year old. On February 7, 1874, he was married to Miss Ellen Hanner, and to this union seven children were born, all of whom are living. Early in life he was converted and joined Tabernacle Methodist Protestant Church. He was faithful to this church until death. He said to his loved ones just before passing, "I love Jesus and am going to heaven."

Rev. W. F. Ashburn and the writer conducted the funeral at Tabernacle February 22. His body was then laid to rest in the nearby cemetery.

May grace be multiplied to his widow and children who are left behind.

H. L. ISLEY.

Eller

Mrs. Sabria Eller, of near Weaverville, died February 20, and her body was laid to rest in Clark's Chapel cemetery the following day. She was the wife of Uncle Ab Eller, who preceded her to the glory world 16 years. She was the mother of seven children. The living are: Mrs. L. B. Hackey, of Canton, N. C., and Mrs. Cornelia Sams, of Weaverville; besides these she leaves 13 grandchildren, 18 great-grandchildren, four great-great-grandchildren.

She professed faith in the Lord Jesus Christ at an early age and united with the Weaverville M. E. Church, South, later moving her membership to Clark's Chapel M. P. church, remaining there until the end came.

God blessed her with a great number of years, she having reached the age of 98 years and eight days at the time of her death. The writer is confident from the wonderful testimony that she left behind her that all these years were spent in the service of the Master.

Funeral services were conducted by the writer assisted by Rev. H. B. Dandy.

Hearts are sad when we think of her going, but we should rejoice and strive to follow her footsteps to the better land.

J. D. CRANFORD.

Brown

Our Gibsonville church was permitted to go through the last conference year without a death among its members. But since conference one of our oldest members passed, W. A. Brown.

Brother Brown was born in Mecklenburgh County, Virginia, seventy-one years ago, came to North Carolina forty-four years ago, and to Gibsonville twenty-one years ago. On moving to this community he joined our church. Because of declining health, he was unable to attend church regularly.

He was industrious, deeply interested in his family and their welfare, performing such work as his strength would permit.

During an acquaintance of a year he impressed me as possessing those traits of character that constitute a true man and real Christian gentleman. He bore his suffering uncomplainingly,and gave evidence of being prepared to make the change, feeling that for him it was better to depart and be with Christ and his life companion, who preceded him to the glory world nearly three years ago.

T. M. JOHNSON.

RECORD OF LYNCHINGS KEPT BY TUSKEGEE INSTITUTE

I send you the following concerning lynchings for the past year as compiled by Tuskegee Institute in the Department of Records and Research. I find there were 16 persons lynched in 1927. This is 14 less than the number 30 for 1926, 1 less than the number 17 for 1925, the same number 16 as for 1924, and 17 less than the number 33 for 1923. 12 of the persons lynched were taken from the hands of the law, 6 from jails and 6 from officers of the law outside of jails. 4 of the persons were burned to death, 2 were put to death and then their bodies burned.

There were 42 instances in which officers of the law prevented lynchings. 8 of these were in northern states and 34 in southern states. In 24 of the cases the prisoners were removed or the guards augmented or other precautions taken. In 18 other instances, armed force was used to repel the would-be lynchers. 68 persons, 15 white and 53 negroes, were thus saved from death at the hands of mobs.

All of the persons lynched were Negroes. The offenses charged were: murder, 7; attempted murder, 2; rape, 2; attempted rape, 3; improper conduct, 1; charge not reported, 1.

The states in which lynchings occurred and the number in each state are as follows: Arkansas, 3; Kentucky, 1; Louisiana, 1; Mississippi, 7; Missouri, 1; Tennessee, 2; Texas, 1.

R. R. MOTON, Principal.

—During the last fiscal year of the government, closing June 30, 1927, there were manufactured and sold in our country more than ninety-three billion cigarettes. During the six months from June to November, inclusive, the total was 51,982,136,717. This indicates that the total for the current year will be more than one hundred billion.

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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OUR CHILDREN'S HOME

Offerings by Churches and Individuals

Palestine, Flat Rock Charge, $1.70; Corinth, Littleton Charge, $3.00; Stallings, Mecklenburg Charge, $1.00; New Hope, Vance Charge, $3.25; First M. P. C. E. Society, High Point, $5.00; Efland, Sunday Egg Club, $2.00.

Offerings by Sunday Schools

West Thomasville, West Thomasville Circuit, $7.05; Spring Hill, West Thomasville Circuit, $1.84; Mt. Pleasant, West Thomasville Circuit, 81 cents; Welch Memorial, High Point, $9.00; Young Ladies' Class, Welch Memorial, High Point, $5.00; Pleasant Grove Station, $8.30; Gibsonville, a part on last year, $37.81; Reidsville, $9.03; Friendship Station, $5.64; Porter Church, $1.00; Bethel, Randolph Circuit, $1.50; Worthville, Randleman Circuit, $2.56; Fairfield, Guilford Circuit, $2.10; Bethel, Mocksville Circuit, $1.88; Concord, Saxapahaw Charge, $1.16; Mount Pleasant, Mount Pleasant Circuit, $5.30; Siler City, $5.39; Graham, $8.84; Friendship, North Davidson Circuit, $2.00; State Street, Lexington, $7.32; Cedar Falls, Richland Circuit, Jan., Feb. and March, $5.55; Mizpah, Haw River Circuit, $5.00; First M. P., Winston-Salem, $9.30; First M. P., High Point, $12.76; Baraca Class, First M. P., High Point, $25; South Lexington, South Davidson Circuit, $4.29; St. Paul, Greensboro, $6.05; Creswell, Creswell Circuit, $3.27; Grace M. P., Greensboro, $8.17; Friendship, Mt. Hermon Circuit, $3.90; Sapling Ridge, Alamance Charge, $3.71.

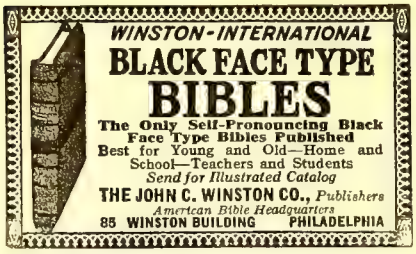
We wish to thank each contributor for the above offerings, during the past week.

We have already had 25 cases of mumps in the Home, and are continuing to have new cases each day.

Mr. E. O. Peeler and Mrs. Allman are both suffering from mumps at present, however we hope by our next report every one will be much improved.

E. F ALLMAN, Supt.

—Cases of cancer have become more numerous in recent years. An English physician attributes this to the automobiles. They poison the air and lead to cancer of the lungs.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WAR AGAINST CANCER

North Carolina is joining the other states in a definite effort to combat the steadily increasing death toll of cancer. Dr. H. H. Bass of Durham has been appointed director for the State of the American Society for the Control of Cancer.

In North Carolina deaths from cancer have almost doubled in ten years. In 1914 the total number of cancer victims was 821. In 1926 this total had grown to 1,367, an increase that placed cancer among the five leading causes of death in the state. The point has been reached where one person out of every nine who lives to be beyond the age of forty is dying with cancer.

Cancer is neither infectious, contagious, nor communicable. It is curable if discovered in time for proper treatment. An annual or semi-annual physical examination by competent physicians would in a few years greatly reduce cancer as a cause of death.

It will be the purpose of Dr. Bass as director for the State of the American Society for the Control of Cancer to endeavor to spread among the people the known facts about this disease which is so steadily growing year by year. In this he will have the active co-operation of the State Medical Society and the State Board of Health.

Battle With Octopus

When the Tug Warren sank at Port Townsend, Wash., five men on board were drowned. None of the bodies were recovered. A few days later a diver repairing a fish net 50 feet under water sighted a huge octopus making its way along the bottom of the sound and bearing in its tentacles a human body. Seizing a pike pole the diver went after the devilfish and attacked the monster. Again and again the diver thrust and lunged at the octopus which gave battle but grimly held to the body. The diver centered his thrusts on the middle section of the underwater creature, literally cutting it to ribbons. After a while the octopus sank back, all its fight gone, and the diver pried loose the body from the fish's tentacles. The body was later identified as one of the men from the sunken boat.

—The Department of Commerce announces that, according to the returns received, there were in the United Stats 901 churches of the United Presbyterian Church of North America in 1926, with 171,571 members, as compared with 991 churches and 160,726 members reported in 1916. The total expenditures for 1926, as reported by 890 churches, amounted to $6,642,820, including $4,234,127 for current expenses and improvements, $2,393,445 for benevolences, missions, etc., and $15,248 not classified. The total expenditures reported by 974 churches in 1916 were $3,094,945.

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LONG'S GLAD GARDENS,
Pearson, Maryland.

—The State Museum announces that the largest octopus or devil-fish of which it has record for North Carolina was recently donated by H. L. Stone. It was caught in a dragnet at Topsail Inlet, in Pender county, by Charley King on November 2 of last year.

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST ... RE BRETHREN.

Pres Elderdice 5dec8
Westminster MD

VOLUME XXXIV GREENSBORO, N. C., MARCH 29, 1928 NUMBER 21

The Measuring Units of Life

The fortunes of men are very diverse. There is an element of chance entering in which helps to account for the diversity of fortune, but this cannot fully explain. A larger factor is found in a man's own will and determination. Arnold Bennett asserts that very few men succeed because very few really wish to succeed. There is much truth in the statement. We choose our destiny by choosing the course that determines destiny. According to our effort, so shall it be unto us. This is one of the measuring units of life—our volition, our effort. Persistent determination and putting forth of effort is bound to tell in the course of the years. The man who is too weak or too lazy to put forth effort is fatally handicapped.

Another measuring rod is our faith. "According to your faith be it unto you," said Jesus to the blind men who had said that they believed He was able to give them sight. Faith is a marvelous power that can move heaven and earth. The person of faith, even the little child, has a mighty hold on God and men. God honors faith and so do men. God likes to be trusted and men like to be trusted. Both God and men are averse to disappointing a trusting soul. The scope of your faith measures the scope of your acquisitions and achievements. You may not have much power to put forth effort, but if you have faith, you may accomplish great things through the power that others may lay at your feet. The man of faith becomes a man of power.

Will and faith are both subjective powers by which we determine objective facts. But these are not all. There is another even greater and mightier. It is the power of love. The soul that loves has already made its fortune. The soul that continues to love will make a record of most desirable achievements. He that showeth himself friendly will have friends. He that loves will be loved in return.

By some of these units every one can measure his way to enduring success. An invalid confined to bed for years may by faith and love expressed in prayer change many lives for good and advance to the heights of grace and glory. The shining way of success stretches away from your feet to the hills of God. Whatever your earthly fortune, your prospects are so bright that they could not well be brighter. But all depends on your will, your faith, your love. Will you go on and possess?

—A grandson of Rev. W. W. Hill, who was one of the founders of our church in North Carolina and then moved to Alabama, lives in Alabama and is interested in everything pertaining to his distinguished grandfather. If you have any addresses made by Rev. W. W. Hill or if you can give any information about his life in North Carolina, you will greatly please the grandson by sending him your information. Address Dr. T. B. Hill, Hill Building, Montgomery, Ala.

—We thank the kind Enfield brother who sends anonymously words of commendation.

Glad He Broke His Arm

Rev. G. F. Millaway fell on ice about two months ago and broke his arm between the elbow and the shoulder. He had it set twice and suffered considerably with it. It is now about well again, and he surprised us by saying that he did not regret the accident. In fact, he said that he would not swap back, though he presumed that no one would voluntarily have his arm broken. He did not explain this surprising remark, but we judge that he had gotten out of the experience something that he felt more than compensated him for all the suffering and inconvenience and loss of time involved. What could it have been? We would be glad to have him explain when he has time. It might help many to reach a more satisfactory view regarding the great problem of human suffering. If he can read the meaning of his pains, it may help others to read the meaning of theirs. Paul was convinced that our light afflictions in this world may work out for us a far more exceeding and eternal weight of glory. Can Bro. Millaway point out the distinct benefits of having a bone broken? We think we can surmise what some of them are, but would prefer to hear him tell out of his recent experience. We hope he will.

Our Childish Vocabulary

The child's vocabulary is limited to terms adapted to his degree of intelligence. Many words intelligible to the adult are unintelligible to him and he never uses them. They are not in his vocabulary. I am persuaded that man's vocabulary in this world is a childish thing to men in the future life. The labored explanations of earth's philosophers are but childish prattle to the man that has passed over and come to know as he is known. Paul was caught up into the third heaven and heard unspeakable words. These words of the heavenly vocabulary will become intelligible to us when we have risen to the heavenly state and outgrown the childish vocabulary of earth. Unthinkable thoughts now will become thinkable then. What we cannot understand now will become clear then, and we will laugh at the absurd explanations of some of earth's ambitious philosophers.

—Bro. Pritchard writes of the appreciation that fails to measure up. Often this failure is only seeming. It exists in the minds of the people, as you will find by talking with them. It expresses itself to others, but it might be better if it expressed itself more freely to the people appreciated. Yet there is a natural reticence that restrains from speaking words of praise to those we approve, especially to those engaged in the service of the church. We feel that they have a reward in their own consciousness in comparison with which our approval would be weak indeed. But when you realize a distinct benefit from a sermon or speech, it certainly would not be amiss to tell the speaker that he has helped you. It will help you if it does not please him. And most preachers are human enough to appreciate sincere words of commendation.

OUR CONFERENCE 1836-1844

It is my intention in this paper to cover briefly ten conferences, though not ten years. They met as follows: March, 1836, at Sandy Ridge; December, 1836, Bradford's Chapel; Shiloh, December, 1837; Rehobeth, December, 1838; Salem, December, 1839; Fair Grove, December, 1840; Whitaker's Chapel, February, 1842; Rehobeth, December, 1842; Mt. Hermon, November, 1843; Fairfield, November, 1844.

Membership at these ten meetings is reported as follows: 1,772, 1,812, 1,858, 1,937, 2,155, 2,261, 2,367, 2,758, 3,008, 3,403. A notable increase during the latter years! The list of presidents includes Alexander Albright, Alson Gray, two terms, Alexander Albright again, John F. Speight, John Coe, Caswell Drake, Wm. Lineberry, and Alson Gray, two years.

At the Sandy Ridge meeting is found the first reference to superannuates in the question if there are any asking such a relationship. The answer was none. However, the stationing committee reported Travis Jones as superannuated. The next year six circuits and two stations appear in the report, and in 1844 a mission was started in the city of Wilmington with Rev. John Paris (the historian) as pastor. He had been received as a deacon two years earlier. It is of interest to note that in 1837 the stationing committee was entirely composed of laymen.

Evidently it was not good form to engage in politics, for in 1836 a resolution was passed to the effect that: "Whereas, Bro. T. L. Cook has virtually (if not officially) renounced his official standing in our church as a minister by becoming a candidate for the legislature; therefore, Resolved, That Bro. Cook be left without an appointment the present year —— and that he be requested to inform the president on the next conference whether he considers himself a minister of the M. P. Church." No report was made to the next conference but two years later a satisfactory letter was received and he continued in the work.

A. M. Thompson, as agent, presented to the conference of 1837 a "proposition from the Virginia conference to establish a Manual Laboring College." He was informed "that the N. C. district feel deeply interested in the success of the enterprise but are unable to afford any financial aid." It will be remembered that this was the year of the first and one of the worst financial panics the United States has experienced, and the financial reports indicate that the conference felt it keenly. The president received in salary the sum of $11.00, while one pastor, Rev. John Speight, received only $6.25. Others were somewhat better paid, and there must have been a spirit of hopefulness for a liberal salary for the time was promised the president for the next year and plans were laid to pay the expenses of the two representatives, Rev. Alex Albright and S. H. B. Whitaker, to the general conference which met the next May at Pittsburgh. Rev. S. B. Harris attended as an alternate and he and Mr. Whitaker presented an expense account of $160.12, which was still in process of collection in 1841, when the time had arrived to discuss the need for new expense money for the next meeting. The president received only $52.13 in 1838 and less than $100 any year during this period.

The age of controversy had not passed. In 1837 and in February, 1842, it was ordered "that if the subject of a general superintendency is recommended in the general conference our delegates are instructed to vote against it in every shape it may assume." However, the problem of slavery was of most concern. "If the subject of slavery is broached in the general conference our delegates are instructed to inform that body that the N. C. district does not consider that a debatable subject," is the wording of the instruction given in 1837. In 1842 the wording is, "That if the abolition of slavery or the advocacy of temperance societies or Sunday schools be proposed as a test of membership our delegates be instructed to oppose it." Note that this is merely "a test of membership"—a temperance resolution was passed in 1838, the only one on record so far, and Sunday school workers had been welcomed some years before. So far as slavery is concerned, however, the tone is much more positive. In 1839 a series of vigorous resolutions was posted, going so far as to threaten to "withdraw from the connection" if the general conference should implicate "the Christian character of southern slave holders." In December, 1842, a resolution was passed in favor of the establishment of "a paper devoted to the interests of the southern conferences," and a committee of correspondence was appointed to care for the matter. The letter which they wrote and which is recorded in full in the Journal of 1843 shows that anti-slavery agitation in the *Methodist Protestant* was the occasion for this action. The Maryland, Tennessee and Alabama conferences declined to assist and while the president of the Georgia conference wrote a very encouraging letter, nothing was done officially by his conference and the matter dropped.

In 1840 a committee from the Christian church attended our conference to discuss church union. We in turn named a committee to go to their conference at Apple's Chapel. I am unable to find any report from this committee.

P. S. Kennett.

JESUS AND THE HUNGER FOR SOCIABILITY

John 6:67

Having discovered the position which Jesus occupies in the financial and scientific world, it should not be surprising to find Him dominating our social life. Such indeed is the fact. Jesus was fond of the people. He loved society as a mass and individuals as an integral part. He recognized the important place each individual had in making up the whole of society. None could be overlooked. And so we find that He was no ascetic. Wherever people were, He was. He thought it not beneath Him to play with the children in the market place. He mingled with the business men of His day. It stirred Him whenever He saw or heard of oppression and fraud. He longed for human friendship, even as you and I. He knew what it meant not to have it. Despised and rejected of men, still He loved them and longed to help them to bear the burden and heat of the day. He was glad and happy when with those who understood Him, and wanted to follow Him. He grew at times very lonely and heartsick.

Society is bound together by indissoluble ties. The merchant cannot say to the farmer, I have no need of thee; nor the farmer to the manufacturer, I have no need of thee. All are dependent upon each other. Let us take the home for an example. Each member while alone is bound up with every other member of the family circle. None suffers alone, they all suffer and also rejoice together. If you touch one, you hurt all. This is a unit of what we call society. Longing for each other's company and happy while in it. This is one of the great laws of Jesus, that men must toil, suffer, plan and love each other. The fact is that men ought to do these things. It is the law that holds society together, "that ye love one another." Love alone will cure the ills that menace our society life. It will break down all wrong. Whenever any question is settled by this law, it will be settled right. More

than that, we should recognize the fact that society is no stronger than its weakest link, no matter what it appears to be on the surface. We must look deeper.

Now notice some things as they were for a while. I can only hope to call your attention to this part of our subject. Do you remember the "greed of our great corporations," how they crushed out competition? In this way the great Standard Oil Company was built. By crushing out the smaller producers, going into his territory and selling the product cheaper than he could produce it, until he was forced to sell out to them. This is only an example. Many others did their work in exactly the same way, amassing great fortunes, hoarding up money until great panics resulted. Banks as well as homes and lives were wrecked by these unlawful operations. Even worse conditions than these existed. While I was pastor in Newark, N. J., a great factory caught fire, causing the death of thirty girls who worked there. All because the owner would not make it safe or provide adequate fire escapes. Train wrecks were frequent. Human life seemed no more than so many cogs in a gigantic wheel which must go round, leaving as it turned, death and destruction, and all this for mere money. Life was valuable only as it produced money. Going literally a mad pace. It looked as though nothing could stop it. A wide gap existed between employer and employee. It seemed as though this great chasm could not be bridged. Employees driven as the employer wished, no cordial relations. They hated the employer and this hatred was heartily reciprocated in every way. Most work for the least money. And still, in the face of this deep-rooted plan, a new order was born. The age in which we are living is an age of transformation. The greatest transformations of the ages are taking place in our day. Every day sees a new valuation placed upon life. More and more are men and women being counted for their true values. Employers have recognized the truth that you cannot place a money value upon men and women. The increase of the value of the man is with himself and not his employer in any sense. I can see in it all the majestic figure of the Christ of God moving slowly but surely to a great end. As He moves in legislative halls, there is given to the people a new system of law that recognizes as its basic principle the value of the individual as a man and not as a piece of machinery whose supreme value used to be to wear itself out making money for another. So we also have our brotherhoods and fraternal orders which have been a great factor in bringing all this about.

There has been a great change in industry. We have working successfully a system of profit sharing with the employees. Co-operative plans in the great factories, where those who toil feel that it is worth while. We have our rest rooms and libraries for our young women. I hope to live to see the day when all stores and factories shall have them. The abolishment of the sweat shops and child labor, these have been relegated to the past. Savings banks and kindred institutions are doing no little to bring about this wonderful change.

There has been a great change in religion. Sectarianism has been one of the great crimes of the age. There is no reason that we shall be ever able to give to God for this condition of affairs. It took our church leaders a long time to wake up, but they finally did so, and now in every church gathering there is an earnest discussion, and movements started to further the cause of the great Kingdom of our Lord which at last has been seen to be greater than any denomination on earth. It is true that many things that once were thought necessary to the very life of a denomination have been given up and many more will be abandoned if it is seen that it will hasten the coming of Christ's Kingdom in its fullness and glory. It is not my purpose to discuss any of these things. I am simply calling your attention to some of the marvelous things that have taken place in our day as we come to the realization of the truth that the Spirit of Jesus is abroad in the land and demands recognition everywhere.

This change is also being wrought out in political life. The grafter and crook and ward boss do not control the political life of the nation as they used to. There may be exceptions but those gentlemen are seeking cover and finding none. The cry of the people is for honest men in public office and we are getting them as fast as it is possible. Many instances have recently come to the front, notably the Smith and Vare cases in the U. S. Senate. The Sun of Righteousness has arisen and is shining clearer than ever. Those who are our leaders are taking notice of the drift of things and governing themselves accordingly.

And finally in our social life. There is an awakened pity and desire to help the fallen woman. We must face the truth that no nation is stronger than its womanhood. The tremendous disclosure of the white slave traffic worked a revolution and will bring still further changes. While men demand purity of womanhood, the women have the same right to demand purity of manhood. Away with the double standard of morals. What is wrong for one is evil for both. We must have the same standard that Jesus gave for all. Jesus insists that we all must recognize what men and women *may* become regardless of what they *are*. It is for this He asks that we help Him, to hasten the time when all shall recognize His authority and bow in submission to His will. In the face of these awful yet beautiful transformations which Jesus is bringing to pass, He asks, "Will ye also go away?" May God help us to meet the crisis and do it without fear.

C. Morgan Compher.

THE CONFESSION OF A MODERNIST

A modernist confession comes from the Rev. Dr. Richard Roberts, of Montreal, says Ernest Gordon in the *Sunday School Times* of March 17, and flatly repudiates the optimism that is the dominant trait of the sect of Modernists. In the *Student World* he speaks of the "widespread frustration and general moral insolvency among men of good will. Certain situations confront us and we ought to do something about them, but we have neither the wit nor the skill nor the courage to do anything. So we call them problems and talk about them. Talking about problems is the best way to multiply them, and our life today has become a wild litter of problems. And while we are talking about them the world is going to the devil. This spawn of problems that is filling the world with talk is not a display of our wisdom but our impotence and our cowardice." After remarking that the preaching which he has been doing the last ten years has been little more than fiddling while Rome is burning, Dr. Roberts confesses that he does not know what to do. But he knows why we are held up. "Action requires conviction, and we are without convictions. We have opinions, cart loads of them, but only convictions discharge themselves in acts." He describes himself and his colleagues as holding provisional opinion, tentative theologies, as nomads of the spiritual life with no continuing city. Then he confesses that the men who

have done anything have been men with positive convictions. The men who put through negro emancipation in the British Empire were the members of the much ridiculed Clapham sect. The leader of the great fight for factory legislation in England was the great and good Earl of Shaftesbury, a man who lived his days in the light of immortality.

The futility and purposelessness of the so-called modern theologians he illustrates in this little parable: "Looking from a hotel window you will notice that while every automobile is going somewhere, the whole mass of them seem to be getting nowhere. It is a figure of modern life, always on the move but getting nowhere; talking, talking, talking, and getting no further."

In an installation address in New York the other day, when a Unitarian was being inducted into a Universalist pulpit, Dr. Fosdick remarked that "we liberalists know what we are revolting from, but the question for us is what are we revolting to." Dr. Roberts has answered the question. The *terminus ad quam* of liberalism is impotent and sterile talk.

We wish to add a few words: Did Paul and the early Christians talk about "problems?" No. They simply went ahead and did. We never did have any taste for symposiums. We've never had the patience to read many. It to us is much like trying to read a batch of patent medicine testimonials. It is said of Napoleon Bonaparte, that while the enemy—his enemy—was holding councils of war, he took the initiative, crossed the national boundary, and *thrashed* the enemy on his own territory. It hasn't been many years since, at a certain conference, a certain, supposed-to-be big man was on the program to enlighten the conference as to how to manage certain problems (?). And it was whispered around in no uncertain words, by those who were supposed to know, that this identical man had been a failure at about everything he had undertaken, and especially at the very thing he came to talk about.

We are tired of problems and programs, as if we had never had any problems until yesterday. We've had substantially the same problems all down the past—the problem of sin and the devil. And God has given us the weapons with which to overcome them, but we will not use them. We've lost faith in God's weapons, and so we try to substitute some of our own—and fail. So we begin to import *talkers* from colleges and universities and other conferences to *talk*, as Dr. Roberts says. And we confess that these *talks* have always been disappointing. We need to remember the fable of the farmer, the wheat-field, the old quail and the young ones. The old bird knew that there was no danger as long as the farmer talked and depended on some one else; but when the little birds heard the farmer get out his scythe and begin to whet it, and tell the boys that they could not depend on their neighbors to cut the wheat, the old bird told the young ones, "It's time to move out." So when we quit programs and talking problems, and get down to business, carrying out the great commission, as was formerly done, we'll not be talking problems, but saving souls. The only way to capture a "machine gun nest" is to just rush up and take it. That was the way our boys captured the Hindenburg line—and, there is no other way. And all this modernistic talk about problems doesn't scare the devil a bit; but if we will get on our knees enough, and long enough, and go gunning for the devil with an inspired message from an inspired Bible, something will be done. But we must stop. Study Dr. Roberts' confession. They say that "an honest confession is good for the soul."

We've been seeing for quite a while that modernists "ge nowhere," and now that Dr. Roberts confesses it, it seems t me that the honorable thing to do is for them to get out o the way and stop hindering others, or become settled, "fa in line," and stop hatching problems and talking.

J. F. Dosier.

DO METHODIST PROTESTANTS APPRECIATE THEIR PASTORS?

Sometimes I feel that Methodist Protestants are lackin in appreciation of their church and the pastors who serv the churches. Just three incidents that have come under m observation have convinced me that we have some men wh are as big as any denomination can produce. The firs occurred during our revival services here in Asheboro las June. The morning services were union services with al the churches in town co-operating. These services were hel in the M. E. Church. The first union service was largel attended and the preacher was Rev. T. M. Johnson, D.D., o our own church, and the text was Ex. 33:11: "And the Lor talked with Moses face to face as a man speaketh unto hi friend." Very few times in my lifetime have I ever witnesse such an impression as was made. Somehow we just felt tha a man was speaking who knew God and that God was honorin the man with his presence. At the close of the service almos the entire audience came forward, some with tears in thei eyes, to tell the preacher how much the sermon meant to them

The second observation took place in February of thi year and was in the same church as the first. This time was a meeting of the Randolph County Ministerial Association The speaker was Rev. A. G. Dixon, D.D. As he spoke to u of the work of the minister the message got hold of the men Some of the men got out their handkerchiefs, not to wip away the perspiration but the tears that were in their eyes At the close of the address we three threw the meeting ope for a general discussion and almost every man present fro the various denominations said that it was one of the fines addresses he had ever heard on the subject.

The third observation was in the Asheboro Methodis Protestant Church at the Father and Son banquet on Marc 16. Rev. S. W. Taylor was the speaker. As he spoke the eye of every boy in the audience were upon him. I sat and listene and this thought came to me, that though I had heard number of addresses on occasions like that, some of th addresses given by Y. M. C. A. secretaries, some by preacher and some by laymen, but in all my lifetime I never heard a fine an address for an occasion of that kind as the one I wa listening to then.

I wonder sometimes if the laymen do not make it har for Methodist Protestant preachers by not being boosters Some time ago a certain man who seldom ever goes to churc went with his wife to a Methodist Protestant Church an heard the sermon by Mr. Blank. When they reached hom the husband said to his wife, Well, why is it that I have neve heard you praise the sermons of you rpastor? Then he said Was that sermon today about his average? and she said sh did not think it was quite up to his average, and the ma replied that if that were his average he considered the ma an extra good preacher, and the wife replied, Well, I hea him so often I never think much about it. And yet all th time we can hear other denominations talking about thei good preachers and some of folks just feel that they must g and hear occasionally those big men that they hear so muc

(Continued on Page Eight)

Denominational Enterprises

FOREIGN MISSIONS

India

When this article reaches you, Rev. and Mrs. J. F. Minnis and their two little daughters, and Miss Mildred Miskimen, will just be starting on their well-earned furloughs. Many will be anxious to follow them on their homeward journey so I will give you their trip schedule as given by Rev. Minnis: "March 31 leave Bombay; April 9th arrive in Port Said; April 10 we shall arrive in Jerusalem. With a visit in Palestine and Egypt we shall sail from Alexandria on April 19th and arrive in Naples the 23rd. We are booked to sail from Southampton on May 5th for New York. As the steamer from Southampton is one of the largest, I take it for granted that it will require but six or eight days to make the journey across the Atlantic. I shall write you later and let you know exactly when we expect to arrive in New York. I hope that it will be convenient for you to meet us at that time and possibly you had better bring along a little money to get us through the customs, as we have too many places to visit to have anything but a few post card pictures left in our pockets. Besides Miss Miskimen and Mrs. Minnis frighten me with their talk of shopping in Paris. We are buying our tickets through the American Express Co., so if you wish to catch us at any place on the journey you can use the American Express as our address while in any town. I think that there is an office in all towns we shall visit."

There are a number of items of real interest in the annual reports from India.

In reporting for the Boys' School, Rev. Minnis says: The school is in a most flourishing condition. Our classrooms are full. We have the best equipment now since the school began. The staff of teachers are all normal school graduates and four hold government certificates. The health of the boys has been especially good and their behavior has been the best since we came to the work. The prospects are very bright. During the year eight new desks, four cupboards, map stands, new pictures, enough hockey sticks for two teams to play have been bought, and a gymnasium has been started.

The school has been inspected by the government inspector, also by the Dhulia municipal inspector. Both inspectors seemed pleased with what they found in the school. Since the new furniture for the school has been secured we have done about all we can until we get more room. The year has been a splendid one with about a 33 per cent increase in attendance.

This is the first year that boys who do not remain on the compound have been admitted. The experiment seems to be working well. From coming in contact with the people on the compound one of the Mohammedan boys passed up the walk some weeks ago singing "Jesus Christ is My Savior."

During the school year four boys were enrolled from a neighboring mission.

In October the final examinations were held in the Training College in Poona and all three of our girls passed. The Girls' School was inspected and Miss Miskimen writes:

"The inspector seemed quite pleased with our work and his remarks were very complimentary. We have a fine staff of teachers now."

S. W. Rosenberger, *Executive Secretary.*

The President's Letter

OPTIMISM | EVANGELISM

Easter

We regret that more of our churches are not making plans for an Easter service. Doctor Sheridan writes that only 58 orders for programs have been received, against 118 last year. It is too late now to order and prepare a program; but it is not too late to take an Easter offering for the Board of Home Missions. Pastors and superintendents, please see that this is done. Half of all the money that the church has for this purpose comes through the Easter offering. Whatever is raised will count on the budget of the local church.

Some pastors will, no doubt, be planning for Easter evangelistic efforts. We hope and pray that these efforts may be greatly blessed. Dr. Sheridan will supply decision cards where they are desired.

Centennial Day

The fifth Sunday in April has been so designated as a part of our spring conference program. This was agreed upon by the committee advisory to the president in the early part of the year. From time to time we have been calling attention to it. The whole church is thinking now of our 100 years of denominational existence, and it is but fitting that we should come together in large central groups, where this can be done, to rejoice in this God-blessed achievement of our church, and to dedicate ourselves anew to our Zion, and to Him who is our great Head.

The details of the program are to be worked out by pastors and district chairmen. The idea is to get our people together and to give due recognition to this event. However, what can best be done will be worked out by the leaders in the respective districts. We believe that this should be a great day in our conference, and we most earnestly call upon all of our people to help make it such.

Draper

March 14.—Wednesday night we were with this church in their second quarterly conference. An encouraging number were present, and the interest all that could be asked. Nominees for conference delegate were chosen, and all of the other business transacted. The finances of the charge were not up to standard, but plans were made that will result in prompt improvement, we believe. Bro. Totten is earnestly leading in the work, and it is our opinion that Draper will report a year of progress at the next annual conference.

Asheboro

March 16.—Friday night it was our pleasure to be with Bro. Pritchard and his people in a Father and Son banquet, held in the banquet room of the Asheboro church. Fathers, sons and sponsors were present—about 75 in number—some up toward the three score and ten mark, some in middle life, and some just starting the journey. Fathers, sons and sponsons and sponsors—all together for a good time, and we had it—good fellowship, good inspiration, and good eats. We thoroughly enjoyed this occasion. Every church should have a Father and Son banquet. Bro. Bates attended the banquet also, and gave us the pleasure of having him as a traveling companion.

Mocksville

March 17.—Saturday was given to Mocksville charge in quarterly conference at Union Chapel. Dulins, Byerly, and

Elbaville were not represented, owing to rain, we presume. The other churches, being close by, were well represented. Delegates were nominated, as required by the conference law, and other business of the conference was transacted. The pastor recommended that a better parsonage be provided by the charge. No action was taken by the conference, but we shall not be surprised if this improvement is made in the near future. It should be done. The finances of the charge are behind, particularly the budgets. The illness of the pastor for most of the year accounts for this. We were glad to find him in better health, and now as soon as he can get out more among his people, we are sure the financial reports will be better. Pastor Sink is serving his fifth year on this charge, and is popular with his people. This charge holds for us particular interest because the memories of our earliest childhood days are connected with it. We have very vivid recollections of the straw on the ground floor of the arbor at Dulin's and the revivals held there when we were but a child. It was a pleasure to us to find, as faithful members of this quarterly conference, some that we knew in those childhood days. The progress of this charge in recent years has been highly gratifying to us, and we hope for it an ever enlarging growth.

South Winston and Fairfield

Sunday, March 18, was given to these churches. At 11 a. m. we preached at South Winston, and enjoyed worshipping with our faithful band there. They are in a growing section of the city, and the prospects are good for establishing a church there. They have a lot already paid for, but it is our opinion that they should consider a change of location. We have visited the field in company with the committee on church extension and survey, and discussed the matter of location with the pastor and members there. They will give it due consideration. We are confident that future growth will justify all that we can do in establishing a church in South Winston.

In the afternoon at 3 o'clock we preached for Bro. Ashburn at Fairfield. The house was well filled and the response to the service was good. Fifty dollars was raised for the Gratitude Gift. Bro. Pierce was present, and assisted in the service.

At night we returned to Winston for a service at Union Ridge. This church is now within the city limits of Winston-Salem. Considerable additions have been made recently to the church building, which greatly facilitates the work of the Sunday school. This church is well located, and should have a steady growth. Thirty dollars was raised here on the Gratitude Gift. Bro. Kinnaman is faithfully pressing the work, and the prospects for growth are encouraging. We enjoyed this day of work and worship at all of these points.

Better Roads

Many of our churches are in the country. The mode of travel has changed altogether since these churches were built. Everybody now goes in an automobile. This necessitates better roads. Bad weather makes it impossible to get to many of our churches. This should not be so. Every rural church is entitled to a good road. Brethren, go after this until you get it.

M. P. C. G. G.

Chairman Ross will make his report next week. We want every charge in on this report. Many churches have more than subscribed their allotment. The response at many places has been all that could be asked. But the success of the undertaking is to have every charge listed with credits in this worthy undertaking. Not to respond now is to suffer regret later. By all means, brethren, get in on this, and have your reports in the hands of Chairman J. D. Ross, Asheboro, N. C., not later than Tuesday of next week. Thank you! Thank you!

Appointments

March 29, with Bro. Hutton in second quarterly conference at Lebanon.

April 1, with Bro. Anderson at Albemarle, 11 a. m. In the afternoon with Bro. Hill at Porter, and Friendship at night.

April 8, with Bro. Ashburn at Vickory, 11 a. m.

April 15, Siler, 11 a. m.; Liberty at night.

April 21-22, with Bro. Ridge, Davidson charge.

April 28-29, Centennial Sunday with Bro. Powell on Greenville charge.

May 6, with Bro. Ferree on Anderson charge.

With loving concern for every minister, and an abiding interest in the success of every charge, I am,

S. W. Taylor.

EVANGELISM

Evangelism is an oft-repeated word. To Protestant Christians it has a very definite meaning—that of the conversion of sinners to a belief in and the acceptance of Jesus Christ as their personal Saviour. The evangelist is the one engaged in this definite work and we have become accustomed to think of the revival or protracted meeting as the time when the evangelist comes and the church expects recruits.

I suppose the object of these discussions now offered the readers of the Herald is to stir up their pure minds by way of remembering their duty and their privilege in this great work. For in these days of high speed, fast living and material thinking it is quite easy for us to forget both the church's and the claims of God upon us. And that is what too often happens to us. How few there are who are really concerned over bringing people to Christ. We have our daily work, are eager to get on in the world, but are not greatly concerned about the unsaved. I mean to say too large a percentage of the church members are like that.

And, too, the churches are all busy over raising their quotas in money for so many causes that the unsaved are forgotten. But money cannot make a church great or good. Money cannot bring one soul to Christ. Yet money does render a service to the church. But it takes more than money to make a church an evangelistic church. And it takes more than an educated membership to make a church a soul-saving church. Likewise, it takes more than social standing to make the members of a church the people of God. It takes consecration—people who are devoted to Christ; people who think more of Christ than of themselves; who enjoy his daily presence more than they do the presence of worldly men and women. They must be willing to pay the price of personal work, ready to endure hardship and self-denial in order to bring to pass the revival in the church.

I believe our church still has devoted souls who seek to do the will of Christ more than their own will. That there are men and women here and there who are ready to pay whatever the price may be to have a revival of religion in their communities. As in the days of Elijah there are more who have not bowed the knee to Baal than the leaders in the church think. Therefore, let us be encouraged, let us unite in prayerful effort to make this the greatest year in all the history of our church for the ingathering of souls. R. M. Andrews.

OUR STORY PAGE

THE LOST VERSES

It was a wintry night, and the frost was already beginning to whiten the outside of the windows. John and Jeanne Ross sat before an open fireplace in the big family living-room watching the flames leap and fall. Suddenly a heavy log which was on top cracked and split open.

"Look at the big hole in the middle of the log," cried Jeanne. "It must have been a hollow tree!"

"And look at what's in the hole," added her brother, pointing to something that was wedged tightly in place.

Jeanne clapped her hands.

"Maybe it's treasure," she said.

"Maybe," said John. "But I doubt it. I think it's just an empty tin box."

Jeanne, however, was sure that it might contain something of value.

"Whoever hid it away," she said, "wouldn't have taken so much trouble with it if it was just an empty box."

She reached into the fire with a poker and rescued the box from the flames. When it was cool enough to touch, she opened it and looked inside. What a surprise! And what a disappointment! The box was filled with faded yellow papers.

"Just full of old paper," said John.

"But there's some writing on the paper," cried Jeanne. "And it must be very, very old because the paper is very, very yellow."

John was interested for a moment. "Let's see the writing," he requested. Then, when he looked at it, he returned the papers to Jeanne and said in disgust:

"Poems."

"What shall we do with them?" asked Jeanne.

"Put them in the fire," answered her brother.

"No," decided Jeanne. "I'm going to keep them, and if they are good I'll recite some of them at the entertainment next week."

Jeanne read all the poems, which were written in now faded ink, and liked some of them so much that she learned them by heart and decided to give them at the party. The night came around, and the auditorium was filled with people. John was in a play and after his part was finished he came down to where his sister was seated.

"Going to give the lost verses?" he queried, laughing.

"Yes, I am," retorted Jeanne. "I think some of them are very good."

"Well, you and I have different ideas on the same things," John said. "I think they are very poor. Some milkman must have written them."

"I'm going to recite them just the same," said Jeanne.

When it came her turn, she walked up the steps to the platform and said:

"More than fifty years ago, some poems were written by an unknown poet and placed in a tin box for safekeeping. The tin box was later hidden in a hollow tree, where it remained until seven short days ago. Even then it was discovered only by chance—while a log from the tree was being burned in an open fireplace. The paper upon which the poems were written was faded and yellow, but the poems themselves were still fresh and beautiful. As a tribute to the unknown poet, I shall recite some of them."

And she began:

"Have you ever waked at night to the call
Of a dear forbidden name?
Has some perfume sweet on the dusty street
Turned your body and mind to flame?

"Have you sometimes slipped from the hum-drum rush
Of a workday afternoon,
And followed the gleam of a long lost dream
At the lilt of a passing tune?"

Here she stopped. Not because the poem was ended or because she had forgotten the rest of it, but because an old gentleman with white hair had stood up in the audience and was speaking to her.

"I wonder if the young lady would excuse me," he said, smiling kindly, "if I recited the rest of that poem?"

Jeanne was too surprised to say anything.

"I may not know it exactly," went on the old gentleman, "but doesn't it end like this:

" 'Then look with a tolerant heart, my friend,
On others who hear the call—
When we take the trail at adventure's hail
It is easy indeed to fall!

'And we who but loiter to dream awhile
Are brothers to those who sin.
By the cries which start in each human heart
We may know we are gypsy kin.'

"That's it, isn't it?" he asked.

Jeaen nodded her head. Two gentleman had recited the last two verses almost as they had been written.

"Then it isn't—an unknown poem?" she faltered, with tears of disappointment in her eyes.

"Not to me," replied the old man, "because, you see, I am the author."

What a surprise that was to everybody!

"I wrote the poems of which the young lady speaks when I was a boy, living here in Youngstown, and when I left home for the west, I hid them away as she has described. The purpose of my visit here this winter was to find my lost verses and have them published. I have found them, as you see, in a very remarkable way."

Then he asked Jeanne to recite the other poems she had chosen. He listened carefully to the ones she gave, and nodded his head pleasantly as they recalled some pleasant incident of his boyhood life. After the dramatics were over, he came to where Jeanne was standing with her brother.

"When may I come and claim the tin box?" he asked smilingly.

"Well, you can come tomorrow," answered Jeanne. "I shall be sorry to lose the verses, but I am glad to have found their author."

"You sha'n't lose them," promised the old gentleman. "I have already decided that you may keep the originals. I just want a copy for the publishers."

Then he noticed John, and Jeanne told him that John was her brother and helped to take the box out of the fire.

"And what did you think of them?" queried the poet.

"Well," said John, a little uneasily, "I thought they were just—just poems."

"Well, they are!"

"I mean like the teacher makes us read," explained John. "But when Jeanne recited them with everybody listening so quietly, I could see that they were different. I liked them. Honest, I did."

"I'm glad you did," answered the old gentleman.

Four months later, Jeanne received a flat parcel through the mail. She eagerly opened it and took out a beautiful new book –a book of poems. She read the title, "The Lost Verses," and inside on the flyleaf she saw:

"Dedicated to Miss Jeanne Ross, who loved these poems even before she knew they had been written by a famous author."—*Selected.*

RUTH'S FAMILY

"It's all very well to talk about life's being rich and full," said Sara Crandall, "but if you had no family at all—no relative in the world nearer than a second cousin—you wouldn't like it much yourself."

Ruth Lawton looked at her friend thoughtfully. "I haven't," she said at last.

Sara stared incredulously. "Ruth Lawton, what do you mean?" she cried. "Why, ever since I've known you you've been talking about your grandmother and your little brother. I can't tell you how homesick you made me feel when you invited me to share the good things your grandmother sent you. And your little brother—"

"I am adopting a family," Ruth interrupted, smiling in a half-merry, half-wistful way. "Grandmother and Billy are the only ones I've acquired so far; of course no one expects families to grow in a minute. But I have in mind one or two other persons whom I hope to have as relatives soon. I understand how you feel, Sara. I spent a miserable, wasted year pitying myself; then I suddenly realized that if it were a new gown or a new position I wanted I'd go to work and get it; and I asked myself why I should not also go to work and get a new family. I'd been sitting there crying when all the while there were thousands of other lonely people in the world, and many of them were worse off than I, who am young and strong and able to make friends."

Sara's eyes were wide open.

"As soon as I realized that there were other lonely persons," Ruth continued, "I realized that I had missed a whole year of having a grandmother. I had known Grandmother Barrett all my life at home and used to run in to see her a dozen times a week. She had three children then. Now they're all dead except one son, who is in the navy. So grandmother and I adopted each other. As for Billy, he was in my Sunday school class. He is an ambitious little fellow, but there is no one at home to help him; his people can't appreciate the value of an education. But Billy is working for one. I'm going to be mighty proud of him one of these days."

"And who is to be your next relative?" Sara asked.

Ruth hesitated. "Next I want a—a sister," she said. "If I had a sister I think she and I could adopt Poncita, the most adorable three-year-old Spanish baby that you ever saw. She is in the day nursery at the mission, for her mother has to work. Some one should make clothes for the child, and teach her things that her mother has neither time nor knowledge for, and—" Ruth's voice faltered.

Sara saw the pleading look in her friend's eyes and leaned forward. "O Ruth," she exclaimed, "would I do? Could I be your sister? Would you teach me how?"

"Would I?" Ruth cried. "O, Sara, would I!"—*Youth's Companion.*

MISS HARRIET'S CORNERS

Round the restaurant table sat a little company. The meal was proceeding pleasantly, until—the waiter upset a cup of chocolate in the girl's lap!

"My dear Harriet, your pretty suit is ruined."

"Oh, there are more in the shops," was the gay rejoinder.

The waiter, having got a smile from the heroine of the accident, went off in a dazed condition.

"Now, look here, Miss Harriet," began the man with the white hair, "tell us how you did it!"

"Did what?" mischievously.

"Kept your equanimity, when most women would have—well, no matter! I was looking right at you when it happened, and the corners of your mouth went back instantly in a smile, and—"

"Oh, you did notice that?" asked the girl, suddenly interested. Then, she checked herself, coloring; but the others scented a story, and insisted, until Miss Harriet yielded, laughing.

"Well, I had a new hat sent home once, the night before Easter. I was to sing in church, and that hat was the prettiest thing! When I left my room a moment, my puppy found it and had a personal interview with it.

"No, I didn't shake the puppy—he was a dear. I just dropped into a chair and contemplated the ruins.

"But presently I caught sight of my face in the dressing table mirror, and I forgot even the ruins! I was so shocked that I said right out, 'Is that you, Harriet Corey?' Why, it was the most woebegone, forbidding countenance—my mouth made a perfect capital U, turned upside down.

"It came to me that that was how I probably looked when things went wrong.

"Well, I experimented immediately. I made the corners of my mouth move back up, and I decided that a presentable face was better than an Easter hat. And I concluded right there that when things went wrong, I'd at least see that the corners of my mouth stayed up.

"Really, you've no idea how it helps when horrid things happen. You just can't feel cross and blue if you keep your corners right."

Miss Harriet, absorbed in her narrative, had been unaware of admiring eyes. Now her cheeks began to redden.

"It's better than controlling corners in wheat!" murmured Mr. Pierce.—*Exchange.*

Do Methodist Protestants Appreciate Their Pastors?

(Continued from Page Four)

about. I believe we have the finest church government in the world, I believe that we have just as good preachers as any denomination, and when we think of the handicaps under which a great many of our preachers labor, it seems to me that Methodist Protestant ministers have accomplished some things that other folks could not do.

J. E. Pritchard.

—Rev. W. A. Ledford is now pastor of Sexton M. E. Church in Baltimore, having been transferred from the Curtis Bay church. He is now in a nice growing section of the city.

YOUNG PEOPLE'S WORK

CHRISTIAN ENDEAVOR TOPIC

April 8: (Easter Sunday) "Why We Believe in Immortality"

I

Plans for the Meeting

Have a number of members to prepare papers on the subject, "Immortality." Have these read and discussed as a part of the discussion. Be sure to have the music committee to select appropriate Easter songs bearing on the topic. Have them sung joyfully since it is really a happy Easter-time.

II

Hints for the Leader

This is a topic that has been discussed for ages. The philosophers of the centuries have come to the conclusion that there is an after-life.

When one views nature there one finds the resurrection in the natural world. The grain of corn, the wheat seed, etc., come forth from mother earth. The Easter flowers and the bursting forth of the spring plants tell us that miracles happen every day.

After death comes life. Jesus was crucified in a garden. He was buried there. He arose there and gave us assurance of immortality.

III

Scripture References on Immortality

Job 19:23-27.
Mark 16:1-10.
Luke 24:1325.
John 12:24-25.
John 20:26-29.
Romans 8:35-39.
Revelations 22:1-5.

IV

Poetry to the Point

I saw a tree once leafless, bleak and bare
Pour out its rich flowered fragrance on the air,
And swift-winged came the thought,
"He is not dead; He is risen as He said."

I saw a torn and blackened battlefield,
Once more its golden bounteous harvest yield;
Quick flashed the truth, transcending law and creed.
The Lord is risen indeed.

I saw a soul, low-fallen, scarred with sin,
Rise strong, triumphant, nobler goals to win;
Out rang the glorious message o'er and o'er,
"He lives to die no more!"

F. L. GIBBS.

SUNDAY SCHOOL LESSON

April 8: The Resurrection (Easter Lesson)

Scripture Basis: Mark 16:1-20.

Golden Text: Because I live, ye shall live also. John 14:19.

Facts of the Resurrection

Repeatedly have most of us heard the story of our Lord's triumph over death and the tomb, but each time its presents new meaning and renewed inspiration. After having lain in the sealed tomb for three days (according to Jewish reckoning), the Lord of life manifested conclusively His power over death in His own body, as He had shown it over death in the bodies of others during His three years' ministry, by bursting the bands that held Him, leaving the fast-closed sepulchre, and defying the Roman guard.

Without the Damascus gate of the city, on a hillside, may be observed from a distance the likeness of a large skull. Nearby is a cave like unto an unused sepulchre. These are called "Gordon's Calvary" and the "Garden Tomb." Since this place corresponds to Golgotha, the place of the skull (Mark 15:22), and as no victim was crucified within the walls of the Holy City, Protestants believe that evidences point to this as the true Calvary and Aramathean sepulchre, and not that held by Roman Catholics under cover of the Church of the Holy Sepulchre.

Faithfulness of the Women

Last at the cross and first at the sepulchre—such is the record given of the faithful Marys. Mary of Magdala of Galilee had never forgotten her new Master who had relieved her of the seven demons with which she had been possessed. Her love and grati tude impelled her to be loyal to Him even in a lifeless state. The other Mary, the mother of James the less and Joses (Mark 15:40), may have been a sister of Jesus' mother. It was the custom of the Jews to wrap preservative spices mingled with ointments about the dead body, since they were not as thorough in their embalming as the Egyptians. This they came to do with the body of our Lord, very early in the morning, even at the break of dawn.

Although Christianity had not as a religion begun to honor and respect woman, yet Jesus in His ministrations had set the example in His attitude toward the gentler sex. Among His most faithful disciples and cherished friends were women. Into no home was He more welcome than that of His three Bethany friends, Martha, Mary and Lazarus. And even in His agony on the cross, He made provision for His mother, a woman. So today no religion honors womanhood as much as the Christian religion, and womanhood is faithful to the trust that has been hers throughout the ages.

First Appearances

Jesus' first appearance was to Mary Magdalene, which seems to have been in appreciation of her faithfulness. (See John, Chapter 20). The two disciples on their way to Emmaus, as they disappointedly discussed the events of the cross, were the next to whom He made His appearance. (Luke, Chapter 24). The next time Jesus showed Himself to the ten, Thomas being absent. In the same chapter above stated, Luke gives us a fuller account of this than Mark. About a week after this, (according to John 20th chapter), Thomas with the others witnessed His appearance in their midst, and his doubting was changed to honest confession of his Lord. In fact, Jesus spent His last 40 days on earth confirming His resurrection by communing with His many disciples, in groups as well as individually.

Forth-Telling Commanded

Jesus did not leave the 11 faithful ones without instructions. We have no idea how many things He may have said to them about the formation of His church. But He did leave a command that has pierced the centuries since His day and has come down to us in equally as imperative language as then. Read it: **Go ye into all the world and preach the gospel to every creature.** This has been the driving shaft of the machinery of the Christian Church, the steam, as it were, being the impelling love of Christ. In obedience to that command, men and women have braved the adverse elements, faced the sword and the cannon, smiled peaceably in the faces of the hungry lions, and been true to their Captain's orders whatever their fate.

Final Triumph

Leading them out of Jerusalem to the Mount of Olives, He left their midst and ascended on high to occupy the royal position which He had with the Father before He took upon Himself the form of a man, even before the world began. His disciples stood in bewilderment until He was lost to their view. It required the services of two messangers of God to remind them that there was work to be done, so in obedience to one of their Lord's last commands, they returned to Jerusalem to be endued with power to go forth and preach. The Acts of the Apostles and the history of the Christian Church record subsequent events.

Along with the many other triumphs of His life—the virgin birth, the transfiguration, the triumphal entry, the resurrection—ranks that of His ascension, for by it "He ever liveth to make intercession for them" who are His.

TRANSITION

Life to me
Was a great gaunt tree
With branches stark and bare;
No leaves were rustling overhead,
No robins nestling there.
The roots were dead,
For love had fled,
My heart was full of care;
Life to me
Was a great gaunt tree
With branches gnarled and bare.

Life to me
Is a great green tree
With blossoms rare and bright,
For love is there
And binds her hair
With petals pure and white.
Life to me
Is a great green tree
With blossoms rare and bright,
That shine with radiant beauty
In love's soft golden light.

—Elizabeth Kleiser.

DAFFODILS

Bowl of daffodils on my sill,
Bringing sunshine closer still,
From your shrine of "crackle" gray,
Nodding as the light winds play,
Freshly picked from Nature's sod,
Nurtured by the hand of God,
Spreading gladness everywhere,—
Tell me, is that why you wear
A crown of gold?

—Elizabeth Kleiser.

—Rev. E. G. Lowdermilk told one of his congregations that if they had nothing to be grateful for, they need not contribute to the Gratitude Gift.

CENTENARY PROJECT FOR JUNIORS
"Our Big Methodist Protestant Family in Baltimore"

LESSON FIVE

"Some Would Not Have Churches If It Were Not for Our Big Family"

Facts for Centenary Discoverers

1. We will remember that the laws for the Methodist Protestant Church are made by both the minister and layman. Each church has some laws and these are made by the pastor and the members of his church. All the Methodist Protestant churches in a certain state are organized together in a conference, so we have the Maryland Conference, the Illinois Conference, the West Virginia Conference, etc. Each Conference makes some of the laws for all the churches in the Conference. All the Methodist Protestant churches in all the Conferences are organized together, and we call this the General Conference. Our General Conference, like our Annual Conference, is made up of an equal number of ministers and laymen. The General Conference meets ever four years to make laws and plan program for all the Methodist Protestant Churches. The General Conference holds its next session in Baltimore, Md., in May when we will observe our 100th birthday.

2. Our General Conference has a number of Boards through which it does its work. We call them Boards, but they are just a group of people organized to do a certain part of the church's work. We have two Boards which are directing our foreign missionary work; one is called the Board of Foreign Missions, which carries forward the missionary work for all the church; then the women of the church have what we call the Woman's Foreign Missionary Society. These two Boards work together to do missionary work in India, China and Japan. We also have two Boards for carrying forward the Home Missionary work, the Woman's Home Missionary Society and the Board of Home Missions. The school work at Pine Ridge, the Americanization work at Empire, Ohio, and Pittsburgh, Pa., the Children's Home and Bethel Home are being supported by the Woman's Home Missionary Society. The Board of Home Missions is doing even a larger piece of work; it is helping to build churches for people who can't afford to build for themselves.

3. Fifty years ago, people didn't think they needed beautiful and attractive churches; they thought that a small building with one room was sufficient. But the more we have learned about boys and girls, the more we know that the church must contain many rooms if we are to give them the kind of religious training they need. It requires a great deal of money to build the kind of church we need today. When churches want to build new church buildings and can't afford to do it all themselves, our Board of Home Missions sends them some money to help build their church. Of course, the Board of Home Missions can't help all churches, but it helps as many as it can, and it tries to pick out churches which need help the most. Sometimes it just loans the money to the church, but with some churches it gives it to them.

4. Our Board of Home Missions has built a great many churches in some of our great American cities. Many years ago, some of our big Methodist Protestant Family, when they moved from the country to the city, had to join churches of other denominations because there were no Methodist Protestant churches in but a few of the cities. Our Board of Home Missions started to build Methodist Protestant churches in many of our cities; in most cases, they started with just a few people, some of which were Methodist Protestants, the rest being neighborhood people. It took a great deal of money to build these churches; many thousands of dollars for some of them. In most cities one is not allowed to build a church unless it is a very good building. Then these new churches had to have pastors and pastors had to have homes in which to live. So the Board of Home Missions has built churches and parsonages and helped to pay the salaries of ministers.

5. The following is a list of churches which have received help from the Board of Home Missions: Birmingham and Montgomery, Alabama; Macedonia and Magnolia, Arkansas; Kearney, Millville, Moorestown, and Ventnor City, New Jersey; Tarrytown and White Plains, New York; Jacksonville, Florida; Comanche, Eagletown, Enterprise, Hugo, Idabel, Quinton, Tipton, Luna, Haworth, Redlands, and Social Circle, Oklahoma; Lincoln and Mansfield, Arkansas; Canton, Ill.; three churches in Chicago, Ill.; Frankford, Ind.; seven churches in Indianapolis, Ind.; four churches in Kahoka, Mo.; Keokuk, Iowa; three in Kansas City, Kan.; Winnfield, La.; five churches in Baltimore, Md.; Cumberland, Md.; Dover, Del.; Newark, N. J.; three in Philadelphia, Pa.; two in Washington, D. C.; Wilmington, Del.; Bradley, Adrian, Flint, Lansing, and two in Detroit, Mich.; Meridian, Miss.; Asheville, Charlotte, Lexington, two in Greensboro, and two in High Point, N. C.; Coshocton, Middletown, Mt. Vernon, Zanesville, McConnellville, two in Cincinnati, and three in Columbus, Ohio; Arkport, N. Y.; two churches in Pittsburgh, Pa.; Corsicana, Coolidge, Fort Worth and Paris, Texas; three churches in Seattle, Wash.; Buckhannon, Clarksburg, Grafton, Morgantown, Parkersburg, Rowlesburg, Spencer and Weston, West Virginia.

6. Thousands of boys and girls and men and women have had better religious training and better equipped churches because of the work of the Board of Home Missions.

Suggested Activity

Map Work: If you have not drawn a large map of the United States on muslin, do that this week. One and one-half yards of sheetings will be about the right size. Purchase a box of colored seals. Locate on muslin map all Home Mission churches as listed under "5" in "Facts for Centenary Discoverers" with a seal. Where there are more than one Home Mission church in a given city, write the number of churches in the city on the seal. After the seals have been pasted on the map, and the name of the city has been written on the map in ink, draw lines from the seals to a point in the middle of the piece of muslin 12 inches above the lower edge of the muslin. There should be 22 inches between the lower part of your map and the lower edge of the muslin. In this space, around the point where all lines unite, group as many of the pictures of Home Mission churches as can be secured. Nine-quarter sheeting will be sufficient for the map.

Your Photograph Album: Let each Centenary Discoverer paste in his photograph album pictures of as many of the Home Mission churches as can be found.

Birthday Cake Poster: Add facts regarding the work which is being done by the Board of Home Missions to your Birthday Cake Poster.

My Church's Birthday Book: Let each Centenary Discoverer add as many facts to his "My Church's Birthday Book" as he can discover regarding the work which is being done by the Board of Home Missions.

Essay Contest: Have the Centenary Discoverers to each write a 150-word essay on "What kind of churches shall the Board of Home Missions build? How shall they be equipped; and can the money be secured?" Send the best essay to Baltimore in May.

New Work for Centenary Discoverers: Next week, we will study about our work in India. Begin collecting pictures from the Missionary Record of our work in India.

Worship Service

Theme: "Sharing Our Blessings."

Quiet Music: "Holy, Holy, Holy," played softly and quietly.

Call to Worship: Leader—I will extol Thee, my God, O King; and I will bless thy name forever and ever.

Children—Every day will I bless Thee; and I will praise thy name forever and ever.

Praise Hymn: Doxology.

Leader: Today as we study of the people who are without churches we ought to be thankful for our own churches and for those who have worked and sacrificed to build the temples in which we worship each week.

Second Praise Hymn: No. 38, Hymnal for American Youth (last verse).

Leader: For our own church, for our Home Mission churches and for all the churches in our land, we thank Thee and bless Thee.

Third Praise Hymn: Repeat the Doxology.

Memory Pictures: Let us close our eyes for a few minutes and see some memory pictures. (Leader will describe some pictures while eyes are closed.)

First Picture: In one of our great cities there is a community of 3,500 people who would have been without a church if our Board of Home Missions had not helped them to build their church. Now they have a lovely brick building with Sunday school rooms for every age group and a piano in each room. After the Board of Home Missions had given them a start, they were able to do a great many things for themselves.

Second Picture: In a town of about 2,500 people, the Methodist Protestant church was a small red brick building which had been built more than 50 years ago. All the other denominations had well-built and equipped churches. People were going to the better churches and we were losing some of our big family. The Board of Home Missions helped these people to build their church and now they are worshiping in a beautiful temple.

Third Picture: Down in a Southern industrial town, there were people without a church. The Board of Home Missions helped them and now they are growing and increasing in membership.

Leader: How do you think these churches have been built? By all the Methodist Prot-

estants sharing what they have with others. If we have a lovely church, then certainly we should share what we have to help others have a church they can enjoy.

Hymn: "I Would Be True," No. 170, Hymnal for American Youth. (Last verse.)

Prayer—

1. Of thanksgiving for our church.

2. That the Home Mission Board might be able to build a great many churches for a great many people.

3. That I might share what I have that others might enjoy a lovely church.

Prayer Hymn: No. 141, Hymnal for American Youth. (First and fourth verses.)

AN INVITATION

You are cordially invited to attend the sessions of the Methodist Protestant Centennial Convention of leaders and young people in Hampden Methodist Protestant Church, Baltimore, Md., May 10-14, 1928. We would like to have you with hundreds of our other leaders enjoy its challenging program.

JOHN N. LINK, Baltimore, Md.,
Chairman Central Committee.
LAWRENCE LITTLE, Concord, N. C.,
Executive Secretary.

—Brother J. F. Dixon, father of Dr. A. G. Dixon, passed out of life last week at the age of 83 years. He was a man of unusual vigor of mind and body and was active up to almost the end of his life. He lived on a farm near Reidsville. The funeral was largely attended. The interment was a Midway near which church he formerly lived when he was rearing his large family. He served for years as Sunday school superintendent and as a local preacher, if we are not misinformed.

—Methodist Protestant colleges have no smoking among their women students.—Frank W. Stephenson.

—Fertilizing fruit trees in the home orchard is not generally practiced in North Carolina, but better yields of quality fruit would be secured if this plan were followed.

—The North Carolina hen will be honored during the week of May 1 to 7, which has been designated as "National Egg Week."

—Fifteen farmers of the Costner community in Gaston county have decided to grow the same strain of Cleveland cotton this season in an effort to standardize the varieties of cotton grown in the community.

—One of the reasons why cancer is so frequently fatal lies in the fact that those who are attacked are at first inclined to temporize with it.

—The testimony which people offer to prove that cancers have been cured by home remedies and the recipes of old Indians and gypsies is utterly unreliable. Often the condition treated was not cancer at all.

—The family doctor is the key man in the control of cancer. It is to him that a person should go for diagnosis and treatment. If the family physician is not certain of the diagnosis, he should not wait, but refer the patient to some other physician or to a hospital or clinic where special facilities exist for the examinations which are required.

CENTENNIAL SPEAKER

DANIEL A POLING

President of the International Society of Christian Endeavor, Editor of The Christian Herald, and one of the speakers at the Centennial Convention, Baltimore, Md.

Among the speakers who will address the Methodist Protestant Centennial Convention for Leaders and Young People which will be held in Hampden Methodist Protestant Church, Baltimore, Maryland, May 10-15, 1928, will be Daniel A. Poling, president of the International Society of Christian Endeavor, president of the Greater New York Federation of Churches, and editor of the Christian Herald.

Dr. Poling is recognized as one of the outstanding leaders of young people of this continent and always has a message of vital interest to age as well as youth. His message on "Crusade with Christ" was one of the most important messages delivered at the International Christian Endeavor Convention in Cleveland last July. This crusade has been officially adopted by the leaders of most of the youth organiations of this country and, beginning with Easter Sunday, all Christian Endeavor societies and other similar agencies of most of the evangelical denominations of North America will begin a concerted effort for evangelism, Christian citizenship, and world peace. Features of this crusade will be presented in Dr. Poling's address at our Young People's Convention.

The session of the convention which will be addressed by this great leader will be held in the auditorium of the Lyric Theater on Friday night, May 11th. The Christian Endeavorers of the other denominations in Baltimore will be invited to attend this meeting.

Among the other leaders of the Christian Endeavor movement who will take part on the convention program will be Edward P. Gates, general secretary of the International Society, and Carroll M. Wright, director of the Department of Recreation and Travel.

OUR CHILDREN'S HOME

Offerings by Churches and Individuals

Flat Rock, Vance Circuit, $2.55; Mrs. T. F. Humphreys, Sunday eggs, $3.75; Mr. S. M. Adkins, Fort Mill, S. C., personal, $1.00; N. C. Branch W. H. M. S., by Mrs. H. A. Garrett, $345.24.

Offerings by Sunday Schools

Flat Rock, Flat Rock Circuit, $2.50; Denton, Denton Circuit, $3.96; Shiloh, North Davidson Circuit, $4.05; Friendship, Haw River Circuit, $5.00; Union Grove, Orange Circuit, $4.45; Bethesda, Halifax Circuit, $2.15; Whitakers Chapel, Enfield Charge, $17.62; Shiloh, Randolph Charge, $2.00; Mitchell's Grove, Guilford Circuit, $1.50; Yarborough's Chapel, Cross Anchor, S. C., $1.61.

We are sincerely thankful for the continued support of all contributors, also the Woman's Home Missionary Society (N. C. Branch), who so earnestly labor to help maintain this worthy enterprise of our denomination; their handsome check always appears at a time when we are wondering how we are to meet all obligations.

Other nice donations recently received in the way of fruit and clothing: Mrs. Wm. C. Hammer, Asheboro, fruit; Mrs. Mendenhall and Miss Meroney, Winston-Salem, half crate oranges; Asheville W. H. M. S., some nice garments, and Mrs. C. D. Harden, Randleman, some children's clothing.

We are glad to report all who are sick in the Home are convalescing.

E. F. ALLMAN, Supt.

A SURPRISE BIRTHDAY DINNER

Friends and relatives gathered at the home of Mr. A. G. Laughlin March 11th to give him a surprise birthday dinner in honor of his 78th birthday. Knowing that Mr. Laughlin would be at church, the folks began to come in early with boxes and baskets filled with good things to eat, and presents for the host. His pastor, Fred R. Love, and his wife came home with him and he was expecting no one else. Imagine his surprise when he began to realize what had happened. His heart was filled with joy and gladness. As he expressed himself, he felt like he wanted to sit down and cry. We feel these occasions are invaluable as they not only bring joy to the person so honored, but new acquaintances are made an old ones renewed, and a general feeling of good fellowship and brotherly love prevails.

The host's brother, Rev. G. A. Laughlin, was master of ceremonies and pronounced the benediction.

After the dinner was served the people gathered around wherever they could find standing room and spent a very pleasant social hour. We are sure that all who were present will join in wishing Mr. Laughlin many happy returns of the day.

C. F. LAUGHLIN.

—Rev. W. M. Pike preached in Winston last Sunday.

—Grace church had its annual congregational dinner last night.

FROM PASTORS *and* PEOPLE

Asheville. Sunday was a joyous day with us. Brother Casto, in his gracious manner, presented the Gratitude Gift cause. The offering amounted to $103.80, cash and pledges. After the evening service was over, a young man requested to be received into the church. He will be formally elected to full membership next Sunday. Brother Van Meter had given us a wonderful message on the power of the Holy Spirit.

Mrs. Frears, who recently returned from Kentucky, is seriously ill in the home of her daughter at 29 Vermont Ave., West Asheville.

Mrs. James Moore continues ill.

The Ladies' Aid Society on Friday afternoon of last week was well attended. Mrs. F. R. McIntyre, the hostess, was showered with loving tokens in memory of her birthday. She was completely surprised. There were several visitors.

We are praying for a large ingathering in all our churches at Easter-time, and at all other churches as well. We are expecting to win many in Asheville. A small group is being faithfully taught to do personal work. The prayer meeting last Wednesday night was opened by Brother Younginer with a Bible reading on witnessing for Christ.

REPORTER.

Anderson Charge.—I filled my appointment at Liberty Hill March 25 at 11 a. m. It was raining and the roads were bad, but this did not stop the people from coming to church. We found a good congregation as usual. I do not think we should let rainy weather keep us from going to church, as we do not let it interfere with our every-day work. Why should we let it interfere with us in the Master's work? When the people get the love of Christ supremely in their hearts it will be a joy to them to serve Him and not a drudgery

At the evening hour we had an old-time singing which was enjoyed by all. The church was well filled. After a good program we were dismissed by Brother Lee Poole with prayer. We have a good Sunday school at this church and also at Fairview.

There will be an old-time singing at Fairview the first Sunday in April at 2:30 p. m. Come and join us.

Christian brothers and sisters, pray for us that we may progress in the work of our Lord. We are very thankful for the many good things that have been given us by the members of both churches.

Many good wishes to the Herald and its readers. G. B. FERREE, Pastor.

Philadelphia, Greensville Circuit. — We haven't sent in a report in some time, but we're still on the job. At present we're working on the M. P. C. G. G., and hope we will be able to secure pledges from every member of our church. Five of the girls and the pastor will give the pageant, "Faith of Our Fathers," at our church on fifth Sunday in April. It seems that every member of the Methodist Protestant church should feel glad to take a part in this gratitude gift—for if anything deserves a big birthday gift it is certainly the Methodist Protestant Church which has lived one hundred years. Don't neglect the Centennial Gratitude Gift! Let us remember that "It's more blessed to give than receive."

The second quarterly conference will be held at Matthews Chapel Saturday, April 30th. We're looking forward for the president's visit with us that day and also the following Sunday.

Our Sunday school has been handicapped recently on account of an epidemic of measles. However, spring-time is here, and we're expecting the usual attendance at all services soon.

Best wishes to the Herald.

BERNICE PEARSON, Reporter.

Concord.—The services Sunday were all well attended, though the weather was very unfavorable. There were 242 present in Sunday school. The pastor preached a very impressive sermon at the morning hour on "Living Love." At the evening hour the service was in charge of the Woman's Missionary Society. A splendid missionary program was given by the women, with the chief address by Miss Bettie Brittingham. Our missionary societies have raised $200 during the year which will be sent to the Branch treasurer at once.

Our people enjoyed a visit from Miss Annie Forrest on the third Sunday.

The children are practicing for the Easter exercises. The program is in charge of Mrs. Robert Cline and Mrs. Hendry.

Committees from our church and other churches of the city are busy now with plans for the State Sunday School convention, also the Gypsy Smith evangelistic meeting, which will be held in the city in April.

We were fortunate in having Rev. A. R. Corn, of Adrian, Mich., visit our church on Monday, March 19. Mr. Corn showed moving pictures of our schools, colleges, and some of our workers, also some views from the Holy Land.

Mrs. Grover Honeycutt, of Albemarle, daughter of Mr. and Mrs. L. H. Sides, underwent a very serious operation at the Albemarle hospital last week.

MRS. D. A. McLAURIN.

Brower's Chapel, Richland Circuit.—Our Sunday school is moving on very nicely. We are planning for an Easter exercise.

Sunday was Pastor Love's regular appointment. He brought with him President Taylor, who delivered a wonderful sermon. Every one present enjoyed it very much. Owing to sickness in the community, and the unfavorable weather, there were not as many out to hear him as otherwise would have been. We are hoping with the coming of spring that our church will take on new life, and that our number at Sunday school and preaching will be greatly increased.

MRS. M. C. HENLEY.

Pleasant Union Church, Mt. Pleasant Circuit.—Our Sunday school is moving along nicely and making steady progress. We have had Sunday school all winter with good attendance considering the bad weather and sickness. Sometime ago the Baraca and Philathea classes were delightfully entertained by Miss Dorothy Causey. On last Tuesday evening, March 20th, Mr. and Mrs. R. C. Causey entertained the Senior Bible Class at their home. One of the most interesting features of the evening was a Bible baseball game, which was enjoyed by all present. Delicious refreshments were served.

Recently our church has been repainted, both inside and outside, and the class rooms re-curtained. We are glad the annual township Sunday school convention is to be held at Pleasant Union the fifth Sunday in April. Everybody is cordially invited to come.

A few weeks ago Brother Millaway had the misfortune to fall and break his arm. We were very sorry for him to meet with such an accident and to be disabled from his work, but his pulpit was filled by Brother Pike. At 11 a. m. Sunday morning Brother Millaway preached a very able sermon on "The Sin Against the Holy Ghost."

When the call for the Centennial Gratitude Gift was made, Pleasant Union gladly and readily sailed over the top with her amount. We are glad we are living at this time when the Methodist Protestant Church is celebrating its hundredth anniversary, and that we have a part in this work.

Pleasant Union recently lost one of her oldest and most faithful members, H. H. Layton. MRS. J. T. BOWMAN.

Vaughn, Littleton Circuit.—We had a very good crowd for a rainy Sunday. Pastor Crutchfield brought us a very helpful sermon Sunday morning, using as his subject, "Heaven." Sunday evening he used as his subject, "Faith."

We are going to have mid-week prayer service beginning on Wednesday night.

The second quarterly conference will be held at Littleton on Wednesday, April 18. All official members are especially requested to be present. REPORTER.

Union Chapel, Granville Charge.—We were fortunate in having Miss Annie Forrest with us the first Sunday afternoon. She told us of the needs in the foreign lands, and especially of the need of a building in India. An offering was taken at the close of the service which amounted to $27.35, and this money will be used in erecting this building.

The Home and Foreign Missionary Societies met with Mrs. R. M. Edwards Tuesday night, March 20. Miss Nellie Hedgepeth, chairman of Circle No. 4, had charge of the program. Miss Emily Floyd conducted the devotional service. Mrs. L. E. Barnes gave a chapter in the Missionary Study Book, and Mrs. Cappie Edwards read an article on missions. We also used the question box. The treasurer's reports were good. The Foreign budget had been paid in full and the Home society was only a few dollars behind, and this has been paid since that date; and reports have been sent in to the corresponding secretaries. The delegates to Branch Meeting are: Misses Clellie Hedgepeth, Emily Floyd and Leah Davis.

The Mission Band, which has been recently organized, met with Arabel Briggs Friday night with 22 members and a number of visitors present. About ten of the children took part in the service other than singing. Mary Eliza Floyd presided. Lewis E. Barnes led in prayer and the others read poems and told stories along the line of missions. After the

business meeting the hostess served fruit and candy and the children played a number of games.

Rev. H. F. Fogleman filled his regular appointment Sunday morning and we had a large number present in spite of the unfavorable weather. Our offering for the Children's Home was $11.

The attendance at Sunday school has not been as good as it should have been; but we think since the weather has opened up the attendance will increase. Instead of having the superintendent take charge of the service each Sunday we are going to have some member of the Sunday school take charge or act as superintendent each Sunday and they will make any changes or put on any program that they see fit to give.

Miss Pattie Coghill, a member of the Christian church, entertained our C. E. Society at a social Thursday evening, March 15. There were 35 or 40 young people present to enjoy the many games that Miss Coghill had ready, and everybody thoroughly enjoyed the evening. REPORTER.

Mt. Pleasant, N. Davidson Charge.—Hurrah for Mt. Pleasant! C. S. Welborn, Roy Hilton, Mr. Kennedy, Vista Troxler and the writer gave the pageant, "Church of Our Fathers." Then we began to take pledges, and it was only a few minutes until they went over the top, even though it was raining, as usual. We wished for fair Sundays, but we have nothing to do with that part of it. It has really been a pleasure to work for the C. G. G. I don't know whether the Lord smiles upon all our church work, or not, but I do believe that He has been working in the hearts of the members of the church; for it has been pleasant all the way through. I have enjoyed it. So you may count on Davidson charge paying her full quota, and more.

Our committee, C. F. Green, C. S. Welborn, L. H. Hilton and Mrs. Perryman, of Mt. Pleasant, have done good work. We are expecting them to keep the good work going.

Yours for the C. G. G.,
R. S. TROXLER, Pastor.

State Street, Lexington.—Our pastor was with us again Sunday after having spent about ten days in Lincolnton conducting a revival meeting. Preaching and Sunday school were both well attended considering the rainy weather.

Immediately after the preaching service Sunday morning a delegation was sent out from each denomination in town to get the religious census of the town. Every house was visited and their church or church preference taken. The ministers of the town are expecting this movement to be of much benefit in their work, as it will give them a perspective they could get in no other way.

The pageant given in our church a few Sunday nights ago was given at Yadkin College Sunday afternoon by Mr. Bethea and the ladies who gave it for us.

Last Wednesday night the C. E. Society gave a social which was greatly enjoyed by all present. The regular service was held before the social and the very interesting subject, "The Value of Church Membership," was ably discussed by members of the society. Miss Cleo Spainhour was the leader both of the topic and of the merriment that followed.

Our Gratitude Gift fund has been oversubscribed and there are some who are going to give that have not made their pledges yet.

REPORTER.

Hollister, Halifax Charge.—Last Sunday morning Brother Spencer gave us an inspiring message on "Religion in the Home and Community." Wish more of our people could have heard this message.

The Gratitude Gift was presented by the pastor, and several pledges were made. We hope to reach our quota soon.

The Halifax County Sunday School Convention will meet at our church on May 12 and 13 instead of April 28 and 29, as reported last week.

The second quarterly conference will convene at Eden church on Friday afternoon, April 13, at 2 p. m. We want all the churches on the charge to be represented, as this will be the time for nominations for delegates to Annual Conference.

KATHLEEN SHEARIN, Reporter.

Pleasant Hill, West Forsyth Charge.—The attendance at Sunday school has been very good during this month considering the weather and roads. Several visitors were present Sunday. We were very glad to have them with us.

Dr. Brown was with us the third Sunday in the interest of the M. P. C. G. G.

The Woman's Home and Foreign Missionary Societies met with Mr. and Mrs. Whitaker March 6. The next meeting will be at the home of Mrs. U. W. Long, April 3.

Miss Annie L. Forrest was with us last Sunday night and gave an interesting talk on Foreign Missions.

The Sunday school is planning to give an Easter service Easter Sunday night.

The Christian Endeavor Society is progressing nicely. The monthly business meeting was held last Tuesday night at the home of Miss Lucille Sprinkle.

MRS. ARZIA DAVIS, Reporter.

English Street.—Mr. C. B. Rollins came on March 4 and began teaching singing at our church, and those interested have had a splendid opportunity to learn about singing, for Mr. Rollins is a patient teacher, and knows his business. He will continue each night next week and then on Sunday afternoon will have different classes to sing.

Our Year Book and Directory has been completed and many copies have been handed out, with some left yet. It is very interesting. On page 3 is the picture of our pastor, Rev. D. I. Garner.

The Senior Christian Endeavor is doing very well and is looking forward to the regular monthly business and social meeting which is enjoyed so much.

The Junior Endeavorers' Superintendent, Mrs. J. A. Bowers, has been sick for several weeks and the Juniors seem to be lost without their beloved leader. We hope for her a speedy recovery.

Our pastor always preaches excellent sermons and those who hear him regularly are receiving spiritual instructions that cannot be destroyed. Last Sunday night he forcefully preached from Rev. 3:16, and those who listened to this message with "spiritual ears" could not help but feel it a terrible tragedy to be a cold Christian, and resolve in their hearts that they would not be a lukewarm Christian. We trust there was not a person who heard who remained entirely unimpressed by the warning from the Lord through the mouth of His servant.

Our revival meeting starts April 15 and we are asking all readers of the Herald to pray for a great awakening in all classes of people. MRS. J. A. LEE, Reporter.

Guilford Circuit.—We are not doing all we ought, but are doing some work. We have collected all our college assessment and have gotten most of our Gratitude Gift quota subscribed. We expect to get it all.. We have gotten a start on our Annual Conference budget.

We expect to hold Easter services at several churches. Sunday schools have been good considering the weather.

After preaching at Mitchell's Grove last Sunday night I went out to my car to start home, and found it filled with good things. This was an old-fashioned pounding. I shall not mention articles nor givers, but there were many. The good Lord knows who they are and I pray His blessings on every one of them. Others have given us nice gifts, for which we are also grateful.

I believe the spiritual condition of the work is good. W. F. ASHBURN.

Kernersville Circuit.—We have had Sunday school nearly every Sunday during the winter and have had good attendance most of the time. Our second quarterly conference was held at Sandy Ridge on March 24 with every church represented. The business was transacted and nominees for delegate to Annual Conference were named, they being Mr. Ad Linville, of Kernersville, and Mr. Rufus Anderson, of Sandy Ridge church.

Our parsonage is soon to be done and the quarterly conference voted to partially furnish it. We are all very proud that we are going to soon have a good home for our preacher.

The ladies of our church are to meet Tuesday afternoon to organize a Ladies' Aid Society. Our hearts go out in sympathy to Mr. and Mrs. Will Burgess, whose little baby was taken to be with Jesus just recently. May the great Comforter bind up their hearts and help them to live the kind of life that will enable them to meet baby, and all the dear ones gone before.

With best wishes to all.

REPORTER.

NOTICE

The Board of Trustees of Mt. Pleasant Church, Mount Pleasant Circuit, will on Saturday, April 7th, at 2:30 p. m., sell lots in the new cemetery. All who desire to purchase lots, please come.

BOARD OF TRUSTEES.

HERALD SUBSCRIPTION RECEIPTS

Rev. J. C. Auman, $1.50; Rev. G. L. Curry, $2.50; Rev. E. G. Lowdermilk, $3.00; Rev. H. C. Carmichael, $3.00; Rev. H. F. Surratt, $4.50; Rev. J. R. Anderson, $1.50; Rev. C. L. Spencer, $4.50; Rev. J. A. Burgess, $3.00; Rev. A. L. Hunter, 75c; Rev. A. O. Lindley, $1.50; Rev. Fred R. Love, $1.50; Rev. O. C. Loy, $1.50; Mrs. J. M. Cutchin, Jr., $12.75.

WOMAN'S MISSIONARY DEPARTMENT

MISS ESTHER ROSS, *Editor*
MISS MARY C. MCCULLOCH, *Assistant*

Address matter for immediate publication in this department to Miss Mary C. McCulloch, 1705 Asheboro Street, Greensboro, N. C.

PROGRAM OF WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETIES

In Grace Methodist Protestant Church Greensboro, April 17-19

The following tentative program has been arranged for the annual meetings of the Woman's Home and Foreign Missionary Societies in Grace Methodist Protestant Church, Greensboro, April 17-19, inclusive:

Tuesday, 2 P. M.

Joint sessions Home and Foreign Missionary Societies and Young People's Conference.

Vice-presidents presiding, Mrs. J. Norman Wills, W. F. M. S.; Mrs. C. W. Bates, W. H. M. S.

Devotions—Rev. S. W. Taylor, president.

Organization.

Greetings—Mrs. J. Norman Wills.

Response—Mrs. R. C. Stubbins, Winston-Salem.

Reports—Chairmen of Districts, Mrs. W. T. Hanner, Julian; Secretary Literature, Miss Pearl McCulloch, Greensboro; Secretary Tithers and Intercessors, Dr. Harris Glascock; Record Agent, Mrs. J. E. Pritchard, Asheboro; Chairman Committee on Education, Mrs. C. L. Whitaker, High Point College.

Conference of Young People

Reports of Young People's Secretaries.

Foreipn Misions, Miss Mary Young, High Point College.

Home Misions, Mrs. T. L. Speas, Winston-Salem.

Efficiency Standards for Young People's Work, Mrs. H. W. Maier, Thomasville.

Announcement Registrar.

Announcement of Committees.

Tuesday Evening 8 O'clock

Young People's Program—Directed by Secretaries, Mrs. T. L. Speas, Miss Mary Young.

Hymn—No. 473.

Devotions—Annie Livengood.

Solo—Dot Hoskins.

Ten-minute talk on "What Young People Expect of the Church."

Address: "Christian Leadership — Its Prices and Its Rewards," Creola Hall.

Violin solo—Miss Sinclair.

"What Our Churches Ought to Be Doing for Young People," Mary Young.

"What Our Church Expects of Its Young People," Rev. A. G. Dixon.

Hymn—No. 477.

Benediction.

Mrs. Speas presiding.

N. C. Branch W. F. M. S. Wednesday, April 18, 9 A. M., Mrs. George R. Brown Presiding

Devotions—Rev. C. W. Bates.

Organization.

Minutes of Executive Sessions.

Reports of Officers and Secretaries.

11:30 o'clock—Address, Rev. J. Clyde Auman, Missionary from Japan.

12:30—Luncheon.

Wednesday, 2 P. M.

Devotions—Rev. J. D. Williams, Greensboro.

Minutes.

Reports from (1) Japan; (2) China; (3) India.

Reports of Committees.

Plans for Golden Jubilee; election of Jubilee Secretary.

Election of Officers.

Announcement of Delegates to Board Meeting.

Adjournment.

N. C. Branch W. H. M. S., Thursday, April 19, 9 A. M., Mrs. W. C. Hammer, Presiding

Devotions—Dr. S. K. Spahr, Greensboro.

Minutes Executive Sessions.

Reports of Officers and Secretaries.

11 A. M.—Report of work at Children's Home, High Point, Supt. E. F. Allman.

11:30 A. M.—Report of Bethel Tubercular Home, Rev. Homer Casto.

Missions at Pine Ridge, Pittsburgh, Ohio River Valley and Business Girls' Home, by Mrs. A. G. Dixon.

12:30—Luncheon.

Afternoon Session—1:30 P. M.

Devotions—Rev. N. Brittain, Greensboro.

Minutes.

Reports of Committees.

Election of Officers.

Election of Delegates to Annual Board Meeting in Washington, N. C.

Adjournment.

YOUNG PEOPLE'S NIGHT AT BRANCH MEETING

The Branch Meeting will be held at Grace Church, Greensboro, April 17-19. Tuesday night will be young people's night. The Branch has turned the evening over to the young people. We are very anxious that every Young People's Auxiliary send delegates and also the churches that do not have young people's societies. This is a great opportunity for young people, so let's do our best. Report blanks have been sent out; if there is a society that does not get one, please send me your report at once.

MRS. T. L. SPEAS.
Sec. Y. P. W., H. M. S.

FLAT ROCK W. H. M. S.

The society met in the home of Mrs. T. P. Hester March 20. The society was called to order by the president, Miss Mary V. White. Devotions were conducted by Mrs. T. P. Hester, after which the secretary called the roll and read the minutes of the past year, beginning with the April, 1927, meeting.

Then came the reports. The treasurer, Mrs. A. J. Parrott, reported $65.25 collected for the year. Disbursements totaled $61.75, leaving $3.50 in the treasury for the new year.

With Mrs. B. W. Jones in the chair, the nominating committee's report was read by Mrs. O. J. Parrott an dadopted, as follows:

President, Miss Mary V. White; vice-president, Mrs. W. B. Reavis; secretary, Mrs. T. P. Hester; treasurer, Mrs. O. J. Parrott; Record agent, Mrs. F. B. Wade; secretary Buds of Hope, Mrs. A. E. White; secretary young people's work, Mrs. F. M. White. Delegates to Branch Meeting, Mrs. W. B. Reavis, Mrs. F. M. White, Miss Mary V. White.

Plans were then made for the coming year, including programs, place of meetings, and a ways and means committee, with appointments to be made at the next meeting.

The society then decided to have an All-Fools' party at the home of Mr. A. E. White Saturday night, March 31.

The program was then taken up. Mrs. W. B. Reavis gave a reading on Ohio Missions. Mrs. A. E. White then read "How to—Not How Not to." The society then adjourned, after which the hostess served gelatine with whipped cream and cake.

We were glad to have with us a visitor, Mrs. Lillie Davis.

MRS. T. P. HESTER, Cor. Sec.

TO W. F. M. S. AUXILIARY PRESIDENTS

The by-laws of the Executive Board of the W. F. M. S. say that "Upon the death of a life member, the name shall be taken from the list."

I am writing this to ask each of you to look over the list of life members on page 68 of the July Missionary Record and if you find there names of people who have died, to notify me to that effect at the close of the missionary year. I am sorry the corrections cannot wait until Branch Meeting, but as the Executive Secretary must have them before that time, you will confer a favor on me by giving this matter your immediate attention.

If you find names of people who have married and will send me the maiden and married names I will be glad to have these corrections made.

It would be a splendid tribute if each auxiliary would secure Memorial Memberships for all its members who pass on to the Great Beyond. MRS. SAMUEL R. HARRIS.

Henderson, N. C., March 21, 1928.

ANNUAL MEETING OF COMMUNITY CHURCH WOMAN'S AUXILIARY

The Woman's Auxiliary of Community Church, Thomasville, held its annual meeting in the church parlors Thursday evening, March 22nd, with a very good attendance. At 7 o'clock we enjoyed an indoor picnic supper to which the husbands and the young people of the church had been invited. Immediately following the supper the annual business session was conducted, the devotionals having been conducted before the picnic supper. Reports covering the year's work were read by all officers and chairmen of both standing and special committees.

The treasurer's report revealed that we had paid $125 for foreign missions, $72 for home missions, and $285 for local church expense and had remaining in the terasury $205.35, $100 of which has been placed in a carpet fund. The amount raised by the Woman's Auxiliary during the year was $617.48. This is more than twice the amount which was raised last year by both the Ladies' Aid Society and the W. F. M. S.

The report of the membership committee revealed that 12 new members had been added and none had been dropped during the year.

The Record agent reported 16 subscribers to the Missionary Record as compared with eight the preceding year. All but three members have access to the Missionary Record.

The parsonage committee reported that new breakfast room furniture, dining room furniture and living room rug had been added to the parsonage during the year.

The kitchen committee reported that care-

ful supervision had been given the kitchen and a careful check-up had been made upon all dishes and silverware.

Secretaries of literature and thank-offering made very interesting reports.

The three circles reported a grand total of 13,000 points covering their activity for the year.

The president reported that the leadership efficiency of the women had increased 200 per cent during the year and pointed the organization to bigger things for another year. Twelve auxiliary meetings, two public services, and 35 circle meetings were held during the year, at which time missionary education was given which included a very definite study of our own home and foreign work.

We sincerely commend our unified program for women and feel that we are able to do larger kingdom service through the unified organization. MRS. H. W. MAIER,
President.

FOR AUXILIARY STEWARDSHIP SECRETARIES

The secretaries of stewardship in all the auxiliaries should make their reports to me. Have as many cards filled out at once as you can and return to me. More cards can be had by writing for them. I shall soon make my report both for the Home and Foreign Missionary societies.

Let's try and have good reports from the North Carolina Branch to our general secretaries, Mrs. Stephenson and Mrs. Stroupe. What my report shall be will depend on the work done in the auxiliaries by the secretaries of stewardship. So, secretaries of stewardship, get busy now. Stewardship is one of the most important departments of our work, stewardship for all of life.

DR. J. H. GLASCOCK,
Sec. for Home and Foreign Missionary Societies.

TO SECRETARIES OF LIFE, MEMORIAL AND PERPETUAL MEMBERS, W. H. M. S.

Please send me a revised list of Life, Memorial and Perpetual Members along with any new members you may have recently enrolled. Unless you do this I cannot report to the secretary of the Board as I have been asked to do.

MRS. J. H. ALLEN.
Reidsville, N. C.

—Six flocks of poultry in Lincoln County have been blood-tested for diarrhea. Graham Morrison, the county agent, says there is a greater loss of baby chicks from this disease than from all other troubles put together.

—Mrs. Mary Lyons, of Chester, W. Va., was speechless for four years. Specialists had told her she would never regain the use of her voice. One night she attended a theater and witnssed a daring act by an aerial performer. She was so terrified that she started to talk and she has been talking ever since.

—To get the strongest Irish potato plants, the seed piece should weigh approximately one and one-half ounces. Many growers economize on seed at the expense of the crop.

—Jews and Christians expressed their common brotherhood at a dinner sponsored by the Philadelphia Federation of Churches and the Jewish Board of Ministers.

IN HONOR OF THE DEAD

A TRIBUTE OF LOVE

It is with sorrow that we, the members of the W. F. M. S. of Bethel M. P. church, wish to offer our tribute of love and respect to our dear sister, Mrs. Joseph Stockard, who passed to her heavenly home February 6, 1928, at the age of 82 years and eight months. She was converted in her girlhood and united with Bethel M. P. church. Just 22 years ago, when our W. F. M. S. was organized, she became one of our charter members and remained faithful till God called her home. She was a noble Christian woman and we loved her. No one can take her place in our society and in our hearts. We shall indeed miss her loving presence and pleasant smile. She was ever faithful in the Master's service and gave of her means wherewith God had blessed her to carry His message to those who know it not. She has gone to be with Jesus; therefore, be it

Resolved, that, whereas God in His infinite wisdom has called her from labor to reward, we bow in humble submission to His will, knowing that He doeth all things well;

Resolved, that we extend our sincere sympathy to the bereaved family, and commend them to our Father, who is the Comforter of all who sorrow;

Resolved, that we try to emulate her splendid Christian example and become more active Christian workers because she has lived and labored with us;

Resolved, that as we think of her as the 12th member who has passed from our auxiliary to a larger, fairer field of labor, also of the others who preceded her, that while we weep for we loved them all; we also rejoice to think how our society is growing in heaven. While their influence lives among us, they have entered more fully into the Master's service, and are awaiting our coming. Some sweet day we'll meet again.

MRS. J. M. FOUST,
MISS MARCIA FOUST,
MRS. R. W. LINDLEY.

Phillips

Mrs. Delnora Phillips, daughter of Andrew and Elizabeth Roberts, born near Weaverville, N. C., March 19, 1877, died at her home in Winston-Salem, February 24, 1928. She is survived by her father, two sons, Ralph and Carl, both of Winston-Salem; three sisters, Itaska Kirk and Miss Hattie Roberts, both of Weaverville, and Mrs. Sue Carter, of Asheville. One brother, Ellis O. Roberts, lives in California.

She professed faith in Christ at an early life and joined Mount Zion M. P. church, of which she was a consistent member till the day of her death. Mrs. Phillips lived a beautiful Christian life. She had been in declining health for several years, yet she bore her pain patiently, and although she loved life, she expressed a willingness to go. I think I have never known a person more cheerful and more resigned than she. She lived a beautiful home life, content to find her pleasure in the family circle, where she was loved and honored. The funeral services were held at Clark's Chapel, where interment was made, conducted by the writer, assisted by Rev. H. B. Dendy, pastor of the Presbyterian church. J. D. CRANFORD.

Braswell

Mary Elizabeth Braswell (Cousin Mollie) died February 25, 1928, aged 76 years, 11 months and 21 days. She was the daughter of Archelous and Margaret Cutchin Braswell. Her days in this world no doubt were lessened by an injury which she had sustained some few months before her death. She was a good woman in the truest sense of the word. She was of such a nature that on short acquaintance one would not be apt to recognize her depth of character from which her goodness flowed and blessed all those with whom she came in contact. She truly lived her life for others, thus reminding us anew of the nobles purpose of a life in the words of our Master, who said: "The son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

She leaves behind her in this world saddened by her passing, Dr. J. C. Braswell, Mr. W. T. Braswell, and Mrs. H. A. Hyman, of Whitakers; and Mrs. Andrew Joyner, of Raleigh.

The funeral services were conducted by the writer, who was one time her pastor, and her body laid to rest in the cemetery of the Speight's Chapel Methodist Protestant Church.

"I know well
That they who love their friends most tenderly
Still bear their loss the best. There is in love
A consecrated power that seems to wake
Only at the touch of death from its repose
In the profoundest depth of thinking souls.

J. CLYDE AUMAN.

Rice

At 11 o'clock Tuesday evening, February 21, 1928, the spirit of our beloved Bro. John Henry Rice passed through the vale and shadow of death to dwell in that home for which he had been making preparation for a good many years.

Brother Rice was 79 years of age when God called him home. He was a good man and a member of Clark's Chapel M. P. church. He professed faith in Christ early in life, and had given the greater part of his life to the service of God. Brother Rice leaves behind him a host of relatives and friends. The funeral was held at Clark's Chapel by the writer.

Brother Rice was a great sufferer for several years, but he bore it all with that Christian fortitude that characterized his life as a Christian citizen. When the call came he was ready and we believe his spirit is resting with his Saviour where there is no suffering.

May the Lord abundantly bless and comfort those who are bereaved in the passing of this servant of God.

J. D. CRANFORD.

—A California lawyer has bequeathed $40,000 to clients who lost on his advice. It is not so easy for doctors and clergymen to make amends for bad advice.

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

Published weekly in the interest of the Methodist Protestant Church as an organ of the North Carolina Annual Conference.

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Entered as second-class matter at the post office at Greensboro, N. C.

BUDGET RECEIPTS FOR THIS WEEK

A. C. B.

Anderson	$56.00
Charlotte	30.10
West Forsyth	7.10
Tabernacle	5.00
Vance	4.45

College

Spring Church	$ 6.25

CHARGES PAYING IN FULL

A. C. B.

Yadkin College	$ 15.00
Haw River Mission	30.00

College

Asheboro	$ 85.00
Liberty-Siler City	65.00
Yadkin College	5.00
Haw River Mission	10.00
Tabernacle	45.00
Spencer	10.00
Union Grove	10.00
English Street	40.00
Henderson	115.00
Burlington	125.00
Mebane	45.00
Concord	85.00
State Street	20.00
Mt. Pleasant	85.00
Gibsonville	30.00

Superannuates

Orange	$ 37.00

CHURCHES PAYING IN FULL

A. C. B.

Siler City	$ 70.00
Spring Church	90.00
Lebanon, Spring Ch. Chg.	47.00

College

Spring Church	$ 12.00
Spring Valley, Vance Chg.	10.00
Center, Alamance Chg.	14.00
Bethel, Alamance Chg.	15.00
Pleasant Hill, W. Forsyth	20.00
Efland, Orange Chg.	36.00
Union Grove, Orange Chg.	17.00
Hebron, Orange Chg.	27.00
Saxapahaw	8.88
Concord, Saxapahaw Chg.	15.00
Union Hill, W. Forsyth Chg.	6.00
Hickory Ridge, Forsyth Chg.	30.00

Superannuates

Spring Valley (in full)	$ 4.00
Haw River	5.00

One new charge is added this week—Anderson, with Brother G. B. Ferree, pastor. We are glad to list this charge, and greatly appreciate the amount of the payment. Our standing now is 68 charges with credits, and 23 blank. With nearly one-half of the year gone, surely no charge will be content to remain longer in the blank column. Can you, brethren? Up to this time we are considerably short of last year on both budgets, though a little ahead in receipts for college. If charges that are behind with their payments will come up promptly, we will tell another story about this shortage. We are sure, brethren, that you are going to respond to this need of the church, but winter weather and bad roads have no doubt hindered you. But spring is here now, and weather conditions will be better. We believe that our reports will be better, too.

A complete statement of all payments to date will be given next week.

With full appreciation of the various problems that must be dealt with, and an abiding concern for the largest success of every charge, I am,

Fraternally,

S. W. TAYLOR.

March 27, 1928.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$182,646.99
Mr. and Mrs. J. K. Poole	5.00
Intermediate Christian Endeavor Society, Charlotte	5.86
Rev. H. Freo Surratt	4.14
D. B. Moore, Burlington	5.00
C. B. Amick	10.00
Mrs. J. W. Shaw	5.00
Mrs. J. E. Moore	25.00
O. N. McPherson	10.00
G. R. Bennett	5.00
T. T. Stafford	15.00
Total	$182,736.99

Endowment Insurance Fund

Amount previously reported	$9,072.21
Mrs. John R. Hoffman, Treasurer, Y. W. Auxiliary, Burlington	50.00
Total	$9,122.21

J. NORMAN WILLS, Treas.

—Brother L. W. Jobe is out again after his minor operation.

—The Greensboro Furniture Store had an opening recently which attracted many visitors. This new store has had a rapid growth in business.

—Funerals are frequent these spring days. Many old people reach the end of life's journey in the spring-time.

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—Mrs. B. W. Johnson, one of Flat Rock's oldest members, a sister of Rev. D. A. Highfill, was called to her reward last week.

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIS[T] ALL YE ARE BRETHREN.

Pres Elderdice 5dec8
Westminster MD

VOLUME XXXIV GREENSBORO, N. C., APRIL 5, 1928 NUMBER 22

Taking the Devil as a Joke

The time was when men generally believed firmly in the existence of Satan and in his baleful power. This was true in Judea in the days of Jesus. It was also true in other countries of that time. Men believed in and feared the Devil. Demons were thought of as invisible beings that had power over the minds and bodies of men. Diseases and mental disorders were attributed to the possession of devils or demons.

Since that time the thought of the world has greatly changed regarding this matter. Men became skeptical regarding the existence of Satan, much more regarding his power to do harm to men. What had to former generations been a dreadful reality became a doubtful hypothesis. More time passed and Satan's existence became a ludicrous fancy. Men began to laugh about it and make jokes about it.

The question arises whether human thought in this matter has pursued a logical or illogical course. Have we grown wiser or less wise? Should Satan have been allowed to become less real? Should he not rather have been made more real to us?

The fashions of human thought, like the fashions of human dress, change without reason and sometimes against reason. The fact that men do not today believe in the existence of a personal devil, the fact that they make a jest of the matter, is really no evidence that Satan does not live and do his destructive work among us. It is simply evidence that men have closed their eyes to danger. Men have opened their eyes to other dangers. The danger of disease germs, for instance. What fear possesses us regarding the enemies that attack us within our own bodies from the food we eat or the water we drink. We never saw these enemies. We probably never will see them. Yet we fear them and take precaution against them. Still there are some men that are skeptical about them, that laugh at them, that defy them—until they find hemselves on their backs with typhoid fever or smallpox.

Does human life today afford no evidence of the presence and power of invisible spirits of evil? What community does not have some souls infatuated with some sort of evil life? What of the man whose days are given to planning and his nights to executing criminal actions? Where is the man who can positively assert that he has never been approached with an evil suggestion of the Devil? The fact that Satan works now in the dark rather than openly is no conclusive evidence that he does not work at all. It may be wiser from his point of view to keep himself concealed. It would defeat his purpose with men if he should appear in his true person. His reputation is bad, and men have suspicion of his honesty. They are aware of his wiles. His character is known to be bad even by those that doubt his existence. No one now wishes to be consciously led by the Devil.

If Satan was a reality in the days of Jesus and Paul, there is nothing whatever to lead us to believe that he is not a

(Continued on Page Five)

An Interrupted Editorial

We had just taken our seat in front of the typewriter and turned on the current for the electric motor when the door bell rang. We keep no liveried or unliveried servant to stand between us and the public. We had to go to the door or pretend that we were not at home, which we never do. We found a genial countryman who asked whether we needed any sweet potatoes, turnip salad, buttermilk, sauerkraut, or home-made cheese. We gently informed him that we felt no need of any of those articles, and he passed on. We had not much more than taken our seat by the typewriter when the bell rang again. This time it was the grocer's boy. He asked what we needed in the grocery line and we tried to assure him that we needed nothing at all. But in his kindness of heart he was afraid we might overlook some need of ours, and he began to go over the list. "Got plenty of butter, breakfast bacon, eggs, salt and matches?" "Yes." "Need any canned tomatoes, pineapple, or asparagus?" "No." "How about bananas, corn syrup, canned beans, macaroni, and chipped beef?" "Fully supplied." "Couldn't we sell you some potted ham, Bre'r Rabbit molasses, or corn syrup?" "Not today." "We have just received a crate of new strawberries. May I send you some of those?" "No, we cannot afford early strawberries." "May we send you a crate of oranges or grape fruit?" "No." "Do you need—" "I think I left the motor running. Excuse me, if I find that I need anything I will telephone you."

We had left the motor running, but the typewriter had not recorded a word. Then there came a rap at the back door. A colored man was there who wished to know whether we had any work for him to do. Again seated at the typewriter, the front door bell rang again. We found there a little girl who wanted to sell us two all-day suckers for a nickel. We tried to dispose of her by telling her that we did not have time to suck them, but she said, "Please, please, Mr. McCulloch, our Sunday school teacher told us to sell them and bring the money to her and she would send it to the missionaries." We gave her a nickel and asked her to keep the all-day suckers and sell them to somebody else.

The next caller at the front door was a well-dressed lady. We asked, "Will you come in?" She said, "I left my baby in his carriage on the sidewalk and cannot come in. I am selling face powders and paints. Do you want to buy some?" We told her that we had never in the whole course of life used such things. She started to argue the question and prove to me how much my appearance would be improved, but at that juncture that blessed baby out in the carriage lifted up his wailing voice and I was delivered.

Then there was a knock at the back door and I found a neighbor boy who wanted to borrow some garden tools. "Yes, help yourself."

An insurance agent was our next front door caller. We soon disposed of him, sooner than most people can, and that

(Continued on Page Three)

JESUS AND THE HUNGER FOR THE BEAUTIFUL

The intense humanity of Jesus shows itself on many occasions and in none more strongly than this. The trees, flowers and birds were beautiful to Him. In fact it was His Father's world He lived in and all that He had made was not only perfect but beautiful. Not even Solomon in all his glory was arrayed like one of the lilies, which, perchance, was growing wild upon the side of the hill where He was sitting. His deep sympathy is for all in their craving for the beautiful. In His Kingdom, there is small place for the pessimist or faultfinder. In fact there is no place to be found for such. Such cannot enter. The earth is as much like Heaven as we choose to make it. Every bush will still flame with the presence of God if we look long enough to see it. No artist can place the fragrance in the rose, no matter how perfect the likeness; yet, it only needed the touch of God, and there it is. What is still more wonderful is that both flower and fragrance came from a thorny stem. And the beauty of the lily was born out of the fetid marsh. The world is beautiful because God is in it. Every footprint of Jesus was beautiful because made by a beautiful life. There is an inborn longing in us all for the pretty things in the world. It is not sinful. It is right. God is the Author of Beauty. He lives in it. He is anxious that His children share with Him the beauty of the world He has made. If we do not find or enjoy it here, I seriously question if we shall ever get close enough to catch a glimpse of the place where He dwells, whose gates are of precious stones and where angels delight to praise Him.

Beauty is not fashion, neither are all fashions beautiful. A sad sight to see one made in the image of God whose mind and heart is set upon the mad, silly fashions of the day. The merchants of the country grow rich on the silly changes in dress which we call the fashions. It is true with both sexes but more pronounced in women's apparel. Some of the dresses that are worn seem to be as near nothing as possible. It seems certain that the prime object of the designer is to show as much of the figure of the wearer as possible. I often think that our mothers are often to blame for this condition of affairs. I am sure that if our young ladies could hear what the men say about them for wearing such ridiculous things on the street, it would bring a blush to their cheek. I once heard George Stewart say in commenting on the subject of dress, "I do not care what you wear, but for God's sake wear something." To many who may still be inclined to be "old-fashioned" these sights are not beautiful, even if they are fashionable.

Not only in dress do we seem to have lost a great deal of beauty, but what is still worse, our manners have suffered. We have lost the courtly grace and dainty ways of our forebears. We hear a young woman, for instance, speak of her mother as "the old woman" and young man sneeringly call his father "the old man." There are many things that could be said but had better be left to the mind of the reader. It is very painful to speak of such things. The first commandment with promise is that which calls upon young people to "honor" their parents. In many cases our young folks do not seem to care very much about them so long as their own silly whims are gratified.

Here Jesus lays down some great principles concerning the beautiful. First, we are to look for it. While all the world may be aflame with God, only those who look for it ever see. "The rest sit around and pluck blackberries." Jesus saw in the common field lily of His day a glory greater than that of Solomon, because it was the direct work of His Father. Only God can make a blade of grass. How strange are the imitations, and how feeble are our efforts compared to what God does. We are to look for the beautiful in nature. It is here. The waking up of the trees in the spring time may stand as an illustration. There is plenty of God outside of the Bible, so that there is no excuse for any one not knowing and serving Him. If there were only the written Word, it might be different; but as it is, all men everywhere can find Him if they want to. He is not outside of His world; He is the very heart and center of it. He still sustains and keeps it.

Especially are we to look for beauty in people. To Jesus they were the most beautiful of His Father's work. Jesus saw in every one, no matter how low they had fallen, the likeness of His Father, and He knew what they might become, how people who were steeped in sin could be made to be beautiful and to reflect the glory of His Father, and Jesus loved them. Above all else, this will take the spirit of faultfinding and harsh judgment. Some folks take a keen delight in seeing the faults of others and holding them up for others to see besides themselves, and gradually grow to be like, or even worse, than those whom they criticise.

I do sincerely wish that all of us could have the same habit of Jesus, that of looking for the beautiful in the people we know and meet. How our lives would grow more beautiful and reflect the sweet image of Jesus who saw in every one the image of His Father. Let us cultivate the habit of looking for it. I assure you that our lives will be happier as well as more beautiful. I have known some people in whose presence I delighted to stay, not because they were beautiful to look upon, I mean of form, but whose spirit was so sweet that it made them lovely. I have in mind now as I write one whose face is wrinkled and worn with care and toil of many a year, yet I think she is beautiful. She is nearer heaven than she is to earth and has been so for many years. The secret is that she has looked for the beautiful all her life and now she sees it all around her, in everything and everybody. This, I think, is one of the great lessons that Jesus wanted us to learn in the consideration of the lily. The lily was beautiful. It was meant to be so. So ought we to be. So can we be if we try. Our very presence will reflect the beauty that we see in those we meet. And what is the more remarkable, unconsciously to ourselves makes others more like us. I cannot believe that all the saints are in heaven. I like to think that there are plenty of them here on earth, just to give us a taste of what Heaven is really like and make us want to go there. These people are the "salt" of the earth. They preserve it and keep it from going to decay. The carping critical spirit is of the devil, not that of Jesus. He wanted men to be like He was, beautiful in life, words and character. It is not impossible for us to reach this; indeed it is already within our reach. We can be beautiful if we will. The material is in our own hands. Let us use it.

On the other hand, why do we have our window gardens, our public parks with blooming flowers, our playgrounds for the children, if not to satisfy this craving for the beautiful. No one can be wholly evil who loves flowers, nor is ever likely to become a criminal. The sight of the beautiful has a refining influence, silent, but none the less real, upon the lives of men and women. Painters and sculptors have both tried to bring it closer to us. Some of us have seen and thanked God and taken courage afresh for life's battles. To cultivate the habit of looking for the beautiful will bring out the best there is in us and make us more like the Great Teacher who lifted up

to our gaze a flower of the field and said, "Consider the lilies." And now in closing, may I remind you that the beautiful comes to perfection in Jesus. He is called "The Lily of the Valley" and "The Rose of Sharon." He is "a diadem of beauty" and "altogether lovely." Our greatest joy is found in Him, and the closer we are to Him the more beautiful we become. Will you not come to Him now? Permit Him to make you what you want to be, and really pray for. Do you really want to be beautiful? Well, now you know how. May God help you to reach your ideal. Amen.

C. M. Compher.

OUR GRATITUDE GIFT

In thinking of the things that we should be especially thankful for in this centennial year, it seems to me that the ideals of our grandparents who founded the Methodist Protestant Church are worthy of our deepest gratitude. Their ideal church was the church that might do the greatest service, and the church that might offer the greatest opportunity for work and development to its members. One has only to look back over its one hundred years of existence to see, through the things it has accomplished and the men and women who have grown up in its arms, that the church has fully lived up to these ideals of its founders. It is impossible to repay the church with dollars and cents for this heritage; but we of today can, in a small part, show our gratitude and love through our gifts.

Personally, the little mite that I am able to give to my church as a birthday offering cannot in the smallest way express my appreciation of what the church has meant and has done for me. For the hundred years of its life my family has been in the Methodist Protestant Church; doing its little bit and receiving its immeasurable reward from the church. For my ancestor who was among those noble men in the establishment of the church, for the influence of a Christian Methodist Protestant home, for the inestimable privilege of doing my own little service, for the value of the church to my children in their young lives, for these and countless other blessings I am individually grateful at this centennial time.

We are blessed only as we give of ourselves and our means; and the greater the sacrifice in giving, so much greater is the blessing we receive. Not for the blessing, but for the sheer joy of giving may we all give to the limit in the celebration of the one-hundredth birthday of our mother church.

S. S. Coe.

An Interrupted Editorial

(Continued from Page One)

without making him our lifetime enemy. Then we hoped to be left to manipulate the typewriter for a little while, but it was not to be. The front door bell rang violently and repeatedly. We hastened to the door and found that same little girl with the two all-day suckers. She said: "I could not sell them to anybody else, so I brought them to you." "You may have them and suck them yourself," we ventured to say. "I have already sucked them all I want to," she said, and thrusting them into our hand she departed.

Next there was a call from the back door. It was from the printer boy asking for more copy. "Here it is," we said, "though it is not what we hoped it would be."

—The courage of the early Christians must be matched in us today.

THE VITALITY OF WORDS

The English language is marvelously rich and varied in its vocabulary. Infinite shades of thought and feeling can be expressed by means of words of comparatively simple character. It is interesting and instructive to study such words and to note their vital effect upon our everyday life.

Some words transport us to the skies, others plunge us into abysmal gloom; some hold undisputed sway like absolute sovereigns, others do only menial service; some stab as with a rapier, others soothe like a mother's caress; some have the ingratiating modesty of a high-born maiden, others intrude like an unbidden guest; some sing in the memory like the lingering notes of a nightingale, others haunt the mind like an ominous decree; some are like living personalities, others like dim memories of bygone days; some are like the dance of animated sunbeams, others like the sigh of mournful pines; some are like a beacon light, others like a flickering candle; some are like a quivering image on water, others set as a face of flint; some are like a symphony of the stars, others like jangling notes out of tune; some are hot as a fiery volcano, others cold as a winter blast; some are as soft as a whispering breeze, others loud as a cannon-peal; some are as gay as a troubadour, others somber as a starless night; some are as lustrous as a jewel, others dull as a brooding sky; some are as nimble as dancing water, others heavy as a weary footstep; some are as beautiful as the rosy flush of dawn, others ugly as a venomous toad; some are as definite as the glance of a child, others vague as a fitful dream; some are as picturesque as a fairy pageant, others plain as a desolate moor; some are as sonorous as organ notes, others faint as a dying wind; some are as leisurely as an aristocrat, others impulsive as youth; some are as pompous as a court official, others humble as a penitent; some are as joyous as the trill of a lark, others sad as a tender requiem; some are as quiet as the hush of night, others turbulent as a mountain torrent; some are as ethereal as moonbeams, others heavy as the tramp of armed men; some are as swift as a winged arrow, others slow as a funeral dirge; some are as frank as the call of a bird, others subtle as a creeping tiger; some are as gentle as falling dew, others harsh as avenging fate; some are as efficacious as a healing balm, others fatal as a serpent's sting; some are as refreshing as a summer shower, others oppressive as desert heat; some are as majestic as the mountains, others insignificant as dust; some are as exquisite as celestial music, others raucous as a vendor's cry; some are as delicate as a spider's web, others firm as adamant; some are as enduring as the everlasting hills, others evanescent as air-built castles; some are as mellow as a cathedral chime, others ominous as a doomsday knell.

Grenville Kleiser.

Dr. Gray Lectures at Moody Bible Institute

The public is invited to hear two series of lectures to be delivered during the summer term by Rev. James M. Gray, D.D., president of the Moody Bible Institute. These fifteen or twenty lectures will be heard in the Institute auditorium on Thursdays at 9:30 a. m. and Saturdays at 10:00 a. m., beginning May 24. One series will deal with Angelology and will treat of both holy and evil angels, with special emphasis on Satan and Satanism, Spiritism and Demoniacal Possession. The other series will treat of the inspiration of the Scriptures and will deal with the nature of inspiration, its limitations, extent and proofs, and the difficulties and objections that have been raised against it.

Denominational Enterprises

FOREIGN MISSIONS—INDIA

Evangelism

During the first week of last November Rev. I. B. Bawa, of Poona, conducted an evangelistic meeting on the Boys' Compound. Each missionary has some good word about these meetings. Rev. Bawa was converted from the Moslem faith in his youth and has spent his entire life preaching the gospel. He is now an old man and almost blind, but, says Rev. Cassen, "he presented the message with a freshness that made each meeting a joy." Twice each day he preached in the Boys' School and once each day in the Girls' School.

November 28, 1927, Rev. and Mrs. Cassen started out on their district work. They follow largely the method of the Apostle Paul, except it is done in modern methods of travel. Starting out in their Ford, they visited about 25 villages, some twice, and preached the gospel. Their daily schedule follows: "Every morning, except Saturday, we spent in one or more villages, preaching to the people before they started out to work in their fields. Every other afternoon, from 5 to 7, we spent in preaching in the nearer villages, and every other night we used the magic lantern in presenting the message, Sunday afternoon and night being excluded. We found the schedule very satisfactory, and well balanced." In closing his report, Rev. Cassen tells us that his report would not be complete without mentioning that it was his privilege to baptize Betty Jean Minnis, along with three little Indian babies.

Miss Frank, in reporting evangelistic work among the women, says, "We feel that a great deal has been accomplished the past year. The greatest work has been in getting the Bible women to recognize the need and to give their message to the people in a way they will understand.

That we may see something more of the status of womanhood in India and the need of the Christian message and the difficulty of leading them to Christ, I quote from her report of the last quarter of 1927:

"This has been a quarter of more intensive work in the evangelistic department. As mentioned in my annual report, the Bible women are improving in their method of giving forth the gospel, and we have been covering more villages than in the past, owing to our improved travelling facilities.

"I wish, however, that our praying friends realized a little of the difficulties under which this women's department must necessarily work. Although we must be patient and faithful in giving out the Word of Life from day to day, and month to month, and year to year, yet, because of woman's 'inferiority' (?), and her subjection to her husband, we cannot expect the women of the Indian villages to openly take their stand for Christ, and consent to be baptized. If this were to happen, we should have to be prepared to support these women entirely, as there would be no longer a place for them in their homes. The Indian women with whom we come in contact in the villages are so afraid of their husbands that if they think the husbands are anywhere around at the time we are preaching, they will not show themselves outside of their doors. They are taught that they are of less value than the sacred cow that they worship, and that they have no souls. Is it any wonder, then, that it is difficult to get them to realize their need of salvation? Many times, when we are telling the story of salvation from the very fullness of our hearts, at the close we say, 'Do you understand this story of love?' and some man sitting nearby will speak up, 'She is only a woman. How do you expect her to understand anything?'

"I am not writing this because I am discouraged, but because I want the people at home to pray more definitely about these definite hindrances to the saving of souls. More and more I have been coming to realize that unless one is thirsty, he will not come to the waters to drink. I feel our biggest work in the villages these days is to present the gospel in such a way that they will get hungry, and thirsty, for only then will they be interested in the Bread of Life and the Well of Water springing up into everlasting life! Please help us pray to this end.

"There are parts of our field of labor to which we have not as yet been able to go, because we have no knowledge of the Urdu language. This is to the Moslems, of whom there are quite a number in Dhulia, and some in the surrounding villages. Therefore I feel that it is quite to the advantage of the work to study Urdu, and have already begun my lessons. I am not taking time from my regular duties for this, nor am I asking to have my expenses paid."

S. W. Rosenberger, *Executive Secretary.*

CORRELATION OF OUR EDUCATIONAL INTERESTS

Practically every religious denomination has felt for a number of years that there should be a close correlation and integration of its denominational program of religious education as promoted through its Church School literature, its leadership training agencies, its colleges and seminaries, and its agencies in the various fields of young people's work. The Methodist Protestant Church has similarly faced its own problems in this field.

With the thought that a study of this entire problem should be made by the agencies engaged in these activities, committees were appointed by our Denominational Boards of Publication and of Young People's Work for a thorough study. These committees met in joint session in the Drinkhouse Memorial Room at 516 North Charles St., Baltimore, Md., March 6. Representatives of the Board of Education were also invited and were in attendance. Those attending the meeting were Crates S. Johnson, D.D., editor of the Sunday School Publications; G. W. Haddaway, president of the Board of Publication; F. Lawrence Brown, D.D., president of the Ohio Conferecne; Robert Rawsthorne, member of the Board of Publication; A. G. Dixon, D.D., president of the Board of Young People's Work; Leonard B. Smith, D.D., member of the Board of Young People's Work; E. A. Sexsmith, D.D., former executive secretary of the Board of Young People's Work; Frank W. Stephenson, D. D., executive secretary of the Board of Education; and Lawrence Little, executive secretary of the Board of Young People's Work.

G. W. Haddaway, D. D., was elected chairman of the joint committee and Lawrence Little was elected secretary. Three sessions were held, morning, afternoon, and night. The spirit of earnestness was very evident as was the spirit of unity of purpose and of heart. There was a general feeling that we were facing tremendous responsibilities and opportunities as a denomination and that our several boards should be willing and anxious to make any adjustment that might enable our work in religious education to make progress toward our common goal. A frank study was made of our

aims as a denomination, our agencies engaged in the realization of these aims, our overlapping in certain phases of our work, our lack of common understanding of the entire task, etc., etc. Two possibilities of a closer co-operation were suggested and discussed at length, namely, (1) an entire reorganization of our boards engaged in religious education and an integration of the entire program under one board, and (2) a correlation of the activities of the three boards engaged in this work through a council or commission composed of representatives selected by the three boards. After a serious and prayerful study of the entire problem and the possibilities of the two plans, it was decided that the latter plan was the most feasible one for the present moment in our educational development. The report of the Committee on Findings, after amendment, was adopted and referred to the three interested boards for recommendation to the General Conference. This report was as follows:

Report of Committee on Findings

We, the Committee on Findings, of the Joint Committee on Correlation of Educational Interests, appointed by the Boards of Education and of Young People's Work, make the following report:

1. We express our satisfaction in the spirit of unanimity evidenced in all the papers read and the discussions made.

2. We have been encouraged by the presence and helpful participation of Rev. Frank W. Stephenson, D.D., executive secretary of the Board of Education, who had been invited by the above named groups to attend this meeting by virtue of the relationship of his board to the denominational program of religious education.

3. We recognize that while there has been a degree of sympathetic co-operation among our several agencies engaged in the field of religious education, we believe that a closer correlation is not only possible but desirable and necessary.

4. We, therefore, recommend that overtures be made to the General Conference by our respective boards, severally and collectively, to authorize a plan for the closer co-ordination and higher efficiency of the religious educational activities of the denomination.

5. In harmony with the above recommendation, we recommend further that the following items be proposed for adoption by the General Conference:

(a) That the objective in religious education be defined. (As a suggestion, we propose the following definition of objective, as adopted by the International Council of Religious Education and various co-operating denominations: "The aim of religious education is complete Christian living which includes belief in God as revealed in Jesus Christ and vital fellowship with Him, personal acceptance of Jesus Christ as Savior and His way of life, and membership in a Christian church; the Christian motive in making of all life choices, and whole-hearted participation in and constructive contribution to the progressive realization of a social order controlled by Christian principles.")

(b) That there be created an Educational Council whose duties shall be to correlate and integrate the denominational program of religious education with the understanding that such correlation and integration shall not interfere with the autonomy of any of the component boards.

(c) That this Educational Council be composed of nine members, three of whom shall be the executive secretaries of the Boards of Education and of Young People's Work and the editor of the Sunday school publications, and six others who shall be elected two each by the Board of Education, the Board of Publication, and the Board of Young People's Work, because of their especial fitness for this task and irrespective of their membership on any of these boards.

(d) That each board elect its representatives on this council at its first meeting after the rise of the General Conference and that the council, so elected, shall meet for organization within thirty days after election at the call of the editor of the Sunday school publications.

(e) That the expenses of this Educational Council, not to exceed the sum of $500 per annum, be paid out of the contingent fund of the General Conference, and that any necessary additional expense, if any, be met proportionately by the several participating boards.

It was the general feeling of all who attended the meeting of the Joint Committee that the authorization of these plans by the General Conference would be a great advance step in our educational practice.

LAWRENCE LITTLE,
Secertary of the Joint Committee.

Taking the Devil as a Joke

(Continued from Page One)

reality now. Men have ceased to believe in Satan, not because anybody has demonstrated his non-existecne, for nobody has, but because of the mental habit men have of believing only in what they see, what is impressed on the senses. "Out of sight, out of mind." The same evidence that men accept to prove the unreality of Satan would prove the unreality of the dead of the human race. Our fathers and mothers, our ancestors of all generations—where are they today? We have had no token from one of them since they passed away. Have they ceased to exist? We cannot tell where they exist nor in what form they exist, but our highest hopes are bound up with the thought of their continued existence.

It would be very difficult to construct a reasonable argument to prove that Jesus did not believe in the existence of personal devils. It has been attempted, but never successfully that we have heard of. If Jesus believed in devils, then there were devils. If there were devils, how shall we escape the belief that there are devils?

The thought of a personal devil is so ugly that men do not like to entertain it. They think it should not be mentioned in polite society. Unfortunately our safety requires that we sometimes speak of the ugly things about us, the disease germs, the sources of infection and pollution. Next to the man that tries to laugh the devil away, is the man who hopes to drive him away by ignoring him. Satan laughs at the laughter of the skeptic, probably, and it will be easy for him to ignore the attitude of the man that ignores him. If Satan is true to his reputation, he does not care how much men may ignore him or laugh about him, so long as he can induce men to do his bidding.

Peter did not take the devil as a joke. He said: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith."

—The first duty of the Christian is "to learn Christ," that is to say, to study Him. We can never become like Him if we do not know Him; we can never follow in His steps unless we see His steps and where they lead. Pray that we may read about Him more intently and with greater care than ever.

OPTIMISM | *The President's Letter* | EVANGELISM

Once More

The Easter offering: please, pastors and superintendents, see that it is taken. The Board of Home Missions is much in need of funds, and half of all that the board hopes to get comes through the Easter offering. Whether you do or do not have the Easter program, don't fail to take the Easter offering at every church, and urge the people to make it liberal. Take credit on the G. C. B. of the local church for what is received and forward the amount promptly to Mr. V. W. Idol, treasurer, High Point, N. C.

We also hope and pray for the largest measure of success for the churches that are stressing evangelism at the Easter season.

M. P. C. G. G.

Chairman Ross will report the full standing of all charges this week. It has been a great delight to see the way that many of our churches have responded to this gift. Others have not done as well as it seems they should have done. However, the report will be heartening, and the matter will be pressed until our entire allotment of $12,000 is in hand. Failure in this would leave with us an everlasting regret.

Why Not

March 24.—Saturday we were on this charge, but with opportunity to visit only one church, New Zion. At different times we had passed this church on the highway near Seagrove, but had no idea that it was one of our churches. A marker would have told us.

We preached here at 11 a. m. and held the second quarterly conference at 1:30. Lovejoy and Macedonia were not represented in the conference. The other four churches were well represented, and the business of the conference transacted with zeal. The finances were found to be considerably in arrears, but no doubt the winter weather and bad roads, in some measure, account for this. New Hope church is on the honor roll of last conference; we trust that the entire charge may be there this next conference. Why not, "Why Not?" This charge has entirely too many churches for one pastor to develop. If some of the churches could be merged, or the charge divided, better service could be given, and more satisfactory growth assured.

Pastor Trogdon is deeply interested in the work, and will press all the conference programs for the best possible results. We expect to visit the other churches on the charge during the year.

Richland

Sunday, March 25, we were at Brower's Chapel for the 11 o'clock service. The congregation was not large, but the people evidenced an encouraging interest. We found them practicing for an Easter service—a fact that pleased us. We trust that Easter may be happier for them because of this program, and that their offering may be liberal. The Gratitude Gift was presented at this point, and the entire quota of the church—$35—provided, part of which had already been pledged.

We found the finances of the charge considerably behind, but we hope for better results in the months ahead. We should like to see Richland rich in good works. The charge has recently built an attractive parsonage on the highway just east of Asheboro, and Pastor Love and his wife are comfortably housed there. The charge has done well in providing this home. Pastor Love is young and earnest, and we hope that this is going to be one of the most fruitful years in his early ministry. We are to be with him soon in his second quarterly conference, and expect to visit the other churches of his charge during the year.

College Maintenance Fund

We trust that each charge will make the collection for this fund at the earliest possible date so the college may have the money with which to meet the closing expenses of the college year. If we can do this, the college will be saved considerable embarrassment. Several charges have made special effort and paid this assessment already. Bro. Pastor, please get your charge in this list very soon. Let us see that no charge fails in this.

Evangelism Number

We are grateful to the editor for space, to Bro. Bates for special work, and to all contributors who helped toward the success of this number of the HERALD. All articles could not be run in the special number for lack of space. They will appear from time to time until all have been published. We, of course, do not expect that this one effort will key the church up to its full measure of evangelism responsibility. Nor would many other like efforts. However, we believe that it will not be unattended with good results. The paramount need of the church is the quickening of the spirit of evangelism, and anything that tends in that direction is worth while. We urge that pastors continue to emphasize it from the pulpit.

Centennial Day

The fifth Sunday in April. Brethren, let us make it a great day. The first century birthday of our denomination justifies the effort. Let us bring our people together in various groups all over the conference that we may rejoice together in this great achievement of our church to which God has brought us, and dedicate ourselves anew to Democratic Methodism, and anew to Him whose we are and whom we delight to serve. Put your best into it, brethren, and make this day memorable in the programs of this conference year!

Budgets

It has been fittingly said, "The kingdom can never be established by raising money; but it can never be extended without raising money." Press the budgets, brethren. This is an important way by which the church serves God. He wants His kingdom extended. That was the last charge that Jesus gave to His disciples. Money is a necessary means of doing it. Let us insist, then, earnestly, persistently, and prayerfully upon the budgets. With half of the year nearly gone, there are still a few charges that have no budget credits. Surely these charges will not allow this to continue.

Appointments

April 3, with our work at Kannapolis.

April 4, committee meeting of pastors' summer conference and Young People's Training School officers.

April 8, with Bro. Ashburn at Vickory, 11 a. m.

April 14, with Bro. Neese in quarterly conference at Randleman. Hour, 2:30 p. m.

April 15, Siler, 11 a. m.; Liberty, 7:30 p. m.

April 21-22, with Bro. Ridge on Davidson.

April 28-29, Centennial Day, with Bro. Powell on Greenville.

Grace, mercy and peace from God our Father and Jesus Christ our Lord, abound toward you all.

Fraternally,

S. W. Taylor.

April 2, 1928.

IS THERE ANOTHER SIDE?

It is said that there are two sides to every question. What is the other side of the tobacco question? The No-Tobacco League distributes among school children thousands of copies of the following about the tobacco habit:

"Why smoke anyway? (1) It takes time. This is the most precious thing in the world. (2) It befouls the air. Pure air is God's first and best gift to man. (3) It burns up money. Money is the circulating life-blood of commerce and society. (4) It hinders work. By work we win in this world. (5) It weakens the heart. The time is coming when you will need every bit of its strength. (6) It endangers health. Grant and Mark Twain both died of tobacco poison. (7) It is a habit-forming drug. You become its slave. (8) It is not recommended by your mother. The boy's best friend is his mother. (9) It is unclean. Paul says, "Keep thyself clean." (10) All smoke is waste and impairs health. Tobacco smoke is doubly so. He who abates it is a benefactor."

That is one side of the question as seen by the No-Tobacco League. The league does not believe there is "the other side." If there is, it wants to know it and will pay for the information. A prize of $10 will be paid for ten valid reasons in favor of a boy or girl in the adolescent, habit-forming age acquiring the tobacco habit. A second prize of $5 will be given for five good reasons. Is there another side! Prove it and take the reward. Address No-Tobacco League of America, Chas. M. Fillmore, General Secretary, 820 Occidental Bldg., Indianapolis, Indiana.

THE EXPLANATION OF IT

A colored servant of a wealthy man complained to his master of having constantly to fight the temptations of the devil. The master, an irreligious man, told the servant that he was never bothered by the devil, and tried to show the religious negro that the position of the one not tempted was the best. Later, on a hunting trip the man shot two ducks, killing one and wounding another, which fluttered away as fast as it could. He shouted to the servant to let the dead one alone and to catch the one getting away. Bringing back the wounded duck the servant said: "I see it now! I see it now!" "What do you see?" asked the man. "I see," said the servant, "why I'm tempted and you are not. I am the duck trying to get away, but the devil don't need to bother about a dead duck; one that he has already caught." Many, many men and women of today occupy the position of the dead duck, and the devil will not disturb them as long as they lie still and do not try to escape.—*Selected.*

SMALL SINS DANGEROUS

The dangerous sins are small sins. A man who would shrink from a great transgression allows himself a small one without fear. Thus the breach in his moral defenses is made, and soon widens, so that larger temptations can enter. "It is the first step that counts."—*Young People.*

YOUR BROTHER

A ship was wrecked on the northwest coast of Ireland; and a mother tried in vain to persuade her son, who had volunteered to go to the rescue of the last man on board the burning ship, to give up the perilous task. She pleaded that his father and brother had never come back from the sea, and that she would be left alone if he were lost. He resisted her entreaties and put out to the sinking vessel. When the boat came back through the surf the crowds on the shore shouted, "Have you got your man?" The reply came, "Yes, and tell mother it's Brother William!" Are we sure that the imperiled souls around us are not our brothers?

"'A friend in need,' my neighbor said to me—
'A friend indeed, is what I mean to be:
In time of trouble I will come to you.
And in the hour of need you'll find me true.'
I thought a bit and took him by the hand:
'My friend,' said I, 'you do not understand
The inner meaning of that simple rhyme—
A friend is what the heart needs all the time.'"

—*Dr. Henry van Dyke.*

LAYING ASIDE EVERY WEIGHT

Charles A. Lindbergh is the hero of the hour. Experts in air service said when he started on his daring flight that the chances to succeed were only one in fifty. When he landed in Paris two hours ahead of schedule, every one was singing his praises.

Many lessons will be drawn from his luck, his courage, from the thoroughness of his preparations, from the kind of life he lived and so on. There was none of the happy-go-lucky spirit of bravado about him. His plane was built with utmost precision and care. He chose the most direct route. He flew strictly by the compass.

One outstanding fact will long be remembered. He carried no excessive luggage. He discarded everything that was non-essential. His food supply consisted of two ham sandwiches, two roast beef sandwiches, one hard boiled egg sandwich, two cakes of concentrated food, two canteens of water, no coffee, no liquor of any kind. He carried no life preservers, no parachutes. There will be those who will censure his elimination of some of these things. Yet how loudly his method emphasizes the apostle's words, "Laying aside every weight . . . let us run with patience the race set before us."—*Selected.*

WORK ON

The story is told of a woman who had a rare rosebush. She watched and worked over it for weeks, but saw no results of her labor. One day she found a crevice in the wall near the bush, and running through the crevice was a shoot of her rosebush. She went to the other side of the wall, and there she found her roses blooming in all their splendid beauty. Some of us have to work on, year after year, seeing no results of our labor. To such comes this message: "Work on. Do not be discouraged. Your work is blooming on the other side of the wall." There is no such thing as wasted time or labor if we are serving Christ.—*Great Thoughts.*

—Suppose that this springtime the grass should fail to grow and the flowers should fail to bloom and the birds should fail to sing. You would think that God had forsaken us.

YOUNG PEOPLE'S WORK

SENIOR CHRISTIAN ENDEAVOR TOPIC

April 15—**The Dangers of Slang and Cheap Talk.** Matt. 12:33-37.

I

Peptograph: "Thirty days! Condemned for murdering the King's English!"

II

Plans for Meeting

1. Have some of the members select all the slang in daily use by their associates and bring this information to the society meeting. Take these and in a serious way endeavor to place the proper word before the group.

2. Have appropriate songs and special music. "Wonderful Words of Life," "Lord, Speak to Me That I May Speak," etc.

3. Have some one who loves beautiful language and appreciates good English to write a paper on "Clean Speech an Index to Clean Character."

4. Consult the Methodist Protestant, the Christian Endeavor World and the Standard Christian Endeavor Quarterly for further plans.

III

Hints for Leader

This is a very interesting topic since it is one that touches each individual. All of us like to talk, but we do not always say something worth while when we talk. "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer," should be the prayer of each individual. If so, many feelings would go unhurt, many misunderstandings avoided, and many friendships unbroken.

Good speech is an education of thoughtfulness, kindness, good training, Christlikeness, clean habits and good sport, plus everything that goes to make a real man or woman.

IV

Pertaining to Topic

Once upon a time a king sent forth his attendants to have prepared a meal for a great occasion. Only the best meat was to be used. "Tongue" was the food chosen. At a later meal the same attendants were sent forth to prepare another banquet and the worst meat was to be used. "Tongue" again was selected as the chief food. The king, noting this, called the attendants and inquired why "tongue" was chosen for both meals when the "best" was to be used in the first, and the "worst" in the second. Those called before the king replied:

"O king, 'tongue' is the best of all when used to speak beautiful words, but the worst of all when uttering slang and cheap talk."

V

Correlation With Sunday School Lesson

Our lesson in the S. S. session for today is Transfiguration and Service." Have some one connected with the school speak of the relation of "Clean Speech and Christian Service."

VI

Comment on These Passages of Scripture

Words acceptable. Ps. 19:14.
Clean and unclean. Prov. 12:18.
Tree of life. Prov. 15:4.
Unruly evil. Jas. 3:3-13.

VII

Poetry to the Point—"Her Words"

My mother has the prettiest tricks
  Of words and words and words.
Her talk comes out as smooth and sleek
  As breasts of singing birds.

She shapes her speech all silver fine
  Because she loves it so.
And her own eyes begin to shine
  To hear her stories grow.

And if she goes to make a call,
  Or out to take a walk,
We leave our work when she returns,
  And run to hear her talk.

God wove a web of loveliness,
  Of clouds and stars and birds,
But made not anything at all
  So beautiful as words!

—C. E. W.

"Whatsoever things are true, honest, just, pure, lovely, good report; if there be any virtue, and if there be any praise, speak and think of these things. Phil. 4:8.

F. L. GIBBS.

SUNDAY SCHOOL LESSON

April 15: Transfiguration and Service

Scripture Basis: Mark 9:2-29.

Golden Text: He that abideth in me, and I in him, the same beareth much fruit; for apart from me ye can do nothing.—John 15:5.

Jesus Transfigured

Because Luke gives indications that the transfiguration occurred during the night (9:32, 37), we may express preference to his account. He not only tells us that the three favored disciples were heavy with sleep, but that the healing of the demoniac boy took place the next day. If this be true, we may picture in our minds, imperfect though it must be, the glory of the scene enacted upon one of the lofty Mt. Herman's spurs during the night. It must have been as if the peak was aglow with transcendent splendor, as the Son of God for a brief period donned the heavenly robe of superior whiteness and brightness in the presence of the immortal representatives of the Old Testament, Moses and Elijah, and the awe-stricken disciples, Peter, James and John. No wonder that they wanted to abide there in such a company as this. That was not best for them, for God's purpose in revealing His Son to them in a glorified state was to seal Peter's confession of Him more firmly, and strengthen their faith in His Messiahship just prior to His passion and death.

Disciples Troubled

Being charged with the secret of the transfiguration until after the resurrection, these three questioned among themselves concerning the latter. They were babes in understanding when it came to this. But how could they understand? They had never seen such a Man as Jesus rise from the dead. In fact, they had never been acquainted with such a Man before. Naturally they would be puzzled and be inclined to ask the Master certain questions relative to the coming of a forerunner in the personage, as the Scribes claimed, of Elijah. Jesus declared that John the Baptist was he. Well did Jesus say when He exalted humble service by washing the disciples' feet, "What I do thou knowest not now; but thou shalt know hereafter," for they had much to learn.

Faith Tried

The faith of a group and of a father were tried in the valley, after Jesus and the trio descended the mountain. The group was that of some of the other disciples of our Lord. In the presence of a multitude of people, they had attempted to cast the demon out of an only son of one of the scribes. Their faith was not strong enough; they had failed. Upon hearing the story of the failure of His disciples to perform this miracle, the Master's heart must have sunk in disappointment. After rebuking them for their lack of faith, He appealed to the faith of the distressed father. In substance He inquired, "Do you believe?" With tears of anguish the father replied, "Lord, I believe; help thou my unbelief." The compassion of the Master was too great to ignore that, so He restored the loved one to the parent. His faith was victorious. The inference of Jesus' explanation to His disciples when they were alone as to the cause of their impotency was that they depended too much upon their own power and not enough upon the divine.

Lessons Taught

Among the many lessons taught by these incidents in the life of our Lord are these:

1. It is well, yea, imperative, that we go to the mountain top with Jesus now and then. In these days there are so many attractions that we are loathe to tear ourselves away from them to spend a while with Him. "Take time to be holy" applies to this day as much as, if not more than, it did at the time it was written. And we will see and learn things there that are beyond our fondest dream. Jesus never disappoints those who meet Him on the heights.

2. To abide on the mountain top with our Lord, away from the cares and disappointments of the daily routine, is a natural desire, but it is not feasible or beneficial. With Jesus on the peaks of ascetic experiences strengthens our faith in Him, gives us a taste of His glory, and fits us for service in the valley. It is a selfish spirit that prompts us to desire separation from our fellowmen in their need of sympathy, fellowship and love. Jesus led the three of the inner circle back to the valley of service.

"Without faith it is impossible to please Him," and with faith it is possible to do all things. How we struggle to accomplish things in the service of Christ in our own power. We think we know how. Maybe experience strengthens our self-confidence. But we fail because we did not take Him into our partnership. But having the simple faith of the father of the demoniac boy, and humbly seeking a stronger supply, we may easily achieve the seeming impossible.

"Oh, for a faith that will not shrink,
  Though pressed by every foe;
That will not tremble on the brink,
  Of any earthly woe."

CENTENARY PROJECT FOR JUNIORS

"Our Big Methodist Protestant Family in Baltimore"

LESSON SIX

"A Part of Our Family Live in India"

Facts for Centenary Discoverers

1. The Centenary Discoverers will remember that we have two Church Boards doing Home Missionary work and two doing Foreign Missionary work. Our two Foreign Boards are called, "The Board of Foreign Missions" and "The Woman's Foreign Missionary Society." The Board of Foreign Missions carries forward a work which is supported by the whole church—men, women and children: The Woman's Foreign Missionary Society carries on a work which is supported mostly by women. When representatives of these two boards meet together, they call themselves "The Union Board of Missions."

2. These two Foreign Mission Boards have charge of all the Foreign Missionary work of our Big Church Family. These men and women on these two Boards look after our Methodist Protestant churches in Japan, our Methodist Protestant churches in China, and our Methodist Protestant churches in India; they secure our missionaries and see that money is given for their salaries; they build and maintain hospitals and schools in India, China and Japan. The Woman's Foreign Missionary Society organizes Missionaries societies in as many Methodist Protestant churches as they can.

3. This week we are to discover all we can about the people of India, how they live, how they worship, and how they are educated. We are to find out particularly about our Methodist Protestants in India and what our Big Family in America is doing for that part of our Big Family in India. We have eight missionaries in India and one Mission Center which is located at Dhulia. You will want to remember the names of our Missionaries:

(a) Miss Mildred Miskimen, a young woman who went to India the year she graduated from college; we would all love Miss Miskimen if we all knew her.

(b) Miss Grace Perley, a trained nurse in our hospital in India.

(c) Miss Thesesa Frank, an evangelistic worker in India.

(d) Dr. Edith Lacey, our medical missionary to India.

(e) Rev. and Mrs. J. F. Minnis, a young minister and wife who are giving themselves for the education and evangelistic work of India.

(f) Rev. and Mrs. Paul M. Cassen, two young people who are devoting their lives to India and the Indian people.

4. Our Missionaries in India carry on three kinds of work: Evangelistic, educational, and medical. The evangelistic department tries to win the Indian people for Christ and His way of living; it organizes churches and Sunday Schools; it sends native Bible women out from the Mission Center into the Indian homes to teach them about Jesus and His way of life. Our educational department in India builds and maintains schools; it employs native and foreign teachers and while the Indian children are learning many of the things we learn in school, they are also being taught how to live the Christian life. Our medical department in India has built and is maintaining a hospital. Both our doctor and our nurse not only treat the sick people who come to the hospital, but go out into the towns far and near from Dhulia to heal the sick. While they are healing bodies, they are also teaching about Jesus, the Great Physician.

5. We have a Boys' School in Dhulia, India, with an enrollment of 66, and a Girls' School with an enrollment of 83.

6. We have a hospital at Dhulia, India, with a doctor and a trained nurse in charge. Last year, when the nurse was working alone without a doctor, 116 were cared for in the hospital and 555 patients were treated outside the hospital.

Suggested Activity

Map Work: If a large muslin map of the world has been made, you will want to locate on it Dhulia, India. Draw a colored line out from Dhulia to a blank space on the muslin; here paste as many pictures of our work in India as you can secure. Pictures of our buildings and workers will be most helpful and can be found in the November, 1924, issue of the Missionary Record, as well as other issues of this same publication. If you have not prepared your world map, you may prefer making just a map of Asia on which you will locate Dhulia, India.

Birthday Cake Poster: Add your facts about our India work to your Birthday Cake poster. Keep your poster hung before the group so they may watch it as it nears completion.

My Church's Birthday Book: Add facts about our work in India and any facts which the Centenary Discoverers may have found about the life and customs of the people of India.

Your Photograph Album: It ought not to be difficult to secure pictures on our India work; the Missionary Record contains many of these pictures and there are several copies going into every church every month. Paste your pictures of our work in India and any which portray Indian life in your Photograph Album.

The Organization of My Church Poster: Secure a large piece of cardboard in some attractive color. Cut from another piece of white cardboard the same size a large ring, three inches deep, twenty inches in diameter; this will represent the tire of a wheel. Paste this on your poster. Draw a line all the way around the tire one and one-half inches from the outer edge. Around the outer edge of this line print, "All the Methodist Protestant Churches—in All the World." Around the inner edge of this line print as many of the names of Annual Conferences as there are room for, Ohio Annual Conference, West Virginia Annual Conference, etc. Abbreviate whenever you can. Leave space for "Japan Mission Conference," "China Mission Conference," and "India Mission Conference." This may be abbreviated as "J. M. C.," etc. Cut a sphere, four inches in diameter, from white cardboard; paste this in the middle of the poster to represent the hub of the wheel. Print on the hub, "General Conference." Prepare seven spokes for the wheel cut from white cardboard; this will represent the Church Boards. Let the children put four spokes in this week; print on one, "Board of Home Missions;" on another, "Board of Foreign Missions;" on the third, "Woman's Home Missionary Society;" and on the fourth, "Woman's Foreign Missionary Society." The rest of the spokes will be added later in the project.

Centenary Discoverers At Work

Learn all you can about how the Indian people live, their customs, their forms of worship, etc. Begin to collect pictures and facts about China.

Worship Service

Theme: World Friendship.

Quiet Music: "This Is My Father's World," played softly on piano. No. 46 in Hymnal for American Youth.

Call to Worship: Leader—"The earth is the Lord's and the fullness thereof; the world and they that dwell therein."

Children—"For he hath founded it upon the seas and established it upon the floods."

Conversation: This is our Father's world; He has made everything in it; He made the trees and the flowers and the grass to grow; He maketh every living thing; He is the Creator of the peoples of the great world family. Even as He made the American, so also has he made the boys and girls of India, China and Japan.

Hymn: This Is My Father's World. No. 46 in Hymnal for American Youth.

Conversation: Not all of the world's children have learned of Jesus, the perfect man; not all of them are trying to follow His way of living; many are still worshiping idols or a grand-parent who has been dead a long time. We want to tell the story of Jesus to the whole wide world, don't we? To be sure, we can't do it alone, but we can all help to do it. We have a story to tell to the nations of the world; it is the story of Jesus.

Hymn: "We've a Story to Tell to the Nations." No. 260 in Hymnal for American Youth.

Conversation: Other nations have something to give to us; we can learn lessons in politeness from Japan; we can learn lessons from China about respect for parents. After all, we are a big world-family and should share what we have one with the other. We are not superior to others just because we are born in our lovely America; we are all in one big friendship circle.

Prayer: That we might have a friendly feeling for the peoples of every race and nation; that we might share what we have with other nations; and be willing to receive their gifts to us.

For our work in India; for the people at home that they might help support our work in India; for our missionaries.

Memory Work

Memorize the words of the hymn, "We've a Story to Tell to the Nations."

Suggestions for Leaders

1. Story material for this lesson may be found in Missionary Records. Select a story which will portray something of Indian life. The story on "The Spirit of World Friendship" as found on page 43 in "Missionary Programs for Juniors" will be a very fine story to use in your worship program for this week.

2. Keep in mind the fact that all the things which are made in this project should be sent to the Baltimore convention in May. Write to Mrs. H. W. Maier, Thomasville, N. C., telling her that you are using these project lessons; please do not neglect this as it is very important.

BUDGETS RECEIPTS TO DATE	A.C.B.	G.C.B.	College	W.H.M.S.	W.F.M.S.
Alamance	$ 67.00	$ 5.00	$ 53.00	$ 34.00	$101.75
Anderson	56.00	.....	.....	1.00	.....
Asheboro	25.00	17.58	85.00	31.10	175.44
Asheville	.....	.....	.....	25.65	79.35
Bess Chapel	6.92	7.42	.....	25.00	.....
Burlington, First	100.00	.....	125.00	164.00	297.30
Charlotte, First	55.40	10.12	29.25	15.32	104.87
Chase City	.....	3.26	.....	.....	.....
Chatham	.....	3.66	.....	.....	.....
Cleveland	3.20	5.42	15.00	.....	.....
Concord	.....	36.24	85.00	.....	.....
Connelly Springs	.....	.....	2.00	.....	.....
Davidson	33.58	7.00	.....	.....	.....
Denton	1.75	10.26	35.00	.....	.....
Draper	.....	2.35	5.00	.....	.....
Enfield	.....	.....	55.00	63.20	.....
Fallston	.....	7.17	16.42	.....	.....
Fairview-Glen Raven	44.50	8.00	.....	.....	.....
Flat Rock	16.86	29.60	10.00	.....	.....
Forsyth	40.00	12.00	58.25	117.20	40.76
Fountain Place	.....	.....	.....	26.00	.....
Friendship	17.35	12.00	.....	.....	.....
Gibsonville	.....	.....	30.00	60.00	25.00
Graham	.....	21.00	.....	.....	38.35
Granville	30.00	20.00	84.40	69.10	152.55
Greensboro—Calvary	.....	.....	.....	114.52	99.80
Grace	75.00	.....	.....	300.00	522.60
St. Paul	.....	4.42	17.00	.....	.....
West End	.....	20.00	32.00	111.95	42.05
Guilford	14.93	.....	60.00	10.10	.....
Halifax	48.00	12.00	.....	.....	.....
Haw River Circuit	.....	.....	12.72	.....	24.33
Haw River Mission	30.00	.....	10.00	.....	.....
Henderson	100.00	20.00	115.00	174.54	306.18
High Point—English Street	.....	3.18	40.00	.....	.....
First	.....	.....	.....	221.70	151.10
Lebanon	30.63	.....	46.50	.....	117.00
Welch Memorial	.....	.....	.....	37.80	28.98
Kernersville	.....	7.85	26.00	.....	.....
Lexington—State Street	32.75	37.76	20.00	.....	20.45
Liberty and Siler City (Liberty)	15.00	12.38	39.00	.....	.....
(Siler City)	70.00	35.00	26.00	7.00	.....
Lincolnton	.....	2.00	.....	.....	.....
Littleton	7.00	.....	.....	.....	.....
Mebane	.....	4.70	45.00	117.00	86.16
Mecklenburg	.....	2.50	.....	.....	.....
Midland	16.00	.....	.....	.....	.....
Mocksville	.....	6.01	.....	.....	.....
Moriah Charge	.....	8.25	.....	1.38	55.00
Mount Hermon	2.56	.....	.....	63.28	7.00
Mount Pleasant	50.00	7.00	85.00	55.99	79.90
North Davidson	.....	18.90	.....	.....	38.60
Orange	33.50	22.00	80.00	213.06	46.85
Pinnacle and Mount Zion	30.00	8.80	.....	17.57	16.60
Pleasant Grove	50.00	6.75	19.50	.....	.....
Randleman	.....	2.25	.....	15.98	6.00
Randolph	34.33	6.47	10.00	12.55	.....
Reidsville	.....	.....	.....	52.10	60.00
Rockingham	6.90	.....	.....	.....	.....
Saxapahaw	6.50	.....	23.88	4.00	14.00
Spencer Mission	.....	5.71	10.00	12.50	.....
Spring Church	159.50	16.88	18.75	.....	.....
Tabernacle Charge	5.00	16.55	45.03	72.99	65.50
Thomasville Community	50.00	.....	50.00	138.90	84.20
Union Grove	.....	2.29	10.00	.....	.....
Vance	18.70	20.49	51.01	39.95	5.00
Weaverville	.....	.....	.....	10.75	.....
West Forsyth	44.15	2.57	26.00	17.30	35.45
West Thomasville	.....	13.50	1.25	.....	.....
Whitakers	.....	.....	.....	.....	75.40
Why Not	21.14	5.00	.....	9.70	14.70
Winston, First	.....	7.50	.....	221.58	91.62
Yadkin College	15.00	.....	5.00	5.75	.....
Yarborough	.....	.....	19.50	.....	15.00
	$1,464.15	$553.79	$1,612.46	$2,691.5 1	$3,124.84

CHARGES PAYING IN FULL

A. C. B.

Yadkin College	$ 15.00
Haw River Mission	30.00

College

Asheboro	$ 85.00
Liberty-Siler City	65.00
Yadkin College	5.00
Haw River Mission	10.00
Tabernacle	45.00
Spencer	10.00
Union Grove	10.00
English Street	40.00
Henderson	115.00
Burlington	125.00
Mebane	45.00
Concord	85.00
State Street	20.00
Mt. Pleasant	85.00
Gibsonville	30.00
Guilford	60.00

Superannuates

Orange	$ 37.00

CHURCHES PAYING IN FULL

A. C. B.

Siler City	$ 70.00
Spring Church	90.00
Lebanon, Spring Ch. Chg.	47.00

College

Spring Church	$ 12.00
Spring Valley, Vance Chg.	10.00
Center, Alamance Chg.	14.00
Bethel, Alamance Chg.	15.00
Pleasant Hill, W. Forsyth	20.00
Efland, Orange Chg.	36.00
Union Grove, Orange Chg.	17.00
Hebron, Orange Chg.	27.00
Saxapahaw	8.88
Concord, Saxapahaw Chg.	15.00
Union Hill, W. Forsyth Chg.	6.00
Hickory Ridge, Forsyth Chg.	30.00
Denton, Denton Chg.	35.00

Superannuates

Spring Valley (in full)	$ 4.00
Haw River	5.00

The report this week is in full to date for all charges that have credits. One new charge, Weaverville, Bro. Cranford pastor, is added this week. The number of charges that have credits now is 74. Eighteen (18) charges are still on the blank list. Guilford joins the charges paying college assessment in full, and Denton church is listed with the churches paying college assessment in full. We are glad to see this list growing, and we trust that it may go on rapidly until every charge is in it. The college needs, and must have, the money to meet running expenses.

We will not have time to study the full report now before it goes to press. If any errors are found in it—we try to avoid them—call our attention to them, and we shall be glad to correct them.

We are approaching, now, that part of the year that brings us good weather, and along with it we are hoping for better results in our church work along all lines. God is with us, and He will reward our labors to establish His Kingdom.

With full appreciation of what has been done thus far, and a strong faith that better things await us, I am,

S. W. TAYLOR.

FROM PASTORS *and* PEOPLE

Pleasant Grove Brotherhood.—The Brotherhood met in the home of our pastor, Rev. G. L. Reynolds, Saturday evening. After the devotional service a business meeting was held. The Brotherhood voted to buy 50 church disciplines to be given to new members as they are taken into the church.

Since our last report shrubbery has been set in the cemetery. We are very proud of this and we hope in the near future that we will be able to sow it in grass. We are very thankful to the ones who have contributed for this cause.

Bro. Ballard, associate pastor of First Church, High Point, and Bro. Leach, of Thomasville, were visitors. Bro. Ballard made a splendid talk which was enjoyed by all present. We hope that he may be able to be with us again. Visitors are welcome at our meetings, either to come and see the works we are doing or give some helpful ideas that we may do more towards the upbuilding of our church.

After the meeting refreshments were served by Mrs. Reynolds, Mrs. B. E. Payne and Mr. and Mrs. L. F. Honeycutt.

Winston-Salem.—Mrs. B. M. King delightfully entertained the Philathea class of the First Methodist Protestant church, Winston-Salem, having as joint hostess Miss Maggie Snipes.

The devotional exercises were conducted by Mrs. F. D. Voss, with Miss Nanny Watson leading in prayer.

Minutes were read and approved, and splendid committee reports were given.

A contest was enjoyed during the social hour. Mrs. B. K. Milloway won the prize, after which members of the class having a birthday this month were delightfully showered. Delicious refreshments were served by the hostess.

Corinth, Littleton Charge.—Rev. Mr. Crutchfield brought us a splendid message yesterday. At this service an Easter offering was taken. As we were not able to have an Easter program on account of so much sickness in the community, Rev. H. S. B. Thompson and M. J. Morris suggested that we clean up our church yard and plant flowers. Rev. H. L. Powell, of Triplet, Va., spent Tuesday night at M. J. Morris'.

Mrs. A. S. Glasgow, of Winston-Salem (formerly Miss Fannie Barnes), has been visiting in our community recently. We regret not seeing her while here.

The second quarterly conference will be held at Littleton church Wednesday, April 18, at 2:30 p. m.

Rev. Mr. Crutchfield and Rev. H. S. B. Thompson and family were visitors at M. J. Morris' Sunday.

REPORTER.

Asheville.—The many friends of Mrs. Annie R. Edwards were shocked to know of her sudden illness and passing Friday afternoon. She was stricken early Thursday morning and carried to the French Broad hospital, but did not rally. Once or twice there was some indication of improvement, but the promise was only for a moment.

Mrs. Edwards came to Asheville in the fall of 1927 and was keeping house with her daughters, Miss Leonora and Miss Blanche. We were all hoping that she might be spared to them and the other children for many years. Although she and her daughters lived just opposite our church here, Miss Leonora and Miss Blanche having joined this church in 1927, Mrs. Edwards was able to attend the service only a few times. Our hearts go out in deep sympathy to these young ladies and their brothers and other relatives.

Mrs. Fears continues critically ill. Mrs. F. R. McIntyre has been ill for two weeks. Mrs. J. D. Cranford (wife of the Weaverville pastor) is in the French Broad hospital recovering from an operation.

Last Sunday was in many respects the very best day for us in a long time. Walter Bevans was received into full membership. The messages at both services were of the very best. Brothers Casto and VanMeter are beloved by us and love us as our very own. There were a number of visitors at both services Sunday. REPORTER.

Friendship, North Davidson Charge.—Rev. R. S. Troxler filled his appointment Sunday, April 1, with a very inspiring sermon. We had much better attendance than we have had for several Sundays, but there is still quite a little sickness in the community. Our Sunday school is working, and we hope to do better work this year than we have ever done before.

It has been stated that prayer meeting once a week will be continued this spring since weather and road conditions have improved. We have not had prayer meeting during the winter months.

On Easter Sunday night, April 8, there will be an Easter service at Friendship, consisting of readings, special songs, etc. Our pastor will be with us, he announced last Sunday, and we hope to have a good service. Everybody is cordially invited to attend.

We were glad to have Miss Virginia Byerly, student of N. C. C. W., who is at home for the Easter holidays, worship with us Sunday.

REPORTER.

Randleman Charge.—The new church at Worthville is going good. We hope to move in by the middle of May. We are working out plans for a big day.

A supper sale was conducted by the ladies of the church recently and netted about $50. In this was included the proceeds from the sale of a ten-cent-a-name quilt which was auctioned off at $25. Mr. W. L. Ward, the final bidder, turned the quilt over to the parsonage. The quilt, all told, netted $103.

A finer spirit of co-operation among members has never been exceeded. A more worthy appeal for a little help has never been made.

Mt. Lebanon is being painted, and other improvements contemplated.

Our second quarterly conference will be held at Mt. Lebanon Saturday, April 14, 2:30 p. m. President Taylor will preside.

Miss May Parsons, our efficient church pianist, has been sick several weeks, having had influenza. She has been greatly missed. Mrs. A. S. Barker is also sick.

At a supper sale in Randleman last Saturday night the Ladies' Aid netted around $50.

Our general attendance at Randleman and Worthville is very satisfactory.

WM. H. NEESE.

Greer's Chapel.—The first service held in our new church was the first Sunday in April, 1928, at 3 o'clock. We had Sunday school at 2 o'clock. The male choir of Lexington met with us and sang several beautiful songs, which were enjoyed by all.

Mr. John Leonard, who was with us Sunday for service, taught the Intermediate Sunday school class and made a splendid talk, which was enjoyed by all.

The preacher delivered a most able sermon Sunday afternoon. His text was taken from the fourth chapter of St. Mark. It was thoroughly explained and delivered.

Mrs. R. E. Smith, who has been a faithful worker during the building of our church of worship, but yet was no member of this church until Sunday afternoon, when she and two others joined our church. But we thank our good Heavenly Father for sending them to the rescue and having them join our little band of co-laborers.

God looking down upon us and seeing our need, has sent unto us a church in which we may worship. REPORTER.

Bess Chapel.—Rev. Mr. Henderson gave us a good sermon Sunday.

We have an excellent Sunday school; it is increasing every Sunday. Our attendance record for last Sunday, April 1st, was extra good. Enrolled, 187; present, 133; collection, $23.81. The same date one year ago: Enrolled, 134; present, 55; collection, $1.42.

Let us continue to work together to make our Sunday school bigger and better, for in unity there is strength.

Natra Childres, the 19-year-old daughter of the late Calvin Childres, died at her home last Thursday night. Natra was sick only a short time. She was buried last Saturday morning at 11 o'clock at Bess Chapel. Funeral services were held by Rev. Mr. Henderson.

Our Sunday school will give an Easter program next Sunday evening at 8 o'clock. The public is invited to come. REPORTER.

Enfield.—Last week at the regular meeting of the Christian Endeavor Society Mrs. E. I. Bellamy was elected superintendent of the Intermediate Christian Endeavor Society. Mrs. Bellamy is an experienced worker and leader among young people and I am sure this society will prosper under her guidance. Miss Annie May Lillian Bellamy is the president, and Mr. Luther Parker is the secretary. Our senior society has become one of the very live institutions of our church here. Mr. George Parker is its president. Mrs. P. S. Bellamy has been elected as vice-president to take the place of Miss Myrtic Johnson, who has recently gone to High Point.

An Easter program is in preparation under the direction of Mrs. Hubert Whitaker and Mrs. E. I. Bellamy. The prospects are that we will have a most splendid program. There is a considerable amount of measles in Enfield but we are sincerely hoping that it will not effect our program to any great extent.

Last week the writer was called on to conduct the funeral of Mr. Brinkley Brown, a young man just in the prime of life. Al-

though not a member of my church, yet I was told that he lived a good life. He had been suffering a good many years. He had given up hope of ever regaining his health, and hence was expecting the end when it came. His last words were that he was "going home to be with Jesus." He leaves a wife and four children without a husband and father to give them comfort and protection over life's stormy road.

His body was laid to rest in the cemetery at Tarboro, his home town.

Last Sunday the writer conducted the regular services at Whitakers Chapel, Rosemeath, and Whitakers. All services were well attended. J. CLYDE AUMAN.

Randolph.—The weather and roads have been very much against our services of all kinds during this past winter. We expect a greater interest to be shown as the weather improves.

There have been many deaths on our work. Recently we have lost some of our best. For the second time since I have been pastor of Randolph charge, we have had to give up the superintendent of our Sunday school. The first was Bro. M. Brown. The last was Walter K. Hemphill, who died on March 19. Then Mrs. Arthur Staley on March 20; then Millard Filmore Pugh, on March 26, left us. Yes, many are joining the triumphant throng above.

May their mantles fall upon worthy shoulders which shall carry on the work of the Master. A. O. LINDLEY, Pastor.

Bethany, Randolph Charge.—Sunday was a good day for us. Pastor Lindley brought us an able sermon. Are we thankful as we should be for what we have? for what we are, and all we have, however little, comes through our blessed Savior.

Now to the Gratitude Gift cause. It seems every one would like to have a part in this great gift, and I hope our church will reach its quota. It is just a free will offering. I for one don't want to be left out.

The W. H. M. S. has finished up the year's work. Prayer by Mrs. J. T. Brown. We are beginning the new year with blessing boxes. Pray for this small band of workers, that we may do more the coming year for His Kingdom. With the coming of spring we want to see all who attend this church back in their places, helping us make it the best year we have had.

Best wishes to all,

MRS. C. E. JULIAN.

Yarborough Chapel.—Preached at Yarborough Sunday at 11 o'clock to a good congregation. Administered the Lord's Supper after the close of this service. Preached at the evening service to the largest congregation of the year.

This church to date is ahead on pastor's salary. We have a willing band of Christians who do not forget their pastor.

Mrs. Surratt has been confined to her bed, very sick with measles, for four weeks. She is now able to be up in her room.

The people here have been so good to us and have given us so many nice things. We wish to thank each of you. May God bless you.

Harmony:

Preached at Harmony on the fourth Sunday to a good attentive congregation. This is a true, loyal band of Methodist Protestants. They too minister to their pastor.

This church has a large Sunday school.

We hope to meet all of our claims this year.

Brethren, pray for us that we may do great good on Yarborough charge.

Yours in His service,

W. B. SURRATT.

Flat Rock Circuit.—The work has gone forward in a pleasing and inspiring manner in the past three months. In spite of inclement weather and sickness among old and young, our four active Sunday schools have continued without interruption. Of course, attendance has been small at times, yet interest has been sustained. We expect to gain those that have been lost plus many others soon. Bethany church has been without a Sunday school for the past year, but plans are now under way for organization, and work will be started in the near future.

Our second quarterly conference was held at Gideon's Grove church on the afternoon of March 31. Attendance and interest were excellent, all churches being ably represented. Business was transacted in a spirit of earnestness and order. Reports were good, and plans for future work were discussed. Bros. J. B. Ogburn, of Flat Rock, and Thomas Humphrey, of Bethany, were nominated as delegates to the conference.

On the evening of the 26th, the parsonage was invaded by a large number of our friends bearing gifts. Our pantry was more than filled with excellent things. We were glad to have these good people assemble with us and talk for a while. Wife and I are indeed grateful to all for this kindness. We appreciate the spirit of friendliness and good will shown to us by every one.

J. P. PEGG, Pastor.

Rockingham.—We had a full day here on Sunday, April 1. We had our regular Sunday school at 10 o'clock with fine attendance, and interest seemed to come with the attendance. At 1 o'clock our pastor delivered a very inspiring sermon on "The Blood of Jesus." I think every one present was touched very deeply. In the afternoon the singing convention met at our church. We always enjoy having the convention with us. At 4 o'clock in the afternoon our pastor, Rev. J. H. Trolinger, and some of the members of our church visited the convict camp. The pastor gave them a helpful talk. On Sunday night at 7:30 o'clock our pastor delivered another beautiful sermon. We appreciate our good pastor and dear wife's efforts in the good community work and the time they are giving in the works.

We expect to have another good day next Sunday. We are going to have another sunrise meeting. We hope to have as good a time this Easter Sunday morning at the sunrise meeting as we did last Easter. We will then have Sunday school at the regular hour, and preaching at 11 o'clock. The pastor expects to take some of the members of the church and visit the jail in the afternoon of the day. At night at 7:30 we are expecting to have a very interesting Easter program.

Last Saturday night, March 31, our pastor, Rev. J. H. Trolinger, and wife gave the teachers and official members of the church a good supper. Every one present fully enjoyed themselves. The evening was spent very happily.

Thursday night, April 5, the Lord's Supper will be observed at our church in memory of the night that Jesus instituted it to His disciples.

May the Lord bless all in His service,

(MISS) BIRDIE CONNELL, Reporter.

Halifax Circuit.—We have been very busy for the last few weeks. We are doing some repair work on every church on the work except one. We have put a new top on Ringwood church and we are putting three coats of paint on it now. We are trying to raise our Gratitude Gift, Delegates' expenses to general conference, offering for Home Missions, our college assessment, and A. C. B., all during the month of April. Well, we wish we could do more.

Our people are still pounding us. Since our last report Mr. Jessup, Mr. Boseman and Mrs. Lock have given us a ham. Others have given us chickens and eggs and other things. We have a big circuit down here and some big-hearted people.

We will have our Easter services at Bethesda next Sunday morning and at Hollister next Sunday night.

Our second quarterly conference will meet with Eden church on Friday, April 13, at 2 p. m. We want all of the official members to be present.

C. L. SPENCER, Pastor.

Henderson.—Painting our church outside and inside is being carried on most satisfactorily, and much improvement is being done by many of the individual classes to their class rooms. We have on an attendance contest among six of our adult classes in the Sunday school and splendid work is being done for the improvement of membership and increased interest.

On March 15 the Young Ladies' League held its regular business meeting at the home of Mrs. Annie Mae McIntosh, Mrs. T. D. Beckham, assistant hostess. The president, Mrs. H. A. Jordan, presided. Devotionals were conducted by Mrs. T. B. Burchett. The reports from treasurer, secretary, and other special committees were given and showed much work had been accomplished by the society during the year. It was planned to have a rummage sale and raise the necessary balance to clear the indebtedness of the society up to date. At the close of the business session, Mrs. Finch having charge of the program, gave a very interesting and instructive talk on the origin and progress of the missionary work in Japan. After adjournment the hostess served a pretty salad course.

The Philathea class held its business meeting in the class room March 29. The president, Mrs. A. B. Young, presided. Devotionals were conducted by the president. The various reports were given in and the treasurer reported a total of $148.00 on hand. During the period of new business the class voted to purchase four round tables for the primary department of the Sunday school. It was also decided if possible to arrange to bring the children out of the basement, and give them the Philathea room. The class voted to have their room chairs painted as

soon as possible. There being no program, the meeting was dismissed by prayer.

The missionary societies of the church met with Mrs. S. V. Ellington March 19. A splendid attendance was had and a very interesting meeting resulted. This being the last meeting of the missionary year, there was much business and many plans were made.

The delegates for the branch meeting were elected, Mrs. R. A. Hunter and Mrs. E. Faulkner from the home, and Mrs. J. B. Fox and Mrs. C. L. Finch from the foreign. Much to the regret of the society it seemed impossible to raise the entire assessment for the year. The president, Mrs. L. R. Gooch, appointed a nominating committee to prepare a slate of officers to be voted on at the next meeting. The meeting closed by special prayer for those mentioned on the prayer calendar, offered by Mrs. S. R. Harris. The hostess then served ice cream and cake.

Several of our girls have arrived for the Easter holidays. Others will come in the latter part of the week.

We regret to report Mr. Geo. B. Harris is still at Watts hospital in Durham.

REPORTER.

High Point.—The pulpit Sunday morning was filled most acceptably by Dr. R. M. Andres, of the college, who presented a thoughtful message from Nehemiah 6:11. Dr. Andrews said that Nehemiah was called on to oppose many evils that are still prevalent in our day, desecration of the Sabbath, the social evil, and the economic question when corrupt men are entrenched in power. No monument has ever been erected to a coward. It takes a strong man to stand out against the tendencies of his times. Oliver Cromwell, who stemmed the tide of licentiousness at the Court of Charles, was very unpopular and had few friends; Patrick Henry, Washington, "Light Horse" Harry Lee, Ulysses S. Grant, who saved the Union, were all men of courage and fearlessness, and not afraid to express their convictions contrary to public sentiment. Gen. Robert E. Lee, when broken in fortune after the Civil War, the Louisiana State Lottery offered him what at that time was considered a fabulous sum, replied emphatically, "No, gentlemen; my name is not for sale." It is in all of us to like pleasant things and to hear compliments and congratulations, but we cannot get the best of life unless he subjects himself to hard things. Let a man denounce graft and corruption in high places, and he will not be well liked. Let us appreciate the man or woman who has the courage to take a stand for unpopular convictions. At this service the music was of a very high order; the choir rendered a beautiful and appropriate anthem, "The Palm Trees;" Mrs. J. Hobart Allred sang, "Consider the Lilies" in very splendid voice, and Mrs. Walter Kester played Raff's "Cavatina" on the violin with great skill and fine effect. Mrs. Kester, who is a bride and new-comer to High Point, having taught violin in Salem College as Miss Edith Yost, possesses great talent, and is very generous with it. Our congregation appreciates greatly her rendition of Sunday morning. There was no evening service owing to the opening of the handsome new Presbyterian church on North Main street. Many of our people worshiped with them in this magnificent edifice, and we rejoice with our sister congregation in the completion of their elegant church, the most beautiful in the city.

The C. E. Society held an interesting meeting Monday evening, when Miss Marjorie Welborn was leader for the topic, "What Happens When Young People Dare to Follow Christ?" The usual monthly social followed, and proved very enjoyable.

The Sunday School Workers' Council will be held this (Tuesday) evening, at which important business is to be transacted.

The date of meeting of the Missionary Circles has been changed to the first Monday of each month, and the general meeting will be held each third Monday.

Delegates to Branch Meeting will go to Greensboro with splendid reports, and budgets in both Home and Foreign Societies paid in full. The women of these two societies have raised more than $1,000 last year in addition to the work of the Aid Society, whose members are practically the same. Some new subscriptions to the Missionary Record, as well as a number of renewals have been secured.

The new catalogue of High Point College is just off the press, and presents a pleasing appearance. A summary of the student body shows a total enrollment of 344 with a senior class of 45. The faculty numbers 22 members, an addition to which is Ernest B. Stimson, head of the Music department, who has diplomas in voice, piano, and organ from Cincinnati Conservatory of Music, and who has been for four years head of the voice department of Meridian School of Music, Meridian, Miss. Miss Mary Louise McDearman, B. S. of N. C. College for Women, is to be the librarian next year. An A-grade rating has been received by the college, which entitles the graduates of the session 1927-28 to Class A certificates under prescribed rules and regulations. This is signed by Messrs. A. T. Allen, J. Henry Highsmith, and James E. Hillman.

Mr. and Mrs. D. A. Neese went to Charlotte Monday to attend the funeral of a nephew of the former.

We are pleased to learn that Prof. Paul Kennett has recovered from an attack of chicken-pox. He and small son, Stanwood, were victims at the same time.

Mr. and Mrs. George T. Penny are moving into their magnificent new residence near Jamestown on the Greensboro highway.

We are sorry to note the illness of Mr. John Eller, of Davidson County, father of Mrs. W. P. Pickett, who is 97 years of age. Mrs. Pickett has been with him for a week.

Eden, Halifax Charge.—We wish you all a happy Easter. We are looking forward to a very happy one as we expect to have barbecue at Bellamy's Mill Easter Monday. Come and join us.

We are glad to report that our Sunday school is still in existence and now that spring is here we hope to see renewed interest. The Township Sunday School Convention was held with us on Sunday, March 10. Rev. J. D. Kirk delivered an address on increasing Sunday school efficiency. Mr. T. A. Chappell spoke on plans for increasing Sunday school attendance. Rev. J. Clyde Auman talked on how teachers and officers may increase their efficiency. There were five-minute talks by several others, followed by business session and election of officers. We feel that these meetings are quite beneficial.

Our pastor continus to "deliver the goods" in the form of excellent sermons on first and third Sundays. We are considering changing the preaching hour on third Sundays from 3 o'clock to 7:30 o'clock. Wednesday, April 4, has been named as repair day and we are expecting to have the roof and ceiling repaired that day. We are looking forward to our revival. Our pastor has secured very efficient help and we hope that much lasting good may be accomplished.

REPORTER.

Fairview, Anderson Circuit.—We have had measles through this section and our attendance at church and Sunday school has not been very large, but we have had service most every time.

We enjoyed a good sermon today by our pastor, Rev. G. B. Ferree. We feel sure we will have a good year together with as good a leader as we have.

Today our congregation was very good, though the church was not full, but we raised money enough to buy paint and oil to paint the church, to be done by the first Sunday in May for our annual home-coming day. We also raised $51.50 for pastor.

On March 18 we subscribed and paid together our Annual Conference budget; $45.00 has been paid in. We feel very much encouraged now and hope that we may be able to meet all of our assessments in full by the end of the year.

Our Sunday school is doing fairly well, with very good attendance and a very good interest.

We have had a great deal of sickness in our community, but glad to report all better.

N. F.

Hickory Ridge, Forsyth Circuit.—We have been moving along, though our reports have been few. We hope to do better in the future. Mr. Stubbins and family are in the parsonage. He has been giving us some splendid sermons since coming to our work. We hope, when the weather opens and contagious diseases decrease to all get busy and have a splendid year. The Sunday school has held up nicely during the winter.

The Woman's Missionary Society met with Mrs. Robert Cox and sisters the fourth Sunday afternoon. We have a very interesting society and we hope it continues to grow.

Perhaps our next reports will be more interesting.

Best wishes to the Herald and its readers.

MRS. W. B. MERRITT.

April 2, 1928.

Spring Hill, West Thomasville Circuit.—Our hearts were made heavy on March 18 by the death of our Sunday school superintendent, Mr. Herman Haynes. It seems it could not be that one so faithful in the Lord's work should be called away. Mr. Haynes was 44 years of age and was sick only a few days, pneumonia causing his death. He was faithful and ever ready for the work of the Lord. He seldom missed a service. He was a good neighbor, one that was ready to help in time of need. The funeral was conducted at Spring Hill March 21 by the pastor, Rev. G. W. Andrews, and former pastor, Rev. W. M. Loy.

The large gathering of friends showed the esteem in which he was held. We believe our loss is Heaven's gain. REPORTER.

Burlington, First Church.—A number of things that have been of interest and profit to the members and pastor of First Church, Burlington, have been happening in recent weeks. And since Brother Braxton's little boy has been quite ill he doubtless will not write, so I will mention a few things that have taken place.

On March 11th at the evening hour Miss Annie L. Forrest spoke in the interest of missions. It was the occasion of the Thank-Offering service of the Woman's Foreign Missionary Society. Miss Forrest's address was enjoyed by a fair sized congregation, and the response to her appeal for a thank-offering was gratifying. Miss Forrest was the interesting and enjoyable guest of the parsonage for a week. In this connection I might state that I understand the missionary societies have both raised their entire budgets and that they will have a good report for the Branch Meeting.

On Friday evening, March 30th, the Christian Endeavorers gave a banquet at the hut for the young people of the church. This was a delightful occasion. Besides a good bit of fun and lots of good things to eat, we had a splendid address by Rev. C. W. Bates, of Calvary church, Greensboro. Brother Bates told us in a unique way what Christian Endeavor has meant to him. We are glad to note an increase of interest in Christian Endeavor.

Last Sunday was one of the best days we have had at Burlington since I came here. At the close of the Sunday school hour Rev. Lawrence Little conducted a decision service for us. There were something like 30 or more of the Sunday school boys and girls who made decisions for Christ. Then at the 11 o'clock hour Brother Little preached to a large, attentive congregation. Both of his messages were greatly enjoyed. The preacher folks were delighted to have Brother and Sister Little and Little Betty Little as visitors at the parsonage over Sunday.

Next Sunday we will have the reception of members at the 11 o'clock hour and the Easter program at the evening hour—eight o'clock.

The work is moving along nicely. No marvelous things are being done, I suppose, but there is no room for complaint. We are hoping to have something of very great interest to First Church and her friends to announce before a great while. Watch the Herald.

Many of our people have been ill this winter. I would not attempt to mention all who have been ill with measles or something else. We are glad, however, to report that all, as far as we know, have recovered or are on the way to recovery.

L. W. GERRINGER, Pastor.

Pleasant Grove.—Our congregations at church and Sunday school were much better yesterday because of improved weather conditions.

Our janitor, Brother Charlie Kennedy, is able to be out again after being confined to the house for several days, suffering from an attack of influenza. Brother Hubert Robbins is still suffering with his eye, but is improving some. We hope that the sight may be restored. Mrs. J. R. Meredith has returned from Concord where she has spent several weeks by the bedside of her father, who died about a week ago. Mrs. F. H. Clark has been absent from church for several Sundays on account of sickness. We hope soon to have her back in Sunday school and church services.

Our Easter program will be rendered next Sunday morning at the 11 o'clock hour. Mrs. Honeycutt has been busy for some time training the Juniors, also the Beginners and Primaries, to take part in the program.

The pastor and his family had the privilege of entertaining the Church Brotherhood last Saturday night. The attendance was large and we enjoyed having these brethren in our home. Upon request, Rev. and Mrs. E. L. Ballard were present and Brother Ballard addressed the Brotherhood in a very acceptable manner. The Brotherhood has recently placed $250 worth of shrubbery in the cemetery, which will soon add much beauty to the place.

The Ladies' Aid Society meets this week in the home of Mrs. J. E. Cecil on English street in High Point.

G. L. REYNOLDS.

Cid, Denton Charge.—The prayer meeting comes to Cid church Saturday night.

Rev. E. A. Bingham, with wife and children, filled his appointment at Cid Sunday at 2:30 and delivered an inspiring sermon. He also spoke on the resurrection of Jesus.

Sunday school at 9:45. Come and bring someone.

Rev. Bingham and family spent a little while in the hospitable home of Mr. and Mrs. M. L. Wright Sunday evening.

Mrs. Hayes Harris' many friends will be glad to learn that she will return home Thursday from High Point Hospital.

The second quarterly conference will convene at Canaan church on Saturday before the third Sunday in April at 2 p. m.

REPORTER.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$182,736.99
Polk Garrett	5.00
Total	$182,741.99

Endowment Insurance Fund

Amount previously reported	$9,122.21
C. A. Sykes	10.00
Total	$9,132.21

J. NORMAN WILLS, Treas.

NOTICE! NOTICE!

Owing to the fact that so many pastors have not sent in final reports, it seems best not to publish statement this week of the standing of charges on the Gratitude Gift. This does not mean that the response to this undertaking has been weak. That is not the case at all. The fact is, the response has been highly encouraging. The only reason for not publishing the standing now is that we do not have full and accurate reports from all the charges. We want this, as nearly as possible, before we make our statement. We hope to have it by next week.

J. D. ROSS, Chairman.

Asheboro, N. C.

BUDGET FOR RICHLAND CHARGE

Pastor's salary, $9.00; A. C. B., $150.00; G. C. B., $560.00; College, $60.00; Superannuates, $16.00; expense representatives to general conference, $12.00; total, $1,698.00; per member, $4.12.

Allotment by Churches

Giles Chapel—Pastor's salary, $275.00; A. C. B., $45.00; G. C. B., $168.00; College, $18.00; Superannuates, $4.80; expense representative to General Conference, $3.60; total, $514.40; per member, $4.00.

Brower's Chapel—Pastor's salary, $200.00; A. C. B., $35.00; G. C. B., $130.00; College, $13.00; Superannuates, $3.56; representative to General Conference, $2.70; total, $384.26; per member, $5.30.

Charlotte—Pastor's salary, $200.00; A. C. B., $35.00; G. C. B., $130.00; College, $13.00; Superannuates, $3.56; representative to General Conference, $2.70; total, $384.26; per member, $5.30.

Cedar Falls—Pastor's salary, $180.00; A. C. B., $30.00; G. C. B., $112.00; College, $12.00; Superannuates, $3.20; representative to General Conference, $2.40; total, $259.60; per member, $2.60.

BUDGET FOR WHY NOT CHARGE

Pastor, $1,200.00; A. C. B., $210.00; G. C. B., $725.00; College, $85.00; representatives' expenses, $12.00; Superannuates, $22.00; total, $2,254.00; total per member, $4.15. Gratitude Gift, $200.

Apportionment to Churches

Fair Grove—Pastor, $236.00; A. C. B., $41.56; G. C. B., $143.80; College, $16.88; Superannuates, $4.38; Representatives' expenses, $2.35; total, $444.97; total per member, $11.12. Gratitude Gift, $39.66; per member, 99 cents.

Macedonia—Pastor, $60.00; A. C. B., $10.50; G. C. B., $36.25; College, $4.25; Superannuates, $1.10; Delegates, 60 cents; total, $112.70. Gratitude Gift, $10.00.

New Hope—Pastor, $210.00; A. C. B., $36.75; G. C. B., $126.78; College, $14.88; Superannuates, $3.85; Representatives' expenses, $2.10; total, $394.36; per member, $4.93. Gratitude Gift, $35.00; per member, 44 cents.

Flag Springs—Pastor, $172.00; A. C. B., $30.10; G. C. B., $104.00; College, $12.18; Superannuates, $3.16; Representatives' expenses, $1.72; total, $323.16; per member, $4.04. Gratitude Gift, $29.00; per member, 37 cents.

Love Joy—Pastor, $293.00; A. C. B., $51.28; G. C. B., $177.00; College, $27.75; Superannuates, $5.48; Representatives' expenses, $2.93; total, $557.44; per member, $4.94. Gratitude Gift, $48.84; per member, 44 cents.

New Zion—Pastor, $90.00; A. C. B., $18.90; G. C. B., $65.25; College, $7.65; Superannuates, $2.00; Representatives' expenses, $1.00; total, $184.80; per member, $6.00. Gratitude Gift, $18.00; per member, 60 cents.

Pleasant Hill—Pastor, $110.00; A. C. B., $19.25 G. C. B., $66.45; College, $7.80; Superannuates, $2.00; Representatives' expenses, $1.10; total, $206.60. Gratitude Gift, $18.00; per member, 36 cents.

JOEL B. TROGDEN, Pastor.

—Rev. J. F. Minnis and wife expect to arrive in New York on May 11 on their way from India, where they have served a term as missionaries. Friends wishing to write them should address them at Whiteford, Md., care J. Harold Stokes.

IN HONOR OF THE DEAD

Haynes

Herman Haynes passed from this life Sunday, March 18, 1928, at the age of 44 years, six months and three days.

Mr. Haynes was married to Miss Mae Kennedy May 3, 1903. To this union were born nine children; three girls and six boys. He leaves a wife, seven children, a father and mother, three sisters and a host of relatives and friends to mourn his departure.

Some time ago he professed faith in Christ and joined the Spring Hill Methodist Protestant church, where he has been a faithful member and willing worker since.

To know Mr. Haynes was to know a man of high ideals, noble character and sterling quilities. He set for us a high standard of Christion citizenship, and was hightly esteemed by all who knew him. He was a man who made friends wherever he went and met every one with a smile. One of his friends said he was a man you could always depend on for truth and honesty. The church has lost a Christian workers, the community a competent and useful citizen, and the home a devoted husband and father.

The sudden removal of such a life from our midst leaves a vacancy and a shadow that will be realized by all. Yet while there is a vacant place in the home, church, community, and other organizations in which he labored, there is a mansion filled in Heaven above.

He has gone from his dear ones, his children, his wife,
Whom he willingly toiled for, and loved as his life;
Oh, God! how mysterious and how strange are thy ways,
To take from us this loved one in the best of his days.

The funeral was conducted at the Spring Hill Methodist Protestant church by Rev. G. W. Andrew and Rev. W. M. Loy, assisted by members of the Junior Order of United American Mechanics. Interment was made in the Spring Hill cemetery.

Johnson

On March 22, Mrs. B. W. Johnson, one of saintliest and best beloved of women, passed to her heavenly reward in the 75th year of her life. Those who knew Mrs. Johnson, and they were many, grieve the loss of one who loved her heavenly Father and her earthly neighbor. She had been a faithful member of the church for more than 50 years. The Johnson home has always been graciously open to ministers of the gospel, and scores of preachers know of the hopitality and friendliness that made the home one of pleasure and peace to them.

Mr. Johnson preceded her to the glory world on December 13, 1926. Nine children, dutiful, faithful, and honored, mourn the death of a beloved mother.

Interment was made in Flat Rock cemetery on the afternoon of the twenty-third. The funeral service was directed by Rev. J. R. Hutton, of Greensboro, who for many years was Mrs. Johnson's beloved pastor. Rev. W. F. Kennett and the present pastor at Flat Rock assisted Brother Hutton. There was an etremely large audience of friends and relatives present for the funeral service. The tributes of love and respect paid the deceased and her family were of the highest, but were only our sincere and heart-felt expressions. The best that could be thought and expressed was appropriate. The floral presentation consisted of many beautiful and gorgeous wreaths. These flowers were the symbolic expressions of many loving and saddened hearts.

Flat Rock church has lost one of its most honored and faithful members; the Stokesdale community has lost a friend and neighbor of the sincerest and noblest nature; the family has lost a mother who was near and dear to them. Yet her passing was a victory for the Christian faith. We know our loss, too, we know heaven's gain. In her victorious passing there is a noble example of enduring faith that moves one with a new hope and a higher inspiration.

J. P. PEGG, Pastor.

Faucett

Mrs. Harriet C. Faucett passed away March 28th in her home near Littleton, N. C., aged 70 years and 10 days. Her husband preceded her to the glory world. Mrs. Faucett was a member of Littleton M. P. church and was a good Christian woman. It was the writer's privilege to visit her home often while we were serving Littleton charge. It was always pleasant because of the hearty welcome that she gave us. She was a sweet-spirited woman and had many friends.

She leaves behind three sons and two daughters; 25 grandchildren and 18 great-grandchildren. These have the sympathy of the church and community. Funeral services were held in the home March 29 by the writer and her pastor, Rev. M. I. Crutchfield, after which her body was carried to Littleton cemetery and laid to rest.

J. B. O'BRIANT.

STREET PAVED WITH EGGS

You have heard of people walking on eggs. Last Friday morning we saw a street paved with eggs, broken eggs, much scrambled eggs. This happened near the Herald office. Bro. J. A. Stout, of Climax, was coming into the city in a car containing many eggs. Going in the opposite direction was a car containing Mr. Ray and Mr. Sauls, printers in the Herald office, with a son of Mr. Sauls, on his way to school, standing on the running-board. It was raining hard. The printer's car turned to the left to enter a side street. Mr. Stout failed to see it in the blinding rain and drove into it, injuring both cars, hurting the young man on the running-board, and covering the street for quite a distance with broken eggs. The worst result was the injury to the young man, but no bones were broken and it is hoped that he will be over his bruises before many days. That side street entrance is a danger point in the road and we believe the highway commission should put up a warning sign. There is a bend in the street just before reaching it, and there have been many narrow escapes from collision there.

SURPRISE BIRTHDAYS

Several years ago I remember that one of our most noted preachers said: "More people are born on Sunday than any other day." Now, he was judging from the number of "birthday dinners" on Sunday. I have just read an account of Rev. A. G. Laughlin's friends and relatives giving him a surprise birthday dinner a few Sundays ago. But one thing that struck me so forcibly was that Brother Laughlin, though 78 years old, (and in March), went to church. I thought what a splendid example he was living before us who are much younger. God bless you, Brother Laughlin, and may you have many more happy birthdays.

But I want to tell about two of the oldest members of the Ladies' Aid Society of Kernersville church who have recently celebrated their birthdays.

On the afternoon of Friday, March 30, the members of the Aid Society, accompanied by a few invited guests, gathered at the home of Mrs. Lucian Hepler to celebrate the 80th birthday of her mother, Mrs. Fannie Wadkins. After each one had bestowed upon her a shower of good wishes and gratitude for her long life of usefulness in our midst, some of her favorite hymns were sung and prayer was offered by the pastor. Then all were ushered into the dining room where we beheld the birthday cake, which was aglow with numerous golden candles. The cake had been baked and decorated by Mrs. Walter Linville. Cake, cream and salted nuts were served. The living and dining rooms were decorated with lovely jonquils and hyacinths.

Then on Saturday afternoon, March 31st, this same Aid Society gathered at the home of Mrs. Cora Ann Ballard to celebrate with her her 85th birthday. She was given a miscellaneous shower of good things. This beloved sister has been blind for more than two years. She is a dear mother in Israel; so patient, gentle and sweet. She, too, seemed to enjoy very much the singing and devotional program. It cheered our hearts to hear her talk so freely of how she is just waiting for the Master to summons her to come up higher.

I am sure it should be a great inspiration to each of us to have these two saints of God as members of our Aid Society, and may we ever honor and be more thoughtful of those who are more advanced in years.

MRS. E. G. LOWDERMILK.

GRATITUDE GIFT OVER-SUBSCRIBED BY EASTERN CONFERENCE

One thousand dollars more than the apportionment has been subscribed by the churches of the Eastern Conference. This was revealed in the report of President Day at the South Jersey District meeting in Second Church Millville on Tuesday, March 27th. Two churches in the South Jersey District and one in the Metropolitan have not yet reported—Glassboro, Christ Church, Atlantic City, and Beulah Church, Kearny.

The Eastern Conference pastors entered with commendable enthusiasm and hopefulness into the proposition of making a worthy Centennial Gratitude Gift at the General Conference in May, and the churches responded even beyond the expectations of the most sanguine.

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J. F. McCULLOCH, Editor and Publisher

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Palestine, Flat Rock Charge, $1.10.

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We wish to express our deep appreciation for each contribution of the week, and assure you all we receive, and much more, is badly needed.

Besides our cash contributions of the week, we received two lovely quilts from the Philathea Class, Concord church, Saxapahaw Charge, also 55 pencils, from a Junior Class, (Mrs. Eva K. Logue, teacher), Westminster, Maryland.

We are indeed very grateful for these useful donations. May you all be richly rewarded, as you help out orphan children in any way. And may we always have your prayers?

E. F. ALLMAN, Supt.

—Mrs. D. M. Sullivan, mother of Brother J. G. Sullivan, of Calvary church, has passed over after a lingering illness. She was 66 years old. The funeral was held Monday afternoon in the Asheboro Street Baptist church where she held her membership. The pastor, Rev. Mr. Mason, was assisted by Rev. L. W. Gerringer and Rev. C. W. Bates. The pallbearers were her grandsons.

—Bro. B. F. Green, of Mt. Pleasant church, North Davidson charge, died last Sunday at the age of 82. The funeral was conducted by his pastor, Rev. R. S. Troxler.

—An earthquake in Smyrna last Saturday killed 60 men, all Turks. Six years ago the Turks set fire to the city and massacred the Christian population.

—The beauty of a house is harmony. The security of a house is loyalty.—Frank Crane.

—Teaching is the surest way to learn.—W. B. Stuber.

DANIEL'S CONFESSION AND PRAYER

We see so many good articles on evangelism and one of our greatest needs is evangelism. We ask what will bring the great awakening that all churches of all denominations need. Daniel seeth a vision and where there is no vision the people perish. Daniel 1:3: "And I set my face unto the Lord God, to seek by prayer and supplication, with fastings and sack-cloth and ashes, and I prayed unto the Lord my God and made confession and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him and to them that keep his commandments, we have sinned and have committed iniquity, and have done wickedly and have rebelled even by departing from thy precepts and from thy judgments. Now therefore, O our God, hear the prayer of thy servant and his supplications and cause thy face to shine upon thy sanctuary that is desolate for the Lord's sake. O my God, incline thine ear and hear, open thine eyes and behold our desolation and the city which is called by thy name, for we do not present our supplications before thee for our righteousness, but for they great mercies. O Lord, hear. O Lord, forgive. O Lord, hearken, and do defer not for thine own sake. O my God, for thy city, and thy people are called by thy name; yea while I was speaking and praying and confessing my sin and the sin of my people, Israel, and presenting my supplication before the Lord my God for the holy mountain of my God, yea whiles I was speaking in prayer, even the man Gabriel whom I had seen in the vision at the beginning being caused to fly swiftly touched me about the time of the evening oblation and he informed me and talked with me and said, O Daniel, I am now come forth to give thee skill and understanding; at the beginning of thy supplications the commandment came forth and I am come to show thee for thou art greatly belowed; therefore understand the matter and consider the vision. We always get the goods when we pay the price. Ask and ye shall receive. Awake, thou that sleepest, and Christ shall give thee light. MARTHA PARSONS.

—Calvary church has a site of unusual attractiveness. A visiting preacher said recently that it is the prettiest church site he ever saw. Part of its attractiveness is due to the trees in the midst of which the church was built. One of these trees, tall and straight, has been hugged to death by a climbing ivy vine. It seemed too beautiful to cut down and was spared by the building committee. But last Saturday night a wind storm laid this tree low, and did it in such a way that it did no injury. It was surrounded on three sides by the church, the church hut, and a residence. It was near enough to fall against either of the three, but it fell so as to strike none of these.

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—High Point College wins a debate with Wofford College. Rev. C. W. Andrews and Rev. J. E. Carroll represented High Point College. The question was whether the United States government should use force to protect foreign investments without first declaring war.

Methodist Protestant Herald.
ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.
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Pres Elderdice Address
Westminster MD

The Church's Proper Attitude Toward Social Dancing

There has been difference of view and difference of practice among churches in regard to dancing. Some churches have regarded it as a very objectionable if not sinful form of amusement and have forbidden their members to have part in it. Other churches have tolerated the practice and have in some cases encouraged it among their own young people. The usual justification in such cases has been that it keeps the young people from degrading associations in public dance halls. Scattered over the country, mainly in the large cities, are quite a number of churches that have allowed dancing under the auspices of the church. In Chicago some Methodist churches have been found among this class. When Rev. N. M. Harrison was pastor of a Methodist Protestant Church in Chicago, he was asked by his Christian Endeavor Society whether they might not have a dance at the close of their Christian Endeavor meeting. Of course he did not consent, but the incident illustrates the difference of views that obtain in the church world.

The editor of *The Kit,* a magazine devoted to social recreation, has been studying and investigating this subject. He has gathered together testimonies from many sources regarding the effect of the church's becoming a patron of the dance and has published these testimonies. The impression made by reading this mass of evidence is well expressed by the editor of the magazine as follows:

"The church has a fundamental and unavoidable responsibility to set up a high ideal for individual and social conduct in all of life's relationships, including the use of leisure, not only in the matter of standards, but in the actual provision of adequate recreational activities. Such a program must be based, not upon expediency or a mere desire for valuable by-products, but on the fundamental recreational needs and desires of the people themselves.

"Since, however, the church stands for the development of full-rounded individual personality, and for the guidance of all social relationships by Christian principles, it can use to attain these ends only such means as are entirely consistent with its high purpose. We are convinced from this study that the modern dance is fundamentally defective as a recreational instrument. It is completely commercialized; it tends to destroy respect for the personality of others; and it is based upon a direct erotic appeal which makes self-control extremely difficult for some participants.

"Therefore, its use by the church is not justified under any conceivable circumstances. Careful surveys of many churches over a period of years fails to reveal a single instance where any results have been obtained by the use of the modern dance which could not have been better secured by other means. However sincere the motives behind it, or apparently

(Continued on Page Six)

Women's Ways in Leisure

Rev. J. H. Page used to say that there were no hypocrites in the army. In their leisure hours the soldiers grouped themselves according to their affinities, and it was observable that there were two distinct classes, men who were sincere Christians and men who were godless.

A similar observation may be made regarding women in their use of the leisure that has come to them. One class of women are using their leisure to promote the cause of missions or to devise ways to help the poor or some other class of unfortunates. And with these women this work is not a mere fad entered into for the sake of novelty or notoriety. They pursue the work week after week and year after year. It is evident that their hearts are set on the work.

Another class of women devote their abundant leisure to an effort to amuse themselves with games or shows or social small talk. It is evident that they have no serious purpose in life. They are gay butterflies. They are very busy with unworthy employments. They are in pursuit of happiness—their own. They seem not to have any sympathy for the multitude of the world's needy and suffering. What a contrast between their lives and the life of Jesus of Nazareth. His life is the pattern of all true lives, and we may be sure that His life is the kind of life that God approves.

The remark we have made regarding women's lives is true also of men's lives, but is perhaps not quite so evident in the case of men. What we do in our leisure, our times of freedom, shows what we are.

Time to Honor Local Pioneers

April 29 has been set for Centennial Day in all our churches that can observe the day. The thought is that all people join in celebrating the founding of our denomination one hundred years ago. It will be fitting that each church also celebrate its own founding, especially if far enough in the past to require an effort at reminiscence. There were pioneers in the founding of each local church. It is fitting that their worthy achievements be recognized on this occasion. Some of them were obscure laymen, but they must have had in them the spirit of sacrifice and devotion to lead them in the effort to erect a new altar unto the Lord. It would add to the interest and value of a local celebration to have sketches of the lives of the founders read. We suggest this item to those making out programs for the Centennial Commemoration.

—Are presidential election years bad for business? A few of them have been; most of them have not been.

—Premier Mussolini of Italy has fought a great fight against the criminal organization known all over the world as the Mafia. He seems to have won. After four years in the courts 154 men and women have been tried. The penalties of those convicted amount to almost twenty centuries of hard labor.

JESUS AND THE HUNGER FOR KNOWLEDGE

"Learn of Me"

Matt. 11:29

In the light of the modern printing press, cheap good literature and our magnificent public school system, it is a crime to be ignorant. There is no excuse now, if there ever was, for being ignorant. The great daily press brings to your door every morning the news of the world, so that Africa and America join hands with Asia in telling you what is being done all over the world. So that we are able to speak intelligently concerning the recent events in any nation under the sun. The wireless telegraph nearly bridges the ocean and we are able to follow the great steamer across and konw what is going on in mid-ocean. Now this is one of the real hungers of the human heart, to know, and in the acquired knowledge to rejoice. To know, and to know that you know, gives assurance and confidence and people to whom you speak listen eagerly. A man is speaking who knows. One of the ancients said, "He that knows, and knows that he knows, is a safe man, follow him." The measure of a man's knowledge is the measure of his responsibility to both God and men. If his knowledge be great, just in corresponding proportions are his responsibilities increased. The clamor of the world is for the one best fitted for the position offered and for life's duties. The one who knows receives advancement, while the one who has neglected to take advantage of the opportunities that have come to him, so that he might know, increases the great army of what we call "faithful slaves." There is always room at the top for those who are willing to pay the price and endure the strain of the climb. Now, there is no law in the natural world but what has its parallel in the spiritual. It is true here. Jesus said, "Learn of Me," and "ye" shall find rest. In Him is the secret of knowledge. In the doing of His will brings the highest happiness and chief joy. "If any man will do His will he shall know," is part of a quotation from Jesus which applies here. If a man is really anxious to know the truth, he can. Jesus was, and is, the truth, and it is the same concerning both the "Watt" and the "Life." He is still the world's greatest Teacher and His authority never grows less. The greatest men, scientists and statesmen alike, learn of Him. Jesus inspires for knowledge. It is a natural longing to go to school and learn. The child, as the man, is anxious to know the "why" of things which he sees but cannot explain. So we send our child to school. Now our public schools are not free from fault, but they will be better than what they are. They are not what they will become. It is one of the greatest blessings that has come to our children. The state has established it, it is true, not because the school is a good thing for the child but that his ignorance is a bad thing for the state. The state cannot afford to have ignorant citizens. For ignorance means crime and crime means expense to the state, hence we have our public schools as a preventive. We have compulsory educational laws. The state takes the boy from the plow and sends him to school. What for? That he might know better. So he becomes a citizen worthy the name. But Jesus offers something better still. He offers to teach the boy all that he receives in school, plus satisfaction for his soul. I hope to live to see the day when the fundamentals of our religion will be taught in all our public schools. I do not mean sectarianism, but the basic principles of the religion of Jesus upon which we all agree. I do not believe that any person could do his country a greater service than the preparation of such a text book. One of the great leaders of England once said when the public school system was first broached, "Gentlemen, if you only propose to educate the children you will make them clever devils." What he meant was that education minus religious training was a dangerous thing, not only for the child but the state also. I see no reason why a belief in God, the immortality of the soul, and mutual dependence upon each other cannot be taught in our public school life and not be in any sense sectarian training. I am in no sense advocating the Parochial Schools of the Catholic Church. Still I believe that the vital principles which I have mentioned ought to be taught our children that they may not grow up in ignorance of the living authority and power of the Great Teacher. Behind all our schools and colleges, I can see the majestic figure of the Son of Man pointing out the path of true knowledge, and asking that all shall learn of Him. In so doing they may find rest to their souls. He is still the source and inspiration of all science worthy the name.

Jesus feeds this hunger for knowledge. He is continually letting men into His secrets and telling them His thoughts. So new and wonderful discoveries are being made known to the world in rapid succession. No person can tell what the next twenty-four hours may bring forth. The very air seems surcharged with His presence as He leads men on and on into great and more wonderful things. Men want to know and Jesus is telling them as fast as they are willing to learn. As he feeds, He takes men into the secrets of His own life and says, "Learn of Me." Lord Kelvin said, "The greatest discovery that I ever made was when I found in Jesus all that my soul needed to know." To be able to think God's thoughts after Him is a wonderful gift and that He continues to reveal them to those who are willing to learn should cause us no surprise. The mighty achievements of engineering skill are the revealing of His plans and thoughts for the advancement of the race. The great Panama Canal may stand as an example of this.

Jesus not only inspires for knowledge and then feeds it, but He satisfies it as well. He always completes what He begins. He does nothing half way. If the leper is cleansed, he is every whit whole. If the dead are raised, it is to complete life. If the sick are cured, they are entirely well. And if a man's sins are forgiven, they are all forgiven. Bless His holy name for His wonderful works to the children of men. His work is ever complete and glorious. For this reason as well as many others, He is worthy to receive honor and dominion and glory forever.

"Learn of Me," He said, and ye shall find, not social preferment, not political honor, neither wealth nor riches of any kind, but just sweet and blessed rest. Somehow, I like that. It is very sweet and helpful to me. "Rest." He is the only Teacher who ever said it. No one else could say it. He did, and it is perfectly natural and right for Him to say it. It would be out of place with any one else. If men really want to have knowledge, they can have it. But must learn by the doing and not by dreaming of what they would like to do. In your search after truth, you will find it only in Jesus. He is the embodiment of the truth. He *is* the truth. No "ism," no doctrine of man can satisfy the craving of your soul. He can. So instinctively we come back to Jesus, to lay our acquired knowledge at His feet and ask Him to use it for His glory alone. We may search the Scriptures and find there an "eternal life," but only because they testify of Him. We have all things in Him. He is our rich reward in our search after knowledge. He gives power to the mind of man to grasp the truth which He unfolds and then trusts them with

His secrets of His life. The great thinkers of the world own Him Lord and God of their thoughts as well as their actions. He is the greatest discovery you can make. Why, then, will you be ignorant of Him? Come to Him and learn. He can and will teach you. Be His pupil. Receive Him into your heart and know for yourself concerning the great doctrines of His Kingdom. My dear friend, may you ever strive to learn of Him. Amen. C. Morgan Compiler.

FAMINE IN CHINA

A cable message from the Famine Relief Commission of Peking just received by the Federal Council of Churches, New York, states that according to reports from misisonaries in the northwestern part of the Province of Shantung appalling famine conditions prevail. The situation, which has been growing worse for many months, is now so bad that nine-tenths of the population are reported to be eating unwholesome food substitutes. A half million people are actually starving and 4,000,000 more face similar conditions in the next two months. Deaths are increasing. Men have abandoned their homes and gone to Manchuria in search of work. Children are being offered for sale; boys of six selling, in some instances, for twelve silver dollars, the equivalent of $5.00 American currency.

Some hundreds of thousands of dollars, which have been available during the winter for carrying on relief work, are now completely exhausted, so that relief agencies find themselves without funds to carry on even the meager relief work which had been conducted by various missionaries at their own stations and by other agencies. The International Famine Relief Commission has surveyed a number of projects for road construction and river conservation in order to give employment to famine sufferers, but finds itself entirely without resources necessary to carry on this work.

CONVERSION

This is the vital fact that the church must bring or fail. When the church loses its power to convert, it loses its right to be called a church. Unless it is making bad men into good men, weak men into strong men, uncertain men into certain, selfish men into unselfish, and men lacking the God-consciousness into men radiantly realizing God, it is failing as a church of the living Christ. And nothing can take the place of this fact of conversion.

Through psychoanalysis you may come into the kingdom of the somewhat relieved mind; through social emphases you may come into the kingdom of a better and juster social organization; through education you may come into the kingdom of interesting fact; through systems of mental suggestion you may come into the kingdom of improved health; through self-culture you may come into the kingdom of refinement, but if you come into the kingdom of God, you must be converted. When Jesus, Son of Fact, uses the word "except" in connection with conversion, then there is no exception to that "except." The church will never sophisticate itself away from this need of conversion. For the strong man of affairs knows that, after all, these are the only "affairs" with which he deals. He knows that they do not touch the inmost need of his heart overlaid with ashes—he needs conversion as deeply as "the down and out." For "conversion," according to Sabatier, "is a creative and inaugural experience," loosing untold possibilities in human personality and inaugurating life into adjusted and spiritually authoritative living. It brings to life a solid happiness." "You have found God—by your energy and happiness you show it," said a Hindu to a Christian at the close of a Round Table. He had, for conversion is that "inward happy crisis by which human life is transformed and an issue opened up toward the ideal life. Through it men find power to live by, for it is not so much a doctrine as a dynamic."—*From "Christ at the Round Table," by E. Stanley Jones.*

THE GLADIOLUS

The Washington Evening Star is, naturally, for the most part concerned with national and district politics and the news of the world. Yet this great paper takes time and space to place in its editorial columns a leading article on this wonderful flower that is rapidly becoming a general favorite with American flower lovers. The editorial follows:

The gospel of the gladiolus has been so widespread during the past ten years that this spring will see thousands of these bulbs planted to every one that might have been put into the ground before the World War.

The peerless beauty of the "glads," combined with their ease of culture and freedom from disease and insect pests, makes them the finest of the summer-flowering bulbs.

With these sterling qualities in their favor, it is not to be wondered at that literally millions upon millions of these bulbs are planted every year in America.

Each spring, too, sees thousands of old gardeners, who for one reason or another have ignored the gladiolus, taking it up, to yield, in their turn, to its fascination.

The gladiolus is, in reality, a glorious form of lily, its name being pure Latin for "little sword," designating the shape of its rapier-like leaves. It was once called the "sword lily."

Possibly no other flower in commerce, with the exception of the tulip, has had such an interesting history. A native of South Africa and other countries, the wild species of this flower during the last one hundred years, have been crossed and recrossed.

Hybridizers of all lands have joined in the breeding of new and better gladioli, so that today it may be truthfully said that in these flowers, as in some others, what God made man has improved upon.

Primeval forests never saw such wonderful blooms as any one may have in his own garden today for a little money wisely expended. Even the form of the flower has been changed. The color combinations are only to be described by the word exquisite. There are plain and ruffled specimens, and a wholly different type known as "primulinus."

Not to know the modern gladiolus is to confess oneself behind the times in the floral kingdom. To miss its beauties in the home garden and, as a cut flower, in the home itself, is to deprive oneself of real joy.

—A citizen who is in favor of the enforcement of only the laws for which he has voted, and in the principle and wisdom of which he agrees, is not a law-abiding citizen of a democracy. He has something of the autocratic spirit. He is willing to govern, but not to be governed. He is not willing to play the game according to the rules of the game.—*William Howard Taft, "Is Prohibition a Blow at Personal Liberty?"*

—The government of Japan is becoming more democratic. Recently nine million men of Japan were given the right of suffrage.

Denominational Enterprises

FOREIGN MISSIONS

Methodist Protestant Church Organized in India

Inspiring news from our India Mission has just reached me and I pass it on to you. It is the account of the organization of the first Methodist Protestant Church in India. The account is given by Miss Grace Perley, the secretary of our India Mission.

"The year 2028 will have a double meaning in the history of the Methodist Protestant Church, for not only will the people in the Homeland celebrate the 200th anniversary, but our Indian brothers and sisters will celebrate their 100th anniversary.

"The long-cherished dream of the Indian Methodist Protestant Church has been realized. History has been made. The India Methodist Protestant Church has been organized in a very fitting and pleasing manner.

"Several years ago, when Dr. F. C. Klein and Dr. J. C. Broomfield visited our Mission station, two of our Indian preachers were ordained and both have labored in that sacred capacity ever since. One has been stationed at the Farm or Settlement and there acts in the capacity of superintendent as well as pastor. The other one has served the two Mission schools and the Christian community.

"The committee in charge arranged the schedule of procedure which consisted of a series of lectures to instruct the people in Methodist Protestantism, emphasizing why and what we are in contrast to other Methodisms. Our two missionary preachers, Rev. J. F. Minnis and Rev. P. M. Cassen, were chosen to deliver these lectures.

"A portion of the Church Discipline was translated into the vernacular which permitted the Indian Christians to follow step by step. Twice daily, from January 31st to February 3rd, the people came together. In the morning to be instructed and in the evening to pray and meditate.

"On February 4th all things were ready for the organization. Since we have no church building and no other building large enough to accommodate such a gathering, we assembled under a huge tree in the Boys' Compound, at 4:30 p. m. Rev. S. B. Kasote preached the sermon and 140 came forward and presented themselves as charter members. These represented all stations in life—Americans and Indians; old and young; men and women; boys and girls; educated and uneducated. As fine a looking army of Christian soldiers as any church in the Homeland could muster.

"From this august body of Christian believers a Standing Committee was elected to 'carry on' until a permanent pastor could be secured and the regular officers of the church were installed.

"The following day being Sunday, could anything be more fitting than to observe this first Sunday of our organization with special services and inviting a neighboring American missionary, Rev. Clark, D.D., of the American-Marathi Mission at Ahmednagar, to preside?

"To arrange for a speaker and the day's program a special committee was appointed. This committee consisted of our two Indian pastors, our two head masters, one Indian brother not regularly employed in the Mission work, and two missionaries. Quite the cream of the intellectual element of our little Christian community. They arranged for baptisms, reception of more members and the observance of the Holy Communion. Truly it was an impressive service.

"Our guest of the day, Dr. Clark, has had a long and serviceable missionary career. His flow of Marathi and splendid delivery of the Word of God touched us all. Those words of comfort, counsel, encouragement, responsibility and spiritual admonition will not soon be forgotten. Two hours did not seem half long enough and when the Apostolic benediction was at last pronounced we all felt that we had taken a big step forward and were confident that we had not taken the step alone and unguided."

The organization of this church is not only a great step forward but it is a step in the right direction and shows that our work in India is progressing. We have a fine corps of workers there. Now the next step to which we are all looking hopefully and expectantly forward is the organization of an Indian Mission Conference. This step will soon be taken.

S. W. Rosenberger, *Executive Secretary.*

THE CONTAGION EVERYWHERE

Occasionally we hear of some preacher saying that there are no Modernistic influences touching his people and that he does not need to warn them against the current skeptical Liberalism from his pulpit. Such brethren are mistaken. The contagion of the subtle, present-day rationalism is everywhere. It is finding its way into every community through books, magazines, daily papers, and in other ways. And only those to whom its fraudulent pretensions have been made clear and who are intelligently anchored to the truth of God's Word, are safe. Never was there a time when pastors needed more to indoctrinate those under their spiritual care than they do now. The failure rightly to magnify this teaching function of the Christian ministry is, in our opinion, largely responsible for the ease with which the Modernists have confused the minds of many church members and have swept them from their moorings. No preacher in charge ought indifferently to turn over to any other agency the work of instructing his congregation religiously. As God's divinely called and commissioned ambassador, it is he who must give an account to Him for the manner in which that work is done.—*Selected.*

BE SERIOUS

A statesman retiring from public life occupied himself in his latter days with serious thoughts.

The friends who came to visit him reproached him with being melancholy. "No," he replied, "I am only serious. All around me is serious, and I feel the need that heart and mind should be in unison with my surroundings."

"For," he added, with such solemnity as to impress all present, "God is serious as He watches us. Jesus is serious when He intercedes for us. The Holy Spirit is serious when He guides us. Satan is serious when he tempts us. The wicked in hell are serious now, because they neglected to be so when on earth; all is serious in that world whither we are wending. Oh, my friends! believe me, it is all true; let us at least at times be serious in our thoughts and in our actions."
—*Selected.*

—Panama Canal will not much longer provide for all the ships that would pass through if the rate of increase keeps up. The necessity of a canal across Nicaragua is being discussed. Another plan is to enlarge the Panama Canal.

OPTIMISM | **The President's Letter** | EVANGELISM

Lebanon

March 29.—On ths date we were here with Pastor Hutton in his second quarterly conference. Delegates were nominated, and all of the other conference business promptly and harmoniously transacted. The reports indicated a normal condition for the church. A movement has been started by the C. E. Society for the erection of a Hut. This, of course, will have to take the regular form, as prescribed by the church law. We trust that the church may find it a proper move and give it necessary endorsement and support. The M. P. C. G. G. was not all provided at this time, but we trust that the full allotment may be secured by the *first of May*. With Lebanon to the front, High Point will stand 100 per cent on the Gratitude Gift. We were glad to be with our Lebanon people again, as always. Pastor Hutton will earnestly press the work, and this church will, we are confident, have a good showing when the counts are all in.

Albemarle

April 1.—We were with our Albemarle church on this date, attending Sunday school at 9:30 and preaching at the 11 o'clock hour. Since their building was burned in the early part of the conference year, they have been worshipping in a large storage room situated on one of the prominent streets of the city, and near the location of their burned church. They were very fortunate in securing this building, as it affords a very satisfactory temporary arrangement for their work. True to their history, this little band has shown a courageous spirit since the loss of their church by fire. The excavations are completed for the basement of their new church, and in a short time they expect to begin the construction of the building. The new church is well located, being on one of the main streets of the city, and in the midst of our constituency there. The plans call for a commodious and well constructed building, with large auditorium and modern Sunday school housing. The church will be a credit to the conference, and an inspiration to our cause in that section of our territory. Any help that can be given them will be timely and to a good purpose. Pastor Anderson has a strong grip on the people, and is zealously and wisely pushing the work. We were delighted to share the convenience and comfort of the new modern brick bungalow in which we found him and his interesting family housed. We were glad, also, to find here friends of other days, and to share again their fellowship. We have at Albemarle a loyal and faithful band, and our predictions are that the future holds for them a steady and gratifying growth.

Porter and Friendship

The afternoon and evening of the same day was given to these charges. At 3 o'clock we preached at Porter to a well-filled house of interesting and interested auditors. This was our first visit to this charge, and we hasten to say that we were favorably impressed. The church is located in a pine grove in the little village of Porter, and is surrounded by a beautiful stretch of productive farm lands. The building is painted inside and out, and neatly kept. The grounds had recently been cleaned off and beautified. We found the Sunday school in session and we were impressed with what seemed to be encouraging opportunities. After the sermon the Gratitude Gift was presented, and with pleasing response. The allotment of $23.50 was over-pledged by one dollar. Porter was an honor roll church last year. We have no doubt about that good record being maintained this year.

At 7:30 p. m. it was our privilege to visit Friendship and preach to a large and attentive congregation. We were glad to have Pastor Greene, of a nearby M. E. Church, worship with us, and assist in the service. Friendship is a strong and promising rural church. The building occupies a commanding position on the Albemarle-Concord highway, and is in the midst of a prosperous farming community. Recent repairs on the building, and a modern lighting system add much to the attractiveness and efficiency of the church. The Gratitude Gift was presented, and pledges to the amount of $20.00 were received. Other pledges had been secured prior to this. Pastor Hill is very zealous and diligent in his work, and he and his family enjoy the full confidence of his people. His charge will make a good showing when the year's work is over.

We fully enjoyed our visit to these three fields, and we are grateful to pastors and people for their unfailing kindness and hospitality. We will follow them in deep interest and earnest prayers through the year.

Easter

Many of our churches rendered our denominational Easter program; some, in addition to this, made special evangelistic efforts. We trust that there were many who gave themselves to the Lord and to His church, and also that the Easter offering was liberal. Now, please, pastors and superintendents, send the offering *at once* to Mr. V. W. Idol, treasurer, so it may be forwarded by him to the general church treasurer for immediate use by the Board of Home Missions. This is important. Please see that it is done, and take credit for it on the budget of your local church—G. C. B.

Centennial Day

Fifth Sunday in April. Some charges are planning to make this a great day. We earnestly urge that it may be so all over the conference. We should have from ten to fifteen thousand grateful and loyal Methodist Protestants assembling in the inspirational meeting, that through the thrill of this day they would be led to give themselves anew to Christ and to the church. This day will take the place of the district rally held heretofore. Pastors and district chairmen will co-operate in arranging the program to suit local conditions. The only thing that we are concerned about is that our people shall come together in centennial gatherings, and that new emphasis may be laid upon the origin, purposes, progress, hopes and aims of the Methodist Protestant Church. The details of this program we can well afford to leave with the local managers. But, brethren, see to it that enough of effort, purpose and prayer go into the program to make the day highly worth while. One hundred years of denominational life and service, honoring to God, makes the most that we can put into this day all too little.

M. P. C. G. G.

Bro. Ross could not make his report last week because enough pastors did not get their reports to him in time. However, it will appear in the HERALD this week, and will make interesting study. Several charges have raised their allotments, and a few more than they were asked to raise. A great many charges are yet to report. So the work of raising our allotment of $12,000 must go on—on and on and on, until every dollar is raised. Let no one think that we can't or that we won't do this. Our denominational loyalty is at stake;

our gratitude is at stake; our enviable heritage as the oldest conference in the connection is at stake; and our appreciation of the men of our own conference who were vital factors in establishing the church, is at stake. Fail in this? No. *Twenty-eight thousand* North Carolina Methodist Protestants will not let their church come to her first century without doing her just honor. We will raise our $12,000 Gratitude Gift. But what we want is that every church and every charge shall be in it. Is yours there? See the report.

Appointments

April 14, with Bro. Neese in quarterly conference at Randleman, 2:30 p. m.

April 15, with Bro. Fogleman on Granville for three services.

April 21-22, with Bro. Ridge on Davidson.

April 28-29, Centennial Day, with Bro. Powell on Greensville.

May 6, with Bro. Whitaker on West Forsyth, for two services.

May 6, Bro. Hendry will represent us on the Anderson charge. We will make an official visit there later in the year.

It is a great privilege to be a Christian; it is a great privilege to be a leader of Christian forces, and for our comfort it is written: "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

Yours in affection and labor,

S. W. Taylor.

April 11, 1928.

The Church's Proper Attitude Toward Social Dancing

(Continued from Page One)

successful the results, the use of the modern dance by any church frustrates the full realization of the values in which the church is most interested.

"Those churches which now permit or promote the modern dance should, in our opinion, take immediate steps to work out a comprehensive recreational policy for their organizations, and through an educational process direct the younger people to an appreciation of the best recreational interests of modern life, with the aim of eventually replacing the modern dance with more desirable activities.

"Churches at the opposite extreme, which by legislation have prohibited modern dancing, will save unhappy compromises by removing such legislation and substituting therefor a vigorous program of recreational education and of directed activities. The dance issue will never come up in the church which meets the needs of the people with an adequate social program.

"The legitimate appeals of the modern dance can be met through more desirable rhythmic and social mediums. It is frankly understood that any permanent substitute for the modern dance will take more effort, more time, more leadership than is required to promote dances. It means a comprehensive, efficiently directed, well-equipped, year-around program of social recreation, but the results will amply justify its cost. The recreational program itself is to be considered an integral part of the total work of the church. The effectiveness of the educational function, the challenge to service which the church provides, and the vision to higher living which its devotional and worship functions furnish are the ultimate and adequate substitute for a poor, defective, degenerate modern dance."

THE WHOLE MESSAGE

England was waiting in doubt and dread; no one knew how the tide of war was going. London was wrapped in fog and in the deeper gloom of depression, when a signal message reached the city which read, "Wellington defeated." The great city mourned and lamented. But the fog lifted, the light grew clearer, and it was discovered that the message had two additional words. It read, "Wellington defeated the enemy."

So runs a story of Waterloo. It is a story of life as well. It makes all the difference in the world whether we look at our dangers and difficulties through the fog of gloomy hopelessness and unbelief, or through the clearer atmosphere of faith and courage. Few messages of misfortune are so entirely and finally evil as we think. They often have some added words, if only we stand our ground and wait for them. This world is not a place for weakness or for the spirit that gives up easily.

A young business man was manager and part owner of a large concern which was entirely destroyed by fire. His friends waited anxiously for his account of the disaster; when it came it was brief and dealt chiefly with the future. "The fire was fierce, but it is over," he wrote. "We have moved into quarters not far away, and are going on as well as we can. The old building was inconvenient in some ways, and we shall remedy that in putting up a new building; so what has happened may prove a blessing."

The world has little room for weakness and cowardice. If it had, it would be a poor place to develop strong, resourceful, courageous manhood and womanhood. Whatever else we are here to do, it certainly is not to fail, and our lives cannot be uesless while we keep faith and do our best. We cannot always see the result of our efforts, or understand the meaning of all the hindrances and defeats that come to us. When the gloom seems too thick to be pierced, when but a fragment of the message reaches us, and we feel that defeat is upon us, then is the time for the highest courage that sees the future through the eyes of faith and refuses to admit defeat. If lamenting and mourning London could have pierced the fog it would have known that it had no cause for its gloom, and it is still the same with many of the happenings that we fear spell defeat and loss. We are reading but part of the message. By and by, in a clearer light we shall see that things which were hard, were not so much to our hurt as we thought, and the words we missed may make success instead of failure. —*Forward.*

—A man under the influence of small quantities of alcohol has no right to believe his own senses. He cannot trust them to give him correct facts, and he cannot rely upon his judgment for the interpretation of facts.—*Dr. G. Sims Woodhead, Cambridge University.*

—The Department of Commerce announces that, according to the returns received, there were in the United States 12 churches of the American Catholic Church in 1926, with 1,566 members, as compared with three churches and 475 members reported in 1916. Of the 12 churches reporting in 1926, 11 with 1,519 members were located in urban territory.

"My own amateurish opinion is that prohibition has contributed incalculably to enabling a vast number of families to improve their living conditions and to make at least some progress toward financial independence."—*B. C. Forbes.*

OUR STORY PAGE

THE BOY WHO DIDN'T GIVE UP

David and his sister Vera both went to the same school. Vera was two years older, although as David was large for his age, they were very nearly the same size.

Vera had a good deal of care of David, as she had been warned to help him cross the streets safely, and to keep watch that he did about what was expected of him at school. Sometimes David resented these attentions, and insisted on having his own way, and then Vera and he were likely to have words and perhaps a little trouble. But neither one remembered anything of this kind very long, for they were really very fond of each other and the best kind of playmates and pals.

From time to time at the school which the children attended, it was customary to have a program of interesting exercises, and parents and friends were invited to attend.

David was much excited when it came his turn to be one of the speakers, and he greatly enjoyed the preparations and practice which the teacher, Miss Bess, planned for this event. There were to be folk songs and dances and recitations and a little playlet in which the girls took part with their dolls, each doll coming to buy some kind of fruit from a basket carried by one of the older girls who was dressed up as a fruit-vender.

David enjoyed this playlet greatly, and especially as Vera was to take part with Pon Pon, a new trick doll, which would go about in circles on her tiny roller skates when she was wound up.

David's own part in the program was to recite a number of verses of poetry. The name of the piece was "When I'm a Man," and it made David feel very important to be telling the others of the wonderful things he would do when he grew up.

But alack and alas—when the day of the school entertainment came, poor David began to feel quite nervous, and to wish that someone else had his part. Even the sight of the little frosted cakes and the big pitchers of lemonade did not make him forget his anxiety.

What if he should get up before all of the other children and the visitors, and not remember what he was going to say? How awful that would be! He imagined the older people would smile, and the children would titter, and Tommy Teezer would taunt him when the school party was over.

Perhaps if David hadn't worried so much about what might happen, and had thought more about just what he was going to say, he would have got along better. For sure enough, when he marched forward to the middle of the platform and saw all of those eyes staring at him, his heart began to jump and he couldn't think of even the first word! And the longer he stood there, the larger those eyes looked and the deeper they seemed to pierce into him.

His mind was just a blank, and he had all he could do to keep the tears back. He could hear Miss Bess trying to tell him the first words of "When I'm A Man," but that didn't help at all. And at last she came forward with a smile and took him by the hand and led him out of the door at the end of the platform into the hall. Vera was out there and her cheeks were very red, and David knew that she was about ready to cry. Her part of the program was over.

"Oh, Miss Bess," she begged, "please let me take David right home before the party is over, for the other children will be sure to laugh at him!"

But David had ideas of his own. He backed up against the side of an open doorway.

"I'm not going home," he declared. "I came here to speak a speech and I'm going to do it!"

"But you can't! You'll forget!" wailed Vera.

"I'm going to speak that speech!" retorted David, stubbornly. His head was down and his chin was quivering. "Tommy Teezer isn't going to have a chance to laugh at me!"

"David is right," Miss Bess said firmly, "and he shall have another chance. If you want to help him, Vera, hear him say 'When I'm A Man' over two or three times. And remember, David, to let your mind go just a little ahead of the words you are saying, so you will know what comes next. And if I were you, I would not look right at the people, at least at first, but a little over their heads until you get accustomed to the sound of your own voice."

The program was nearly finished when a small boy marched for the second time to the front of the platform. Tommy Teezer snickered, but David didn't pay any attention, and with a firmness which was commendable, began:

"When I'm a man,
I'll be a printer if I can,"

and once he got started, he had no trouble at all, for the verses came very readily and easily by doing what Miss Bess had told him—that is, thinking a little ahead of the words he was speaking.

Before he was half through David was able to look at his hearers, and the eyes he faced did not disturb him in the least. He made just the proper kind of a bow and walked away. Now Tommy Teezer would have nothing on him!

When the program was ended, a very fine-looking gentleman sought David out.

"I want to shake the hand," he said with a wonderful smile, "of the boy who wouldn't give up."

David flushed with pleasure.

"I came to speak a speech," he explained eagerly, "and I was going to do it!"

"That's right," laughed the gentleman who was none other than the person who was at the head of the schools in the city. "Keep right on doing that way. Don't be a quitter, and once you have started some undertaking, never give up!"

David went down the steps of the schoolhouse with a light heart. Even Tommy Teezer was looking enviously at him, for hadn't the distinguished visitor of the day taken notice of and praised the Boy Who Wouldn't Give Up!—*Selected.*

MEN OR MACHINERY?

Dr. W. H. Griffin Thomas once said: "The church is looking for better methods; God is looking for better men."

The question naturally arises, do good men and good methods mutually exclude each other? By no means. And yet we had better have consecrated men than the best methods that can be suggested. Methods mean machinery. The best machines are the simplest. The best organizations are those that work most smoothly and efficiently. Thus do they serve a good purpose. A machine is little worth apart from the man who directs it. God give us men. When the right man appears he will call into being such methods as are necessary and join to Him who said, "Apart from me ye can do nothing."—*Watchman Examiner.*

YOUNG PEOPLE'S WORK

SENIOR CHRISTIAN ENDEAVOR TOPIC

April 22: "Why and How Should Christians Support the Eighteenth Amendment?"

Scripture: Exodus 21:28, 29; Prov. 23:29-32.

I

Plans for Meeting

a. Have some community or city official to speak on "The Value of Christian Influence in Law-Enforcement."

b. Suitable song selections: "America the Beautiful," "Stand Up for Jesus," "The Fight Is On," "Onward, Christian Soldiers." Have special music by quartets or duets, etc. Make the program a unit of worship, information, and instruction.

II

Pertaining to Topic

Why? That raises a question and leaves room for answering reasons. Here are some: 1. Because Christians dissatisfied with the immoral conditions of society caused by the liquor demon brought about the law which forbids the demon. 2. Christians should support the Eighteenth Amendment not only because it is a law brought about by Christians but because Christians everywhere should be good law advocates and supporters. Paul taught the Christians of his day to be good citizens of two kingdoms, both the existing order, and the kingdom of God. 3. Because the fruit of prohibition speaks for itself. What would the conditions be in the industrial world with whisky handy for every one? Would it be safe on the highway in an automobile in a case like that? How about the living conditions? What of charity? The industrial world demands sober men. With the highly developed machinery of today the industrial world demands the best trained individuals. Whiskey decreases efficiency and jeopardizes society. Saving accounts and improved living conditions are other fruits of prohibition. The problem of charity decreased is another. The truth that there are many homes that know nothing of the blight of liquor and many of those homes are the ones in our own communities.

How? Here is the real test and each one should make this a personal question. The following ways are suggestive. Be a real Christian citizen in your community with respect to law. Make Christ the ruling power of your life and ask the question: "What would Christ have me do?" regarding questions of prohibitions.

III

Talk by Some S. S. Leader

Five-minute talk on "The Part the Sunday School Took in Bringing in the Prohibition Law."

IV

Try These Questions

1. How can the prohibition problem be improved in our community?

2. Tell why you would not want open saloons in your community.

3. In what ways will temperance education help solve the problem?

4. Has prohibition helped your community? State? Nation? How about the world?

F. L. GIBBS.

SUNDAY SCHOOL LESSON

April 22—Jesus and the Home

Scripture Basis: Mark 10:1-16.

Golden Text: Honor thy father and thy mother (which is the first commandment with a promise). Eph. 6:2.

Love in the Home

Home is a divine institution. It preceded every other. It served as the first ecclesiastical body, for the laws of God were first taught in the home. "God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1:27). "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." (Gen. 2:24). Thus the home was begun by divine creation and command. Jesus adds, "And the two shall become one flesh." (Mark 10:8).

Jesus implies that love must bind the hearts together in the home, though He does not say so in so many words. Let us consider this as one proof: Is there any greater love than that of true parents? None greater on earth. What they have done and will do for their children is never realized fully until the children become parents themselves. Yet Jesus implies that the love of a worthy man or woman, as the case may be, should be so strong and genuine that a son or daughter should withdraw himself from parental love and care to respond to the impelling power of the love of another. How sacred is such pure love!

Nor should love end there. When the children come and begin to grow to manhood and womanhood, thus fulfilling God's scheme of the propagation of the race, love must be the link which connects the hearts of children with parents, brothers with sisters, and so on. Regardless of whether it be a cottage or a mansion, the home is not happy where love does not reign supreme in the hearts of members of the family.

Loyalty in the Home

"What therefore God hath joined together, let not man put asunder." (9th verse). We wonder many times whether or not God joins some couples together, when we observe how unsuited in many ways they seem to be, and when we learn that one divorce is granted for every 7.6 marriages. The United States, nominally a Christian nation, leads the Christian world in divorces. How shameful! How are we going to cope with it?

It is true that we cannot legislate people into being good, but laws are necessary to hold national integrity up to a high standard. Hence, we need more rigid marriage and divorce laws in the states. Better still, we need a uniform federal law that will aid in the reduction of the ratio. When certain classes of people realize that it is easy to obtain a divorce in one state if not in another, they marry with the consciousness that separation is a simple legal process.

Another agent that insidiously stamps his vile image upon the minds and hearts of the youth of today is the sensual love story published in cheap magazines. A welfare worker gave the information that 500 copies of such a magazine were sold in a certain town of approximately 30,000. One of the greatest forces for good and evil today is the movies. Many of the love stories are suggestive and often three-cornered. Divorce is boldly pictured as a matter of course. And some children are permitted to see such pictures twice, three times, or maybe more times a week. Parents need to guard their children against such poisonous pastimes if they want them to have high ideals concerning the marriage state.

Little Ones in the Home

"We wander wide in doubtful ways,
Our eyes of faith are dim;
The child is freshest from God's hand,
And nearest unto Him."

"And He took them up in His arms, put His hands upon them, and blessed them." (16th verse). Don't let us be too hasty in condemning the disciples for trying to prevent the children from coming to the Master. Let us cast the beam out of our own eyes first. Have we been guilty of declaring that a six, eight or ten-year-old child is too young to come to Jesus? Many have made this serious mistake. Consulting statistics and works on the subject, we find that many ministers and other Christian leaders date their conversion back to early childhood. "Suffer the little children to come unto me," says the Master.

Who blesses our homes with the little ones? Is it not God Himself? Man is able to invent and manufacture wonderful things these days, but he has not the ingenuity to form a seed or mold a body containing life. Then, should we not take them to the Father through the Son that He might bless and sanctify their days of impressionableness? "Forbid them not," cautious parent; forbid them not, pious churchman; forbid them not, faithful Sunday school teacher. Thus will our homes be blessed with boys and girls who have known the Lord in childhood, and who will aid father and mother in their efforts to make Christ the Head of the household.

CENTENARY PROJECT FOR JUNIORS

"Our Big Methodist Protestant Family in Baltimore"

LESSON SEVEN

"Our Chinese Methodist Protestants"

Facts for Centenary Discoverers

1. The Methodist Protestant Family has one mission station in China. It is in Northern China near the great wall in Kalgan. Most of our missionaries have had to leave China because of the Chinese civil war, and because of the wars in China we have not been permitted to send additional missionaries to China. Horace S. Williams, a young man, is our only missionary in China at the present time. Dr. Roberta Fleagle, our missionary doctor, is home on furlough, and Rev. and Mrs. Soderbom, our two other missionaries to China, are also home on furlough. Every six or seven years our missionaries are permitted to come back to America for a while to see their loved ones whom they left when they went into the foreign country. Always while in America our missionaries home on furlough visit the church of our big Methodist Protestant family to tell them of their work and the people of China.

2. The Chinese civilization is indeed very old and used to be much greater than at

the present time. Hundreds of years ago, it began gradually to lose its power until it became so weak that other nations came into China and claimed a right to sections of China which they proceeded to occupy. Other nations set up their own government on Chinese soil and made laws which ruled the people in these sections. For hundreds of years, China's four hundred millions of people were asleep; not asleep as you and I sleep a t night; but they seemed not to be conscious of what other nations were doing, and when they learned of it they thought themselves too weak and helpless to change things. China used to be called the "Sleeping Giant." People used to say, "If China ever awakens from her sleep, she may bring trouble and anxiety to the whole world." Because China was asleep and had no national pride her people became very unsanitary and became densely ignorant; they had no laws of sanitation and wanted none. They had few schools and were not concerned about their ignorance. While China slept, other nations took advantage of her.

3. In the last few years, China has been awakening. A few people began to see that China had possibilities; that she was rich in many things; that her people could be educated. Missionaries, and the schools which they have been holding have helped China to awaken; the World War helped China to awaken. Chinamen began to travel into other countries and returned to China with the story of what the rest of the world is doing and this has helped China to awaken. America has helped China to awaken because America has provided for some Chinese students to be educated in America; these students have gone back into China with new ideas, and this has helped China to come to herself. China has been given a new language, a simpler language which all can learn; the old language of China was so difficult that it required so long to learn it that few people ever became educated; but with the new language every one in China can become educated.

4. When China began to awaken she said to the nations which had come in and occupied a part of her territory, "This isn't fair; for years you have taken advantage of us, and we will not permit it longer." Then the Chinese began to feel that they didn't want anything to do with anything foreign; they wanted to be independent; patriotism began to develop; the Chinese government began to organize more schools so that her people might be educated; China has awakened and is possessed with a new feeling of independence. Many of the Mission Boards have turned over much of the work in the mission schools and in the Christian churches, which has been done by the missionaries, to the Chinese. China is just growing up and wants to do things for herself instead of having everything done for her; China feels very much like we do as Juniors; we don't want everything done for us, we want to do some things for ourselves.

5. Many in China are opposed to everything that is foreign; but there are many in China, particularly the Christians, who still want the foreigners and the help that they can give. We must stand by China, and maintain a very kind feeling toward her while she is growing up just as our parents do toward us while we are growing up. During this period, we must not do less for China, but more. As soon as the wars are over, our Methodist Protestants in the United States will send more missionaries to China if they wish them; and they don't we will support the Chinese Christian leaders there so that they may carry on the work which the missionaries have started.

6. In China, we have a boys' school, a girls' school and a hospital. During the absence of Dr. Fleagle, our medical work is being carried on by a Chinese doctor and three helpers. Last year over eleven thousand patients were given treatment through our medical department. In China as in India, we carry on the evangelistic work, the educational work and the medical.

7. We have some Methodist Protestant churches in China and all the members of them are a part of our big Methodist Protestant Family.

Suggested Activity

Map Work: Locate on your map of the world (or if you prefer making a separate map of China) Kalgan, China, which is in the north near the great wall. Draw a line out from Kalgan and paste at the end of the line in an open space on the muslin pictures of our China work and our missionaries to China. Pictures may be found in church papers, particularly in the Missionary Record. The November issue of 1924 has some very good pictures.

Birthday Cake Poster: Add facts about China to your Birthday Cake Poster.

My Church's Birthday Book: Let each discoverer add facts to his, "My Church's Birthday Book."

Photograph Album: Add pictures of China and our work in China to the Photograph Albums.

Missionary Triangle Poster: Let two children prepare a Missionary Triangle poster. Use a large sheet of cardboard; draw on it a triangle; let one point stand for evangelistic work, the second point for educational work, and the last point for medical work. Print these three types of work on the three points of the triangle.

Centenary Discoverers at Work: Begin to discover what you can about Japan and what the Methodist Protestant Church is doing in Japan. Start collecting your pictures on Japan.

Worship Service

Theme: "Making the World Family Christian."

Call to Worship: Leader—"Who shall ascend unto the hill of the Lord, and who shall stand in His holy place?"

Children—"He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity nor sworn deceitfully."

Praise Hymn: "May Jesus Christ Be Praised." No. 2, Hymnal for American Youth.

Conversation: The World Family includes the nations of the world. We do not think it is fair to take advantage of a brother or sister, do we? Certainly, it is just as wrong for one nation to take advantage of another. We do not really know how kind and sympathetic our parents are to us when we are growing up. They know many times that we make mistakes; but they are patient and kind because they know that we will do the very best we can and that some day we will know how to do better and will do it. Certainly we ought to be kind and sympathetic with the nations of the world; many of them make mistakes and do things that are wrong. As much as we love our own America, yet America makes many mistakes. America will make fewer and still fewer mistakes as she becomes more and more Christian; China and India and Japan and all the rest of the nations of the world will make fewer and fewer mistakes when more and more of the people of these nations become Christ-like in their living.

Hymn: "The Whole Wide World for Jesus." No. 264, Hymnal for American Youth.

Story: "World Friendship's New Coat," Page 49 in "Missionary Programs for Juniors."

Salute to the Christian Flag (All stand and salute): "I pledge allegiance to my flag, and to the Savior for whose kingdom it stands; one brotherhood uniting all mankind in service and in love."

Prayer: (1) That there might be a spirit of friendship in the World Family. (2) That all the nations of the world might become Christian. (3) That more Americans may follow Christ and His way of life. (4) For China; for our missionary work there; for peace in China.

Prayer Hymn: "I Would Be True," No. 170, Hymnal for American Youth. (Last verse).

Memory Work

Memorize the words of "The Whole Wide World for Jesus" and the salute to the Christian Flag.

Suggestions to Leaders

Don't let the activity lag. Keep all members of the group busy. Encourage pupil initiative. Watch your opportunity to teach helpfulness, kindness, respect for the rights of others, co-operation, unselfishness, and sharing. These attitudes can be strengthened as the children do their work together.

Write to Mrs. H. W. Maier, Thomasville, N. C., and tell her that you are using this project.

GRATITUDE GIFT CAMPAIGN REPORT

Our quota for North Carolina is $12,000. Our pledges to date amount to $8,444.12. Please advise at once any corrections, as there are a number of churches that I have been informed have done something but I have no reports from the pastors. Many pastors write "More later."

J. D. ROSS.

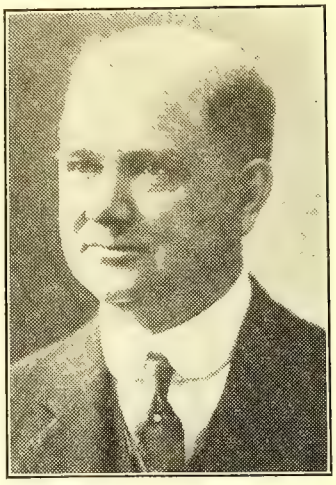
Asheboro, N. C., April 11, 1928.

Charge	Quota	Pledge	Paid
Alamance	$300.00	$	$ .....
Albemarle	50.00	50.00	.....
Anderson	150.00	.....	.....
Asheboro	500.00	500.00	100.00
Asheville	100.00	103.80	.....
Bess Chapel	100.00	.....	.....
Bessemer City	50.00	.....	.....
Bethesda	20.00	.....	.....
Burlington, First	500.00	500.00	.....
Fountain Place	100.00	63.00	.....
Caroleen	100.00	.....	.....
Charlotte, First	200.00	.....	.....
Charlotte, North	25.00	.....	.....
Chase City	20.00	5.00	5.00
Cleveland	250.00	.....	.....
Concord	450.00	450.00	.....
Connelly Springs	20.00	11.07	11.07
Creswell	150.00	.....	.....
Davidson	200.00	43.00	.....

Charge	Quota	Pledge	Paid
Democrat	50.00	15.00	.....
Chatham	100.00	.....	.....
Denton	200.00	210.00	44.00
Draper	50.00	.....	.....
Enfield	300.00	100.00	.....
Fairfield	30.00	.....	.....
Fairview-Glen Raven.	200.00	.....	.....
Fallston	350.00	53.00	53.00
Flat Rock	300.00	100.00	.....
Forsyth	300.00	140.00	.....
Friendship	150.00	73.00	.....
Gibsonville	150.00	150.00	.....
Graham	150.00	80.00	.....
Granville	300.00	.....	.....
Greensboro, Calvary..	200.00	108.50	.....
Greensboro, Grace ..	750.00	750.00	.....
Greensboro, W. End .	250.00	125.00	.....
Greensboro, St. Paul.	100.00	65.00	.....
Greensville	150.00	.....	.....
Guilford	150.00	107.50	.....
Halifax	350.00	88.00	5.00
Haw River Mission..	25.00	.....	.....
Haw River Circuit ..	300.00	.....	.....
Henderson	500.00	500.00	.....
H. Point, English St.	50.00	50.00	.....
H. Point, First	750.00	1,200.00	.....
H. Point, Lebanon ..	200.00	40.00	40.00
H. Point, Welch Mem.	200.00	200.00	.....
Kannapolis	25.00	.....	.....
Kernersville	150.00	.....	.....
Lexington, State St...	100.00	100.00	100.00
Lexington, South	100.00	.....	.....
Liberty S. City	200.00	213.62	213.62
Lincolnton	100.00	.....	.....
Littleton	200.00	22.75	.....
Mebane	200.00	96.00	.....
Mecklenburg	100.00	11.50	.....
Melton's Grove	10.00	.....	.....
Midland	120.00	.....	.....
Mocksville	150.00	.....	.....
Mt. Hermon	250.00	64.06	36.06
Mt. Pleasant	350.00	350.00	.....
Moriah	200.00	.....	.....
N. Davidson	350.00	350.00	.....
Orange	350.00	63.00	.....
Pageland	150.00	.....	.....
Pinnacle	200.00	.....	.....
Pleasant Grove	200.00	100.00	21.50
Porter	20.00	24.50	.....
Randleman	200.00	71.75	18.50
Reidsville	200.00	100.00	.....
Randolph	250.00	50.60	50.60
Richland	150.00	50.00	.....
Roberta	100.00	.....	.....
Rockingham	75.00	.....	.....
Saxapahaw	200.00	41.00	30.50
Shelby	50.00	.....	.....
Spring Church	150.00	10.00	10.00
Spencer	25.00	25.50	.....
Tabernacle	250.00	163.47	20.00
Thomasville, Com. ...	200.00	200.00	.....
Thomasville, First ..	150.00	.....	.....
Thomasville, West ..	100.00	14.00	.....
Union Grove	50.00	.....	.....
Vance	200.00	38.50	8.50
Weaverville	100.00	.....	.....
West Forsyth	150.00	7.00	.....
Whitakers	125.00	.....	.....
Why Not	200.00	.....	.....
Winston, First	250.00	250.00	.....
Winston, South	30.00	30.00	30.00
Yarlorough	50.00	.....	.....
Yadkin	25.00	25.00	25.00

—Miracles were not given to destroy unbelief, but to strengthen faith.

CENTENNIAL SPEAKER



HUGH S. MAGILL

General Secretary of the International Council of Religious Education, and a speaker at our Centennial Convention, May 10-15

Dr. Hugh S. Magill, of Chicago, General Secretary of the International Council of Religious Education, is recognized as one of the outstanding figures in America not only in his own field but in the wider field of general education. For a number of years he was General Secretary of the National Education Association, an organization bringing together all of the forces of the United States engaged in the field of public education. As the guiding genius of this Association, he was largely responsible for its present power and influence in modern educational circles.

At the International Sunday School Convention, held in Kansas City in 1922, when the International Sunday School Association and the Sunday School Council of Evangelical Churches were merged into the International Sunday School Council of Religious Education, Dr. Magill was considered the one man in America most eminently fitted to head the merged forced engaged in Religious Education on this continent.

Under his strong and aggressive leadership, the International Council has reached a place of usefulness beyond question in Protestant religious work. He has gathered around him in the Chicago office a staff of workers of unusual ability and unprecedented power and has been able to weld together the united interests and efforts of the 39 Protestant denominations of which the International Council is constituted.

Dr. Magill is one of the outstanding speakers in America today and we are most fortunate in being able to announce that he will address the opening session of our Centennial Convention in Hampden Methodist Protestant Church, on Thursday night, May 10th. His challenging message on the opportunities and responsibilities of an adequate program of Religious Education in our denomination should inspire all of us to more consecrated effort.

FINANCIAL REPORT FROM MRS. TAYLOR

The following auxiliaries of the W. F. M. S. have paid their budgets in full and quite a number of them have over-paid:

Asheville, Asheboro, Burlington, Bethel (Alamance), Bethesda (N. Davidson), Concord (Saxapahaw), Charlotte, Calvary, Graham, Grace, Harmony, High Point, Hickory Ridge, Hollister, Lebanon, Maple Springs (Forsyth), Mebane, Moriah, Mt. Carmel (Granville), Pleasant Hill, Reidsville, Rehoboth, Rock Creek, State Street, Thomasville (Community), Union Chapel, Welch Memorial, West End, Winston Salem, Whitakers.

The following churches that had no auxiliary have sent in money:

Gibsonville, Pinnacle, Flat Rock (Vance), Julian, Fair View (Anderson), and Mizpah, Fair Grove and Midway on Haw River Circuit.

MRS. S. W. TAYLOR, Treas.

LAW ENFORCEMENT WORK

About two weeks ago a young wife whose husband was being debauched or made drunken in a saloon run by a fellow known as Johnnie St. Auban at Cohoes, N. Y., complained to the New York Civic League and asked what could be done to suppress the place. She was anxious to have something done as quickly as possible. We told her we were not sure that it could be done in short of a week or more as he had a bad record and would be very shy of strangers and it would be hard to get evidence against him.

In fact when talking with the splendid head prohibition agent here in Albany he said that he and his men had been trying to get that place for a month but had not been able to do so.

We called in one of our League's special investigators and asked him to see if he coul l get the place. He went over there and by his tact and skill made a buy of liquor at the first call, and after making an affidavit as to his purchase of liquor, a search warrant was issued thereon and the place raided by the prohibition agents and 1,440 bottles of beer, a gallon of whiskey, a gallon of wine and half a gallon of gin were seized and the proprietor arrested.

He had a barber shop in front of his speakeasy so as to attract little or no attention, and persons going into the barber shop would not be suspected of going in there to buy liquor, but they went through a door at the back of the barber shop to the booze joint immediately behind the barber shop.

Of course, the young wife was delighted at the splendid success of our League man. We are unable, however, because of our very limited resources to employ this man only part time, though he is one of the best men we have ever used. We ought to have sufficient funds to keep a man like him busy all the time.

—Rev. Mr. Schenck, Lutheran pastor in Greensboro, told this story on himself recently: He went to see a man and found him away from home. He accosted a little boy and asked:

"Where is your father?"

"At work."

"What kind of work does he do?"

"He sells bread."

"What do I do?"

"Nothin'."

BUDGETS RECEIPTS TO DATE	A.C.B.	G.C.B.	College	W.H.M.S.	W.F.M.S.
Alamance	$ 67.00	$ 5.00	$ 53.00	$ 34.00	$101.75
Anderson	56.00	.....	.....	1.00	.....
Asheboro	25.00	17.58	85.00	31.10	175.44
Asheville	.....	.....	.....	25.65	79.35
Bess Chapel	6.92	7.42	.....	25.00	.....
Burlington, First	100.00	.....	125.00	164.00	297.30
Charlotte, First	55.40	10.12	29.25	15.32	104.87
Chase City	.....	3.26	.....	.....	.....
Chatham	.....	3.66	.....	.....	.....
Cleveland	3.20	5.42	15.00	.....	.....
Concord	.....	36.24	85.00	.....	.....
Connelly Springs	.....	.....	2.00	.....	.....
Davidson	33.58	7.00	.....	.....	.....
Denton	1.75	10.26	35.00	.....	.....
Draper	.....	2.35	5.00	.....	.....
Enfield	.....	.....	55.00	63.20	.....
Fallston	.....	7.17	24.25	.....	.....
Fairview-Glen Raven	44.50	8.00	.....	.....	.....
Flat Rock	16.86	29.60	10.00	.....	.....
Forsyth	78.40	12.00	73.25	117.20	40.76
Fountain Place	.....	.....	.....	26.00	.....
Friendship	17.35	12.00	.....	.....	.....
Gibsonville	.....	.....	30.00	60.00	25.00
Graham	.....	21.00	.....	.....	38.35
Granville	30.00	20.00	74.40	69.10	152.55
Greensboro—Calvary	.....	.....	.....	114.52	99.80
Grace	75.00	.....	.....	300.00	522.60
St. Paul	.....	4.42	17.00	.....	.....
West End	.....	20.00	32.00	111.95	42.05
Guilford	14.93	.....	60.00	10.10	.....
Halifax	48.00	12.00	.....	.....	.....
Haw River Circuit	.....	.....	26.69	.....	24.33
Haw River Mission	30.00	.....	10.00	.....	.....
Henderson	100.00	20.00	115.00	174.54	306.18
High Point—English Street	.....	3.18	40.00	.....	.....
First	.....	.....	.....	221.70	151.10
Lebanon	30.63	.....	46.50	.....	117.00
Welch Memorial	.....	.....	.....	37.80	28.98
Kernersville	.....	7.85	26.00	.....	.....
Lexington—State Street	32.75	37.76	20.00	.....	20.45
Liberty and Siler City (Liberty)	15.00	12.38	39.00	.....	.....
(Siler City)	70.00	35.00	26.00	7.00	.....
Lincolnton	.....	2.00	.....	.....	.....
Littleton	7.00	.....	.....	.....	.....
Mebane	.....	4.70	45.00	117.00	86.16
Mecklenburg	.....	2.50	.....	.....	.....
Midland	16.00	.....	.....	.....	.....
Mocksville	.....	6.01	.....	.....	.....
Moriah Charge	.....	8.10	.....	1.38	55.00
Mount Hermon	2.56	.....	.....	63.28	7.00
Mount Pleasant	50.00	7.00	85.00	55.99	79.90
North Davidson	.....	18.90	.....	.....	38.60
Orange	33.50	27.00	80.00	213.06	46.85
Pinnacle and Mount Zion	30.00	8.80	.....	17.57	16.60
Pleasant Grove	50.00	6.75	19.00	.....	.....
Randleman	.....	2.25	.....	15.98	6.00
Randolph	34.33	6.47	10.00	12.55	.....
Reidsville	.....	.....	.....	52.10	60.00
Rockingham	6.90	.....	.....	.....	.....
Saxapahaw	6.50	.....	23.88	4.00	14.00
Spencer Mission	6.00	5.71	10.00	12.50	.....
Spring Church	159.50	16.88	18.75	.....	.....
Tabernacle Charge	5.00	16.55	45.03	72.99	65.50
Thomasville Community	50.00	.....	50.00	138.90	84.20
Union Grove	.....	2.29	10.00	.....	.....
Vance	18.70	20.49	51.01	39.95	5.00
Weaverville	.....	.....	.....	10.75	.....
West Forsyth	54.15	2.57	29.25	17.30	35.45
West Thomasville	.....	13.50	1.25	.....	.....
Whitakers	.....	.....	.....	.....	75.40
Why Not	21.14	5.00	.....	9.70	14.70
Winston, First	.....	7.50	.....	221.58	91.62
Yadkin College	15.00	.....	5.00	5.75	.....
Yarborough	.....	.....	19.50	.....	15.00
	$1,518.55	$558.64	$1,642.01	$2,691.51	$3,124.84

CHARGES PAYING IN FULL

A. C. B.

Yadkin College	$ 15.00
Haw River Mission	30.00

College

Asheboro	$ 85.00
Liberty-Siler City	65.00
Yadkin College	5.00
Haw River Mission	10.00
Tabernacle	45.00
Spencer	10.00
Union Grove	10.00
English Street	40.00
Henderson	115.00
Burlington	125.00
Mebane	45.00
Concord	85.00
State Street	20.00
Mt. Pleasant	85.00
Gibsonville	30.00
Guilford	60.00

Superannuates

Orange	$ 37.00

CHURCHES PAYING IN FULL

A. C. B.

Siler City	$ 70.00
Spring Church	90.00
Lebanon, Spring Ch. Chg.	47.00

College

Spring Church	$ 12.00
Spring Valley, Vance Chg.	10.00
Center, Alamance Chg.	14.00
Bethel, Alamance Chg.	15.00
Pleasant Hill, W. Forsyth	20.00
Efland, Orange Chg.	36.00
Union Grove, Orange Chg.	17.00
Hebron, Orange Chg.	27.00
Saxapahaw	8.88
Concord, Saxapahaw Chg.	15.00
Union Hill, W. Forsyth Chg.	6.00
Hickory Ridge, Forsyth Chg.	30.00
Denton, Denton Chg.	35.00

Superannuates

Spring Valley (in full)	$ 4.00
Haw River	5.00

We are correcting some mistakes this week which Bro. Idol finds were made in sending reports to us. We trust that the figures as they now stand are exact. No new charges are listed this week. The number of charges now having credits is 73. This leaves 19 charges blank. Of the 73 charges that have credits, 34 have no credits on the A. C. B., and 26 are without credits on the G. C. B. except the credits which they have through the missionary organizations. Brethren, this ought no so to be. With the year half gone, no charge should be without credits by membership payments on these budgets. It is noticeable, too, that some of our prominent charges are in these "no credit" lists. We know that the raising of church finance is not an easy matter; eternal vigilance is the price. What we are saying, therefore, is not said in the spirit of censure, but rather by way of calling our minds to remembrance. The year is rapidly passing, and we must be up and doing while it is called today. We shall await with keen interest the report of the Easter offering—and please let us urge again that it be sent Treasurer Idol at once so he may pass it on for immediate use by the Board of Home Missions.

A few charges report this week on college

assessment. We are grateful for this. The college will soon need this money to wind up the work of the year, and we most earnestly call upon our pastors and people to co-operate with us in every possible way in raising this full assessment on every charge.

With full appreciation of every assurance of faithfulness on the part of pastors and people, and with renewed confidence in the help of Him who is the Head of the Church, I am,

Fraternally yours,
S. W. TAYLOR.

April 12, 1928.

Our Children's Home

Offerings by Churches and Individuals

New Hope, Vance Circuit, $3.00; Rehoboth, Granville Circuit, $12.72; Union Chapel, Granville Vircuit, $11.83; Stallings, Mecklenburg Charge, $1.00; Spencer, Spencer Circuit, $5.00; W. L. Doud and Mrs. Susan Gray, $3.00; Charles McA. Jones, Frederick Circuit, Maryland, $7.00.

Sunday School Offerings

Pleasant Hill, Spring Church Charge, $6.00; Welch Memorial, High Point, $7.09; Welch Memorial, Young Ladies' Class, support of child, $5.00; West Thomasville, West Thomasville Circuit, $5.00; Spring Hill, West Thomasville Circuit, $1.62; Mt. Pleasant, Mt. Pleasant Circuit, $6.25; Bess Chapel, $23.81; Calvary, Greensboro, $12.25; Winston-Salem, First Church, $7.92; South Lexington, South Davidson Circuit, $5.38; State Street, Lexington, $11.05; Concord, $25.00; Glen Raven, Glen Raven Charge, $3.85; Graham, $5.60; Friendship Station, birthday offering, $12.06; Bethel, Flat Rock Circuit, $4.17; Corinth, Littleton Circuit, $1.50; Midway, Haw River Circuit, March and April, $10.50; Yarborough's Chapel, S. C., $1.40; Siler City, Siler City Circuit, $5.06; Worthville, Randleman Circuit, $3.45 English Street, High Point, $12.45; Bethel, Mocksville Circuit, $1.52; Grace, Greensboro, $7.86; Grace Baraca Class, Greensboro, $14.00; Rose Hill, Pageland Circuit, $4.00; High Point, First Church, $11.02; High Point Baraca Class, First Church, $30.00; Friendship, North Davidson Circuit, $2.26; Mipah, Haw River Circuit, $10.00; Reidsville, $10.23; Friendship, Mt. Hermon Circuit, $5.03; Pleasant Grove Station, $8.63;

Music Tuition

Asheboro Missionary Society, $15.00; Liberty-Siler City Missionary Society, $10.00; Hunter-Kimball Memorial Class, Grace M. P., Greensboro, $5.00; Friendship, Haw River Circuit, Young Ladies' Class, $5.00.

We again wish to express to all who have had a part in these contributions our sincere appreciation. The same is being used to the best advantage possible.

E. F. ALLMAN, Supt.

—In a recent visit to West End we were very favorably impressed by a sight of the new Sunday school building. It has two stories, and provides a large assembly room besides class rooms. It has also a steam heating plant which will warm both the church and the Sunday school building.

FROM PASTORS *and* PEOPLE

Burlington Note.—We had a good day yesterday (Easter Sunday). Church about full at morning service, 18 received into membership. Packed house at evening hour for the Easter pageant.

Bethesda, Halifax Charge.—The fine weather brought out a good congregation yesterday—Easter Sunday—and Mr. Spencer gave us an appropriate sermon concerning the resurrection. Just before the sermon, some of the Sunday school children gave a few recitations, and the music of the day consisted of several Easter songs by the choir. Both recitations and music were good. Collection was $14.00, which is considered good for this season here. We were glad to have in the choir Miss Mattie Moore Taylor, who is home on a visit from N. C. C. W.

Announcement was made that Rev. Mr. Cassady, of Alabama, will assist in the special meeting here in August.

There has been a good deal of sickness in the community, even since measles subsided. The reporter came in for a full share but has recovered sufficient strength, at least, to break into print.

Mr. Richard Taylor (our S. S. superintendent) and his family have been through quite a siege and are not well even yet.

Mrs. N. M. Harrison, Jr., and little Rev. (?) N. M. are on a visit to her parents in Asheboro. In two points at least the young man may be compared to Jeshurun in Deut. 32:15.

Mrs. Thomas Hunter, of Wilmington, is visiting her mother, Mrs. N. M. Harrison.

REPORTER.

High Point.—After his absence of three weeks the congregation was delighted to welcome Dr. S. K. Spahr back to the pulpit Sunday morning, when he brought to us a most comforting and convincing message of the glorious and triumphant resurrection of our Lord and Christ. He selected as his text the last clause of the Apostles' Creed: "I believe in the resurrection of the dead and the life everlasting." Dr. Spahr said that there are very few of us who have reached mature life, who have not followed some loved one to the sepulchre, and but for our belief in this promise of a reunion our grief would be too heavy to bear. He then gave some reasons why we may believe in the resurrection. First, at this season of the year God has risen in nature, and the fields, bursting buds, flowers, and birds speak of a resurrection of life, a renewal of all nature. As the perfume of the lily, which was tucked away as a bulb in the dark earth last fall, greets us today, we exclaim, "We, too, shall live again!" As the silk-worms, eating mulberry leaves, spin their own coffins around them and prepare to die, then from the cocoon bursts forth a beautiful moth or butterfly with gorgeous wings, so shall we emerge from the tomb as glorified beings to live forever with our risen Saviour in the happy fields of Eden. We may depend upon what the Bible teaches in regard to a future life. In the heart of every man and woman is a longing for immortality, a conscious feeling that death does not end all. The death of Jesus and His resurrection shows that without a doubt we shall rise again. It should thrill us and make our hearts unspeakably happy on this gladsome Easter day to know that Christ, our blessed Lord, has risen, and we shall dwell with Him throughout eternity without pain, tears, or sadness.

"Alleluia! Sing to Jesus!
His the sceptre, His the throne,
Alleluia! His the triumph,
His the victory alone;
Hark! the songs of peaceful Zion
Thunder like a mighty flood;
Jesus out of every nation
Hath redeemed us by His blood."

The music was especially beautiful at this service. The choir rendered with most pleasing effect the lovely anthem, "Christian, the Morn Breaks," and Mr. Robert B. Moffitt, of Ramseur, brother of Mrs. John Whitesell, sang the exquisite "Open the Gates of the Temple," by Knapp. The pulpit was exceedingly beautiful in its wealth of Easter lilies, palms, ferns, and roses, a loving memorial to the sainted Evelyn Penny, beloved and only daughter of Mr. and Mrs. George T. Penny, whose birthday it was, and who went home to Jesus just six years ago in the promise of happy girlhood. She yet lives in the hearts of many relatives and countless young friends, who hold her memory very dear.

The Sunday evening service was given over to the choir, which rendered a program of exquisite music suitable to the happy season. Mr. Clarence Schultheiss sang in his charming voice, "Come, See the Place Where Jesus Lay," and Mr. Carey Davis played a trombone solo, "One Sweely Solemn Thought," with organ accompaniment. The choir then sang the beautiful cantata by Stults, "Alleluia," with charming effect. The solo parts were given by Mesdames J. C. Whitesell and J. H. Allred, Messrs. A. J. Koonce and Clarence Schultheiss. Miss Mae Kirkman played the organ accompaniment with great skill and expression. The members of the choir wore white vestments, an innovation in our church, and taken together this was the most beautiful and elaborate cantata ever produced in the First church, and was thoroughly appreciated by the congregation. Many thanks are due the choir for the faithful labor of this exquisite rendition.

The Ladies' Aid Society held its usual monthly meeting at the home of Mrs. A. M. Rankin Tuesday afternoon.

Prof. P. E. Lindley has very kindly consented to teach a course in Teacher Training, beginning next Wednesday evening, when this class will be combined with the mid-week prayer meeting. All those from 15 years of age upward are invited to join this class. Mr. Lindley is very efficient in this line of work.

A supper will be served next Thursday evening to the membership of the church. This opportunity will be given to meet Rev. George Shurtz, of Morgantown, West Virginia, who will be present on this occasion. While in the city, Rev. Mr. Shurtz will be a guest in the home of Dr. and Mrs. S. S. Coe in Emerywood.

Miss Daisy Lee York, who is a student at

Ashly Hall, Charleston, S. C., is spending the Easter holidays with her parents, Dr. and Mrs. A. A. York.

Mrs. A. H. Kirby, of Philadelphia, who has been the guest of her sister, Mrs. R. M. Andrews, has returned to her home.

After a vacation of six days, High Point College students will resume work tomorrow (Wednesday) morning. For 45 seniors this will be the last lap of the race before graduation on May 28th. These seniors have already secured their classic Oxford gowns and caps, and will doubtless astonish the natives in the near future by appearing in public in this grand and dignified garb.

We are grieved to note that our beloved layman, Capt. A. M. Rankin, is not so well, and will leave tomorrow for the Charlotte Sanatorium to take treatment again. His hosts of friends are praying for his early restoration to health.

Enfield.—Sunday morning at 11 o'clock we had our Easter services. Our program consisted of anthems by the choir, prayer, responsive reading, greetings to the church, welcome to our visitors, two playlets of Easter, and a pageant, "The Resurrection Garden." Mr. Auman's message to us was a beautiful story. The hour of service was very enjoyable. The children on the program played their parts splendidly.

We did not have evening service at our church, but all attended the Easter services at the M. E. church.

Our Sunday school gave the children an egg hunt Monday afternoon.

We were proud of the large attendance at Sunday school Sunday morning.

REPORTER.

Enfield.—Our Easter program was a splendid success. The children in particular did their part in a most acceptable manner. All participating seemed to enter whole-heartedly into the Easter joy. Our offering was $34.53.

The second quarterly conference will convene at Enfield Friday afternoon of this week at 2:30.

Our hearts were saddened by the passing of Mrs. Elizabeth Britt on Wednesday of last week. She was a mother and grandmother to a number of our church family. She had been ill for a number of years and had been cared for by her children. Funeral services were conducted by her pastor, Rev. C. L. Spencer, the writer assisting, and her body laid to rest in the Eden M. P. church cemetery. J. CLYDE AUMAN.

State Street.—The sunrise service by the Christian Endeavor Union, held on the lawn of the Presbyterian church Sunday morning, was well attended and all present were helped and interested. Evangelism and Christian citizenship were the subjects discussed.

We had a fine attendance at Sunday school, although some of our folks were out of town and some are sick.

At the 11 o'clock hour Mr. Bethea preached a touching and inspiring sermon to a large congregation. Eight new members were added to the church at this service. There are several others who would have joined but could not be there Sunday. These will probably come in next Sunday.

The Easter service suggested by the Board of Home Misions was given Sunday night. The children and young people taking part were coached by Mrs. F. J. Cox, and rendered their parts well, making an evening of helpful entertainment for a large and appreciative audience. A liberal contribution was received.

The Woman's Foreign Missionary Society held the regular monthly meeting at the church last Thursday afternoon. The president, Mrs. A. H. Evans, presided. A chapter of the study-book was given by Mrs. Curtis Koonts. The society has done a good year's work and will have a creditable report for the Branch Meeting soon to be held in Greensboro. REPORTER.

Lexington, N. C.

Community Church, Thomasville.—Growing out of our special pre-Easter services during Passion Week, 14 united with the church on Easter Sunday morning with several to be received next Sunday, illness having made it impossible for them to be present on Sunday.

Two services were held each day during Passion Week, a meeting for children in the afternoon and a service for young people and adults in the evening.

Palm Sunday was observed throughout the church. In the morning worship service, the Junior congregation headed by the Junior vested choir marched into the church auditorium in the midst of the worship service, waving their palm branches and sing their Palm Sunday hymns. They sang "All Glory, Laud, and Honor," by Theadulph; "Fairest Lord Jesus," by Munster; and "There Is a Green Hill Far Away," by Alexander. At the conclusion of the music, the children left the auditorium and reassembled in their worship room for the remainder of their service.

Eight were baptized on Easter morning, with more to be baptized next Sunday.

The attendance in all departments was most splendid Sunday morning with a very fine interest throughout the school.

The crowning service of the day was on Sunday evening when the choir, under the leadership of Mrs. C. F. Finch, presented a program of Easter music, assisted by Mrs. H. W. Maier, who told the Easter story, "The Boy Who Discovered the Spring," by Alden, and Rev. Maier, who read the resurrection Scripture lesson.

About 300 calls were made by the pastor and the members of the church during the pre-Easter campaign. REPORTER.

Asheboro.—Yesterday was rather an unusual day with us. The Senior C. E. Society had a splendid sunrise prayer meeting at 6:30 a. m. Then just before the close of the Sunday school all departments were brought into the church auditorium where a short Easter service was held. The Sunday school's offering was taken which amounted to about $27.00. The loose change in the collection plates at the church services was added, making the total Easter offering about $34.00.

At the 11 o'clock hour the choir rendered beautiful Easter music and the pastor preached an Easter sermon. One beautiful and tender part of the service was the baptism of Nathanael Mason Harrison, the little son of Rev. and Mrs. N. M. Harrison. The mother of this fine little fellow before her marriage was Miss Nan Lewis, a member of our church.

At the evening hour we had the pleasure of hearing a splendid sermon by Rev. N. M. Harrison.

Mr. and Mrs. S. Frank Phillips have the sympathy of our people in the death of their two-year-old son, William Alexander, who was taken to be with our Lord on Friday morning, March 30. The funeral was held at the home on Saturday morning, March 21, at 11 o'clock by the writer and burial was in the city cemetery here.

At 8 o'clock next Sunday evening Mr. Charles Ross, the assistant Attorney General of North Carolina, will speak in our church. Mr. Ross is a son of Mr. R. R. Ross of this place and during his young days was a member of our church here.

Our revival will begin Sunday, April 22. Rev. H. W. Maier, of Thomasville, will come on Monday, April 23, to stay through Sunday, April 29, and as far into the next week as seems necessary. J. E. PRITCHARD.

Siler City.—On Tuesday night, April 3rd, at the Pythians' banquet, the ladies of the Aid and Missionary Societies served a five-course dinner with great success. The net proceeds amounted to $60.

Early last Thursday morning the members of the Senior Christian Endeavor Society drove out to the old Hackney Mill place, about four miles east of town, where they had a camp-fire breakfast. The Senior Christian Endeavor members also met at the church Easter morning and held a sunrise prayer service.

We were very fortunate to have with us last Sunday Rev. Lawrence Little. During the Sunday school hour he delivered a splendid message to many young people, also a number of older people who were present.

Mr. and Mrs. Dixon are still bringing to us very helpful messages. REPORTER.

Alleghany, Davidson Charge.—Brother Ridge preached a good sermon on "The Empty Tomb." This beautiful Easter Sunday makes us feel like praising the Lord for another fair Sunday after so many rainy ones and so much sickness. We were sorry to lose one of our members, Brother Millery Cranford's wife, who died the first of April. We believe that she was a good woman. Our sympathy goes out to the bereaved husband and children.

Our president is to preach for us on Saturday night before the fourth Sunday in this month.

Quarterly meeting will be held at Lineberry on Saturday evening at two o'clock before the fourth Sunday.

Sunday school every Sunday at ten.

ABIGAIL COGGIN, Reporter.

Grace Church, Greensboro.—The Grace Church Workers held an enthusiastic meeting Wednesday evening, April 4. The various committees gave their reports, showing that the Workers had lived up to their name during the last year. The new officers and committees were elected at this meeting. Mr. J. Norman Wills was elected chairman of the Workers. During the coming year, this organization hopes to be one of the largest

benefactors to the church. Unified work through the committees was stressed. They hope to have something to show for their work.

During the last week our minister, Rev. R. J. Tamblyn, has been giving a series of Easter meetings. On Friday night, a communion service was held. The music was beautiful throughout all the meetings.

Sunday morning at 6 o'clock the young people of the city, under the auspices of the Christian Endeavor Union, met in a sunrise service at the church. Mr. Tamblyn made a short talk. An excellent musical program was rendered at this time.

Sunday night the choir gave its regular Easter music. The beautiful Easter cantata, "Death and Life," by Harry Rowe Shelley, was given. It told in music the story of the death and resurrection of Jesus. The solo work deserves much praise. The choir has been giving us very beautiful music each Sunday.

Hope, Chatham Charge.—We had very good attendance at Sunday school April 8 considering the epidemic of measles. We hope this epidemic will soon be over and all the children will be back in their places.

At the 11 o'clock service Rev. Porter, a Baptist minister of Bonlee, occupied the pulpit for our pastor. He preached a good, plain sermon on "The Love of God." The subject was well handled and he brought out many good thoughts and everybody enjoyed his sermon.

As the weather was unfavorable on our last appointment, Brother Isley had not brought the Gratitude Gift before the church, so this was taken up at the beginning of the service, and we are glad to say our quota was raised.

We were glad to have Mr. and Mrs. J. G. Hanner, Jr., of Madison, Mr. and Mrs. Lookabill, of High Rock, and Mrs. R. G. Henry, of Stokesdale, worship with us. We are always glad to have our members come back and be with us.

Miss Clara Johnson, a student of Eastern Carolina Teacher Training School, Greenville, N. C., is spending the Easter holidays with her parents, Mr. and Mrs. A. A. Johnson.

Miss Della Hanner has returned from a three weeks' visit to her brother at Madison, N. C.

Best wishes to all.

KARA ANDREW, Reporter.

Asheville.—Mrs. Mary E. Fears passed away last week after a long illness. She was in the home of her daughter, Mrs. F. S. Cunningham. Her body was taken to Hopkinsville, Ky., for interment.

The services Sunday were unusually well attended. In the morning the primary department gave a beautiful program of songs and recitations just before Brother Casto's helpful Easter message.

At the evening service the young people gave a delightful program preceding the sermon by Brother VanMeter. The Easter offering was not quite the quota, but was good. Some of our members were present who have been kept at home by illness. Sunday was the 23rd anniversary, to the day, since the organization of our church here.

We were happy for the presence of Miss Eudora Younginer from High Point schools, Miss Novella McIntyre, from High Point College, and the Misses Fawcett and their guest, from Guilford College. REPORTER.

Bessemer City.—Sunday, April 8th, was a great day for us. We had 174 present at Sunday school. We also had a short Easter program for the children, after which our pastor, Brother Henderson, delivered a very interesting sermon. We are proud of our pastor, as he is a very promising young man, and we feel that he will do a great work in the future.

The Ladies' Aid gave a very interesting play here in the graded school auditorium March 23rd, which was well attended by the public and which was much enjoyed. The title of the play was "The Old-Fashioned Mother." The proceeds went for the benefit of the church. Mrs. Elenor Cathcart, one of the school faculty, and Mrs. Hampton Black acted as very efficient coaches. We wish to thank these good ladies for their many efforts to help the work along.

We have as our visitor Mrs. Annie Steward, from Monroe. We are always glad to have her here to visit and attend church.

The C. E. Society is still moving along and is a great help to the church. Pray for us.

LUCY BLANTON, Reporter.

Winston.—Having preached at the Winston church several times since conference, Brother Taylor asked me if I would take charge of the work during the month of April. I wish to state that I have never preached to a more appreciative people than I have found in this church. Truly, we have some as noble souls here as can be found in the Methodist Protestant church anywhere. The congregations are encouraging and seem to be growing in number each Sunday.

The second quarterly meeting was held last Tuesday night. The nominees for delegate were elected and the usual business was transacted. Three of the brethren were appointed as homing committee for the Annual Conference. Their names will appear later.

We were assured on yesterday that the Gratitude Gift will be paid in full.

The Sunday school is doing good work and new scholars are added each Sunday. They have a splendid corps of S. S. teachers. I should like to make special mention of Mrs. R. N. Hauser, as I have had the pleasure of hearing her twice in the young men's class. I will say that Mrs. Hauser is the finest teacher it has ever been my privilege to hear on a S. S. lesson.

The choir renders some very effective music. As they had no Easter program we took a collection for Home Missions, which amounted to $77.00.

Brother J. D. Williams has been invited to hold revival services in the near future.

J. H. MOTON.

Shiloh Church.—There was a splendid Easter program rendered here Sunday morning. Our pastor, Rev. A. O. Lindley, preached an able sermon the last fourth Sunday afternoon.

The people of this church were saddened very much by the death of our superintendent, Walter K. Hemphill, who died two weeks ago at the home of his parents, Mr. and Mrs. A. M. Hemphill, near Julian. Mr. Hemphill was a very popular young business man, was active in his church work and had been superintendent of the Sunday school at Shiloh for the past two years and teacher of the young people's class for some time. He had many friends in both Guilford and Randolph counties. He is survived by his parents, three brothers, Grady, Charlie, and Tyson Hemphill, all of Julian, and one sister, Mrs. W. A. Kanoy, of Pleasant Garden. The pallbearers were George Pickett, Willie Henderson, Raymond Jordan, Arville Kime, Robert Shelton and Jim Brown. The flowerbearers were Misses May York, Inez Burrow, Myrtle Coble, and Pearl Kennett. The funeral was conducted from Shiloh church on Wednesday morning at 11 o'clock by the pastor, Rev. A. O. Lindley, assisted by Rev. W. F. Ashburn, a former pastor of his, and Rev. T. F. McCulloch. There was a large crowd of sorrowing friends to pay the last tribute of respect to one much loved by all who knew him.

Our community was very much shocked and saddened with the death of Mrs. A. E. Staley, who died in a local hospital after a short illness. The funeral was conducted from Shiloh M. P. church on Thursday at 11 o'clock by Rev. A. O. Lindley, assisted by Rev. W. F. Ashburn and Rev. T. F. McCulloch. Mrs. Staley had been a faithful member of Shiloh church for several years. The beautiful floral designs showed the high esteem in which she was held. She was a kind and loving wife and neighbor and will be greatly missed by all.

We are sorry to note the illness of one of our good neighbors, Mrs. Caroline Hinshaw.

Since the loss of our Brother Hemphill, the following have been elected to succeed him: Steward, Charlie Hemphill; general interests steward, George Pickett. REPORTER.

Orange Charge.—The second quarterly conference will be held at Hebron church Saturday before fourth Sunday in April at 2 P. M. Officials, please be on hand promptly at 2 o'clock. Candidates for delegate to nominate and other important business.

Centennial services will be held for the charge at Chestnut Ridge church the fifth Sunday in April. The program will be as follows:

10:00—Sunday school.
11:00—Song service; devotionals.
11:30—Address, J. Norman Wills.
Dinner.
1:30—Song service; historical papers.
2:15—Sermon, Rev. L. W. Gerringer.

B. M. WILLIAMS.

New Church on Davidson Charge.—Pine Hill has a scattered membership of 54. The old church were very small and was under repair. A meeting was called about a year ago to come to definite conclusion for improvement. The majority wanted a new church; some were a little pessimistic about it, but nobody knocked the new church movement; so they went to work with these results: Inside 12 months they have erected a beautiful new church with a brick foundation, size 30x40, with recess pulpit and a beautiful belfry in front; painted it inside and outside, debts paid, ready for dedication the fourth Sunday in April. This church is located on State Highway No. 109, from Thomasville to Troy. A marker in the yard tells what church it is. None of these members are considered wealthy. C. E. RIDGE,

IN HONOR OF THE DEAD

Resolutions of Respect

Resolutions adopted by the Wesley-Hood Sunday school class of the First M. E. Church, St. Augustine, Fla., for Mrs. Lorena Garrett Lindsay:

Whereas, God, in His infinite wisdom, has seen fit to remove from this earthly life our beloved friend and teacher, Mrs. J. W. Lindsay, whose smile of greeting and faithful service endeared her to us in bonds of love:

Be it resolved, that we shall miss her in our class because of these sweet, Christian virtues; but we bow in submission to the will of God, praying that we may emulate her Christian virtues, and that when the call comes, we, too, may be ready.

Be it further resolved, that the God of all grace may comfort her loved ones, especially her devoted companion; and that a copy of these resolutions be sent the husband, and a copy be spread on the minutes of the class book.

MRS. L. L. KNIGHT,
CHRISTINE JOHNSON,
MRS. WILLIAM E. BRYANT,
Committee.

Resolutions adopted by the Willing Workers Circle of the First M. E. Church, of St. Augustine, Fla., for Mrs. Lorena Garrett Lindsay:

Whereas, God, who knoweth all things best, has in His wisdom called from our midst our loyal and faithful friend and co-worker, Mrs. J. W. Lindsay, whose noble and unselfish life endeared her to us all, and inspired us to higher ideals;

Be it resolved, that we, the members of the Willing Workers Circle of the First Methodist Church, St. Augustine, Florida, shall deeply feel the loss of such a beautiful Christian character, who always responded so lovingly and willingly to any call to service for the Master;

That we remember her and try to emulate her beautiful Christian life. Hers was indeed a sweet incense unto the Lord.

That we deeply sympathize with her bereaved husband, and pray that God, in His infinite mercy, may comfort him.

Be it further resolved, that a copy of these resolutions be recorded in the minutes of the Willing Workers Circle, and a copy published in the Evening Record, and a copy of same be sent to her husband.

MRS. WM. E. BRYANT,
MRS. CARL J. ROBERTS,
Committee.

Allred

Chas. W. Allred was born in Randolph county, N. C., on May 4, 1889, near Gray's Chapel M. P. Church, where he lived until a few years since, when he moved to Asheboro. He retained his membership at Gray's Chapel as long as he lived. After having several operations within the last year, he died at a hospital in Greensboro, February 10, 1928. He left a wife and three children. His pastor visited him in the hospital. At the time of this visit, it appeared as though he would get well. But he said, "If I don't get well, I am ready to go."

Rev. Mr. Gregory, pastor of the Friends Church in Asheboro; Rev. J. E. Pritchard, of our M. P. Church in Asheboro, and the writer conducted funeral services at Gray's Chapel on the second Sunday in February. The great concourse of people in attendance manifested the esteem in which he was held. May God bless the bereaved ones.

A. O. LINDLEY.

Pugh

Millard Filmore Pugh was born in Randolph county, N. C., near Gray's Chapel M. P. Church on March 12, 1851. On November 30, 1873, he was married to Letha Jane Allred. This union was blest with 11 children, of whom nine survive. These are: G. D. Pugh, E. L. Pugh, Mrs. R. P. Foust, Mrs. G. H. Hardin, Mrs. A. T. Nixon, M. A. Pugh, Mrs. R. H. Hackett, Mrs. I. E. Routh, and Mrs. J. G. Julian. There are 33 grandchildren living, and 11 great-grandchildren.

He accepted Christ as his Savior many years ago, and joined the M. P. Church at Gray's Chapel in 1879. As long as health permitted, he was one of the most faithful and interested members. When health failed him so that he could not attend the services, he still loved his church, and manifested an interest in the work of the church. Often he was the only member of Gray's Chapel to attend the quarterly conference. He was faithful till death. He has been blind and his health such that he could not leave home for the past few years.

On March 26, 1928, he was called home, after manifesting a patience in all his suffering that is marvelous. He has left an influence for good that has made his community and church better.

Rev. W. F. Ashburn, a former pastor, assisted the writer in the funeral services at Gray's Chapel, where the body was laid to rest.

A. O. LINDLEY.

Staley

Mrs. Annie Kimrey Staley, the youngest child of the late Hampton L. and Mary S. Kimrey, born July 30, 1886, died March 20, 1928. She was united in marriage to Arthur E. Staley May 12, 1917. Besides her husband she leaves the following brothers and sisters: George M. Kimrey, James A. Kimrey, William M. Kimrey, Henry H. Kimrey, John H. McMasters, half-brother, Mrs. Mary Ada Wright, Mrs. Martha E. Kirkman.

She was converted and joined the M. E. Church at a very early age. After marriage she moved her membership to the Shiloh M. P. Church with her husband. Truly she was a good woman, and will be greatly missed. A large concourse of people attended the funeral services at Shiloh, conducted by the writer, assisted by Rev. W. F. Ashburn and Rev. T. F. McCulloch, where the body was interred. May God's grace sustain her companion, and all the sorrowing ones.

A. O. LINDLEY.

Hemphill

Walter Kyle Hemphill was born September 28, 1890, near Julian, N. C. He was a son of Mr. and Mrs. A. M. Hemphill. In early life Walter gave himself to the Christian faith, and joined Shiloh M. P. Church. He loved his church. He was superintendent of our Sabbath school, and also one of our stewards. He was a busy man, as he worked in the store with his father. But he was not too busy to show his interest in the work of the church. He was so upright and honest in all his business transactions that no one found fault or made complaint of any kind. One neighbor said, "I don't believe anybody else could have done the business he has done and no one find fault with him." Surely he was one of our best. We shall miss him. But trust that we shall see him in the Home of the Soul.

He leaves his parents and the following brothers and sisters: Grady, Charlie and Tyson Hemphill, all of Julian, N. C., and Mrs. W. A. Kanoy, of Pleasant Garden, N. C. Death came on March 19, 1928. We felt that he was needed here so much in our church. But God had a higher service for him in glory.

Rev. W. F. Ashburn and Rev. T. F. McCulloch assisted the writer in the funeral services which were held at Shiloh, where interment was made. May God heal the broken hearts of parents and loved ones.

A. O. LINDLEY.

Butts

Mrs. Bessie Butts died in the hospital in High Point, N. C., April 8th, and was brought to Rosemary, N. C., April 9th, and was buried in a family burying ground about four miles out from Rosemary. Mrs. Butts was one of Hawkins Chapel's girls and was nearing her 27th birthday. She belonged to Hawkins Chapel church, having joined this church at the age of 14 years. About four years ago she was married to Mr. Joe Butts.

She leaves her husband and one child five or six months old; also her mother, three sisters and one brother.

The church and community have the deepest sympathy for these dear people in the time of their sorrow.

Mrs. Butts was a very fine young woman and was well known. She served the public a long time in the U. S. post office at Rosemary, N. C., and was liked by the public.

We bow in humble submission to God who does all things well, and makes no mistakes.

Funeral was held in Hawkins Chapel church by her pastor, Rev. M. I. Crutchfield, and the writer, April 10th, then her body was carried to the burying place and laid to rest. There were many beautiful flowers placed upon her grave as a token of the high regard that her friends had for her. Her young life is gone, but will not be forgotten.

J. B. O'BRIANT.

—Calvary church is indebted to Bro. James Swain for handsome bulletins containing besides a list of officers of the church and Sunday school the announcements that would otherwise have to be read, and might be forgotten.

—Calvary church people were made glad last Sunday by the accession of three new members: Bro. L. A. Pugh and Mrs. Pugh and Mrs. Nugent.

—The greatest sins are not the ones committed by the ignorant, but the ones of those familiar with the truth.

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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REV. D. R. BRASWELL

The shining path to eternity is crowded, and the "Celestial Gate" stands ajar.

Another "great man in Israel has fallen." If greatness is measured by faith and works, then, indeed, Rev. D. A. Braswell measured up to the standard, and rightfully takes his place amongst the noblest and best of that splendid group of saints who have lived, labored and won through devoted service in the North Carolina Conference of our Church.

For many years Brother Braswell was my valued friend, and, from the time he began his pastorate in the Conference, I have watched his work, and somewhat kept in touch with the progress of his ministry; and well do I recall when he came to the Conference, and with sorrow in his heart told me that he could not pass the prescribed course for the year because he had not had the time from his work to read and study. I knew how he was handicapped, and how arduous and successful had been his labor of the year, and I said to him that his report was sufficient evidence of his efficiency, and he deserved to be passed by the committee, and ordained. The Conference wisely took that view, and his labors have yielded a rich reward to the church.

When I heard of his death I was not surprised, but grieved. In his going not only I lost a good friend, but the Conference one of its most loyal and effectual workers.

Last summer I visited him in a hospital in Charlotte. He told me of his afflictions, but he felt that he was recovering, and he was restless under the urge to get back to his work, of which he spoke with his wonted ardor and faith. When I was leaving him with little hope of his restoration to health, I said to him that in the beautiful smoewhere and by the mystery of somehow, in the land where time is not reckoned, sickness never comes and we never grow old, I wanted to see the big bright stars in his crown. With a warm grasp of the hand, and quivering lips he said, "Brother, meet me there."

He labored under many difficulties, and was confronted by all the hindrances and hardships incident to one of his calling, but his faith, uppermost and supreme, led his tireless energy where duty called, and thus, there and then he planted a church, one after another, until the record, when made up, will doubtless show second to none, if equaled by any, in recent years. He did a great work.

Brother Braswell knew his talents and his limitations, and the sphere of his work, and he was not ashamed to bear the cross of his Christ into the byways and slums, or into the highways and busy marts of the cities with zeal and humility like unto his Master.

Where sin was there he preached righteousness, and always he bore the banner of his King unfurled. I believe that of him it might well be said, "He did what he could."

I do not know the composition of the Conference as in former years, so many of the veterans have gone on, and I have been wondering whether there is one to take his place.

R. T. PICKENS.

MARRIED

Chniel-Troxler

Miss Frances Adlean Troxler and William Edgar Chniel were married at Grace Methodist Protestant church, Greensboro, Friday evening, April 6, with Rev. R. J. Tamblyn performing the ceremony. Only the immediate family and close friends witnessed the ceremony.

Mrs. Chniel is the daughter of Mr. and Mrs. A. M. Troxler, of Greensboro, and is an active member of Grace church. Mr. Chniel is the son of Mr. and Mrs. F. W. Chniel, of Richmond, Va., and has made his home for several years in Greensboro, where he is a municipal employee engaged in making highway surveys.

THE SEA

What is this mystery
That holds me dumb
As the tides go and come?
Mutely and reverently I stand
As one awaiting a command.
Is it the Voice of God, O Sea,
Voice of Eternity?

What is this mystery
That holds me dumb
As the tides go and come?
Worn with the suffering of human toil,
Is it the longing of the soul
That hears God's voice, O Sea,
And yearns to be free?

—ELIZABETH KLEISER

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported $182,741.99
No receipts since last report.

Endowment Insurance Fund

Amount previously reported $9,132.21
George F. Crutchfield 2.00

Total $9,134.21

J. NORMAN WILLS, Treasurer.

—The corner stone of the new Midway Methodist Protestant church, Haw River charge, was to be placed with appropriate services on Easter Monday at 3 o'clock P. M. All ministers of the vicinity were given special invitations and asked to make announcements from their pulpits or otherwise. President Taylor and Dr. Dixon were expected to be the principal speakers.

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Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CH... — AND ALL YE ARE BRETHREN.

VOLUME XXXIV | GREENSBORO, N. C., APRIL 19, 1928 | NUMBER 24

Pres Elderdice Sides
Westminster MD

Reformers That Can't Reform

It seems to have been fortunate that our Methodist Protestant church fathers were expelled from the Methodist Episcopal church. We do not see how otherwise they would ever have succeeded in being reformers. Large numbers of laymen in the M. E. church have striven for years to change the form of organization to give the laity more voice in the control of affairs. So small has been their success that some have given up the struggle and quietly withdrawn and joined other denominations which give larger recognition to laymen. Others are continuing the fight, not realizing that nothing short of a revolution can bring to them what they seek. The following letter printed in the *Northwestern Christian Advocate* reveals the situation:

"Editor of the *Northwestern:* In this town there are a number of non-Methodist physicians and other professional men and merchants, all belonging to other churches, although they were raised in Methodist homes and educated in Methodist colleges. When I ask them why, they point to the corporation of priests which is the real, legal working Methodist church.

"They say, 'This is America, a republic, with democratic ideas in every community government and representative government to the very top. It takes two hundred laymen's votes to equal one preacher's in your General Conference, and the lay representatives are all of them influenced by strong ministers, so that there is no representation of laymen whatsoever in the legislation of the church. And in the annual conferences, where everything is ultimately settled, no layman's voice can be heard. The preachers voted overwhelmingly against it. Your fundamental law makes it impossible to change this situation, and the only remedy is to join another church or organize one of our own if we would make our religion harmonize with our beliefs and government and general ideas of the diginty, worth and right to freedom of all mankind.' And there isn't a thing I can say in reply, for it is absolutely true.—L. W."

Peter's Proposed Tabernacles

"Let us make three tabernacles: one for thee and one for Moses and one for Elias." Peter spoke without due consideration and made an irrelevant proposition. Still he must have had in mind a more or less definite purpose. What was it? Some have supposed that he meant only to suggest the building of three booths to shelter from the night air the three distinguished personages present. With this understanding it was an offer of hospitality and is a credit to Peter's heart if not to his head. But it seems likely that Peter meant much more than that. In his elation of mind brought on by the extraordinary privilege of seeing and hearing the three illustrious leaders, he grasped at the hope of making permanent the privilege. He would prolong the experience and provide that all men might enter into it. Just as the Israelites of old built a tabernacle in the wilderness to enshrine the presence of Jehovah among His people, so now Peter would provide permanent and appropriate dwelling places for the three great leaders sent from God. He would prepare three oracles that all might continue to speak to men. It seems an answer to Peter's thought that Moses and Elias were at once withdrawn from sight and the heavenly voice declared, "This is my beloved Son: hear ye him."

Patriotism That Leans Backward

It is good to love one's country, but not good to hate the people of other countries. Christianity inculcates love for all mankind. Patriotism if it be true patriotism is consistent with philanthropy. If patriotism is opposed to philanthropy, it is false patriotism. Patriotism is nationalism. Philanthropy leads to internationalism. Nationalism may be first in psychological order, but internationalism must be reached before the moral order is completed. Love is not full grown until it grows beyond the bounds of nationality and flows over into internationality.

One of our patriotic orders composed of women is said to have blacklisted Bishop McConnell, President David Starr Jordan, Rabbi Wise and other prominent men because they are not regarded as safe speakers. Why are they not considered safe speakers? We believe they are objected to because they have gotten beyond the bounds of a narrow and false patriotism and entered into sympathetic relationship with the whole world of mankind. We can imagine no other plausible ground.

"America for Americans" sounds well to those who have no love for men as such, but is really not a Christian slogan. "America for the world" is better. And this need not ignore our right in serving the world to protect ourselves against the evils other nations would impose upon us.

High Point College Catalogue

In my younger days few publications so aroused me as did college catalogues. How fortunate, we thought, were those young people who could become college students. How we yearned for the privilege. But it cost money and we had it not. Still fresh sight of a college catalogue would rekindle the fire within and keep it burning for some time. We never gave up hope and at last found in far-away Michigan in our own Methodist Protestant college an opportunity to pay expenses in work. We jumped at it. It was one of the best jumps we ever made.

The new High Point catalogue is a better-looking book than were most of the catalogues in our college days, and we hope it will reach the young souls susceptible of being set on fire for a better education. It contains information for students who wish to enter and gives the roll of this year's students and announcements for next year. If you wish a copy, write to President R. M. Andrews, High Point, N. C.

SENSITIVE AND INTOLERANT SCIENTISTS

By Bishop W. A. Candler

(The following article by Bishop Candler seems to state the case so clearly and justly that we feel it would be difficult to improve on it, and call attention of the reader of the Herald to the same.—J. F. Dosier.)

There are not two Gods in the universe, but only one.

The God of Revelation and the God of Nature are the same God "who is over all God blessed forever." (Romans ix:5).

No one, whether theologian or scientist, who believes in the existence of a personal God, denies this fundamental truth.

Hence the frequent assertion that the revelation of God in His Word and His revelation of Himself in His works cannot by any possibility be contradictory. This truth is so obvious that it may be regarded as a truism. The frequent iteration and reiteration of it by a certain class of writers and speakers in recent years has somewhat impaired its force and imparted to it the accent of cant.

But it is a great truth which cannot be questioned, and which ought never to be forgotten.

It does not carry with it, however, the inferences which some men draw from it. It does not imply that all the theories of science are and must be in accord with God's writtenWord.

Scientific theories are no more than the interpretation of Nature by men, who are fallible and who are not infrequently biased by their scientific prepossessions.

If the interpretation of Nature by men supplied an adequate and unerring revelation of God, there would be no necessity for any other revelation of His nature whatsoever. But such is not the case.

Since the days of Job wise men have said to one another, "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do?" (Job xi:7-8). To all these questions honest minds have given negative answers.

The prevalence of poly-theistic cults throughout the habitable earth is the proof that nature cannot reveal God to mankind. If it were not so, mankind would never have made "gods many and lords many," (I Corinthians viii:5) and given to them adoration and subjection.

Even the active and acute minds of Greece fell under the delusions of poly-theism, and made to themselves gods such as Jupiter and Apollo, and Bacchus and Neptune, and assigned to each of these naturalistic deities dominion over some realm of Nature accordant with their imaginary characters and powers. If the agile-minded Greeks could not find in Nature a true revelation of the One God, it is difficult to believe that any others can do better than they did.

There is not in all the universe a polytheistic note, and yet mankind has been unable, without a divine revelation, to escape either polytheism on the one hand or to fall into atheism on the other. Looking at nature alone men reach one of two conclusions, namely, that there are many gods, or that there is no god.

Many of our modern scientists have become atheists or agnostics, that is to say in plain and untechnical language, they believe either that there is no God, or that, if there is a God, He cannot be known.

The prevalent conclusion of present-day science, no less than the pretty polytheism of the Greeks, proclaim with emphasis that nature does not, and cannot, yield a revelation of God. Human interpretations of nature are too ambiguous, contradictory, and changeful to give us any adequate disclosure of the character of the Almighty who created the universe and reigns over it.

For such an unveiling of the Deity we must depend upon a direct and personal revelation made by Himself in mercy to men.

Hence to assert that human science and the divine revelation agree is to affirm what never was true, is not now true, and never will be true, until men have reached a final and inerrant interpretation of all the facts of nature.

A question which naturally arises is this, "When science and revelation disagree, which shall have the right of making the final decision on the matter at issue?"

Many men are ready to say that the revelation of God in the Bible must yield to the authority of science; but that is to say we have no clear and authoritative revelation of God at all.

Unquestionably the scientists and their amateurish disciples have become far too dogmatic and intolerant. They are drawing too many illogical conclusions from their theories concerning the facts of the material world, and they are denying facts in the spiritual world which are just as real as any facts in the realm of physical nature. Indeed, they seek to subject to things material the things spiritual or explain the latter away altogether. Hence their unwarrantable intrusion into the field of theology, concerning which pretentious invasion that great Scotchman, Dr. James Orr, says most pertinently:

"The theologian may be to blame when he rashly or dogmatically intrudes into the domain of science; on the other hand, it is not his place to be silent when the scientist makes bold inroads into his domain, and, in the name of science, would sweep away spiritual facts which stand on their own grounds of evidence as securely as any facts of external nature. Truths in nature and truths in the spiritual world cannot, of course, be in real collision. But this requires to be made clear against unwarrantable assertion on either side."

The scientists are very jealous of their rights over the domain in which they labor, and on every patch of scientific theory they place placards saying to all passersby, especially preachers, "Keep off the grass." It is time for them to moderate their dogmatism and "keep off the grass" on the lawns of religion.

Science cannot justly claim the right to exercise universal imperialism over all the fields of thought. But not a few of them assert, and endeavor to maintain, such an intolerant and imperialistic claim for science to be the monarch of all it surveys and to tyrannize over considerable areas which it has not and cannot survey. It is too plain for doubt that such efforts are vain and vainglorious attempts to cover too much territory. They are manifestations of an unlovely species of Kaiserism over human minds.

By such unwarranted extension of their realm the scientists have intimidated some who live and labor in adjacent fields. The psychologists and the men who work in the field of ethics have fallen down before them and worship toward their altars of materialism in the accents of babbling behaviorism and decreed determinism by which human freedom is denied and the divine Personality doubted.

In like manner the philosophic naturalists of ancient Greece, and, indeed, the benighted students of nature throughout all the ancient world, reached fatalistic conclusions.

When the freedom of man is rejected in order to make way for any scientific or philosophical speculation, there is an irrepressible conflict between religion and science which cannot be compromised or conciliated. Bishop Charles Gore,

of the Church of England, has put the matter most clearly and candidly in these words: "In denying that man has any freedom of will, and, therefore, that he can have any responsibility for his actions—if science persists in denying that, then science and the Bible can never agree."

It is a babyish whine for them to say after raising this issue of life and death, that they are being persecuted. Nobody in our day is opposing real science, and no one is persecuting scientists of any sort, whether they be true scientists or pseudo-scientists. The plaintive pleas of some about imaginary persecution are utterly puerile. Let all concerned meet the issue in manly conflict and settle on the basis of immutable fact.

THE SOUTHLAND COMMITTEE OF SAFETY

The Southland Committee of Safety is an organization of the moral forces of the South to protest against the nomination by the Democratic party of a wet candidate for the presidency of the United States. This protest, which explains itself, is printed below. The purpose is to secure 500,000 signatures. When all these signatures have been gathered in, they will be presented to the Democratic convention to meet at Houston, Texas, June 26.

If you are a friend of temperance and public righteousness, clip this protest, paste it upon a sheet of paper, add other sheets as needed, and secure the signatures of as many of your Democratic friends as possible. If no more, sign your own family and a few neighbors. When your list is complete, send to the Southland Committee of Safety, 827 Stahlman Building, Nashville, Tennessee.

To the Delegates-Elect to the National Democratic Convention to Assemble in the City of Houston, Texas, June 26, 1928.

Honorable Delegates:

We, the undersigned, legal Democratic voters of the County of..... State of ..... do hereby record, and respectfully transmit to you, this our solemn protest against the nomination by the Democratic party for the Presidency, or Vice-Presidency, of the United States of any candidate who has declared himself in favor of the repeal of the Eighteenth Amendment or the Volstead law, enacted thereunder; as also any candidate who is not fully committed to the principle of the complete prohibition of the liquor traffic, and the enforcement of all laws enacted to that end, which is now the established policy of the American people and nation.

(Name of Voter)

SECRET PRAYER

If we love God, we ought to seek the opportunity to tell Him so. We ought to tell Him how grateful we are for what He has done for us and what He has come to mean to us. The advantage of secret prayer is that nobody but God and yourself know what is going on between Him and yourself.

Secret prayer, then, is the method by which we commune with the Father. If fellowship with genuine friends is so comforting and helpful, fellowship with God the Father, the best and wisest friend everywhere, guarantees benefits and blessings beyond our power to appreciate. Talk with him, then, every day; you will soon learn that life is not the same without this daily fellowship with the Father. Jesus practiced this; we will be wise to follow in His steps.—*Washington Christian Advocate.*

FLOUR FROM HEAVEN

"They shall not be ashamed in the evil time; and in the days of famine they shall be satisfied." Psalm 37:19.

This incident comes to us from Rosa Lazar, 513 Temple St., Los Angeles, Calif., who went through the Armenian Massacres of 1893 and 1895 and at that time resided in Moosh, Turkish Armenia, not far from Van.

A poor Armenian peasant woman who had given birth to an infant was filled with a great desire to have it baptized, which was the custom among her people, but as they were among the very poorest of the peasant class they were not able to offer even the humblest courtesy in the way of food to the officiating priest.

This was a serious matter, as it was the custom to have the table filled with the very best that could be had for a thank offering after the service was performed.

They had nothing to offer him, but the mother had faith in God. She said, "Let the priest come tomorrow, we will trust in God."

There was standing, inside the room, a huge clay pot made to hold flour for the family use. These pots were made by the peasants from their native earth or clay and were often of great capacity. This one in question would hold several barrels, but was empty at this time.

During the night the mother was awakened by the crying of her child and while awake heard a peculiar cracking sound. Curious to know what it meant she arose and, going near the large pot or container, saw some flour sprinkled on the floor. She went to look more closely and discovered a crack in its side. Then came the question, what caused the crack?

She looked into the pot and to her great surprise she saw that it was filled to the brim with flour. Not coarse, heavy peasant flour, but a beautiful, creamy tinted white flour.

The neighbors, on investigating this wonder, would bring bushels of their own flour that they might exchange it for a small portion of this flour to mingle with their own.

They called it the "blest" flour. In this way the flour barrel of the poor peasant family was never empty, until at last the temptation came to sell flour from the barrel, when soon it was exhausted and ceased to increase.

We notice here how when God's blessing was perverted and they started to make merchandise out of the gift, that it ceased to become a blessing. We have the example in 2 Kings, 5th chapter, of how the servant of Elijah, Gehazi, was punished for making merchandise out of the miraculous healing of Naaman the leper. This remarkable answer to prayer is just another proof that the Word of God is a living Word. Even a poor peasant can unlock the doors of Heaven when the key of faith is used.

"He will regard the prayer of the destitute, and not despise their prayer." Psalm 102:17.

Breaches in the Wall

"The Angel of the Lord encampeth around them that fear Him, and delivereth them."

In the year 1860 an Armenian merchant of Erzerum, Turkish Armenia, was sending some merchandise from Erzerum to another town. There have never been any railways in that part of the country. Everything had to be transported by caravan, and as the load was valuable, he himself went with the caravan. A God-fearing, earnest Christian, he had been instructed in the faith by his believing parents.

It is the custom of such expeditions to camp at night, and the country was infested by Kurds—bandits who live by robbing the caravans.

A band of these highwaymen followed the caravan, intending to rob it at the first camping-place on the plains.

At the chosen hour, under cover of darkness, they drew near. All was strangely quiet. There seemed to be no guards, no watchers. But as they pressed up, to their astonishment they found high walls where walls had never stood before. They still followed, but the next night they found the same impassable wall. The third night the walls stood, but this time there were breaches in them through which they went in. The captain of the robbers, terrified by the mystery, woke the owner.

"What does it mean? Ever since you left Erzerum we have followed, intending to rob you. The first night and the second we found high walls around the caravan, but tonight we entered through broken places. If you will tell us the secret of all this, I will not molest you."

The merchant himself was surprised and puzzled. "My friends," he said, "I have done nothing to have walls raised about us. All I do is to pray every evening, committing myself and those with me to God. I fully trust in Him to keep me from all evil; but tonight, being very tired and sleepy, I made rather a half-hearted, lip prayer. That must be why you were allowed to break through."

The Kurds were overcome by such testimony as this. Then and there they gave themselves to Jesus Christ; and from highway robbers became God-fearing men. But the Armenian never forgot the breach in the wall of the prayer.—*From a tract published by Free Tract Society, Inc., 746 Crocker St., Los Angeles, Calif., U. S. A.*

"SCIENCE OF THE IMAGINATION"

"It is doubtful if at any time in the world's history," Prof. John S. Newbury declares, "there has been a theory that has gained such popularity with such an unsubstantial basis as that of the evolution of man from the lower orders."

Even Mr. Darwin held the evolutionary hypothesis as merely tentative. In his two principal works the expression "we may well suppose" occurs over eight hundred times. It is submitted that this is a precarious foundation upon which to base an argument affecting the entire universe. Nothing in the modern world is more amazing than the readiness with which prominent educators take a confessedly unproven theory and make it the basis of all their thinking and teaching. Nothing could be more unscientific and unphilosophical than this. Was not the lamented Prof. Alfred Fairhurst justified in saying, "If I were to call evolution a science at all, it would be the science of the imagination"?—*From a Tract by W. N. Briney.*

—The editor of the HERALD saw the N. C. Branch of the W. F. M. S. organized some twenty-five years ago. This week he looked in upon the annual meeting of the Branch in Grace church, this city. There has been a remarkable growth in interest and numbers. The W. H. M. S. meeting with the other has also enjoyed a great growth since it was organized. We expect a report of this joint meeting written by some of the members. We noted the presence of quite a number of our ministers.

THE MORAL STATUS OF THE YOUNG

Whether the youth of our day is worse than the youth of the past is a question that will not down, notwithstanding the opinion of many.

The opinion is by no means unanimous. Some can see no good in the young, while others can see no evil, and, as usual, the middle ground is the safer one.

That there is much good in them, we must confess. Some are far beyond the youth of our young days. They are more aggressive and have more initiative, and they often accomplish things that we in our early years would never have thought of attempting.

All this is true of a part, but when we consider them as a whole, we have to qualify the statement.

If we weigh the good in contrast with the evil, we have to confess that the evil outweighs the good.

This conviction comes to us when we use our eyes, to see what is going on around us.

The daily papers are crowded with stories of crime, by both young men and young women.

Boys have become bandits, and more than once young women have played the same role.

Our government is forced to protect by an armed guard the mails, even in thickly populated sections of our country.

Of course we realize that in comparing past conditions with the present, there are more means now of knowing what is happening in other sections than we had fifty years ago. Statistics show that crime is really on the increase.

One of the judges in New York, as quoted by Rev. S. B. McLean, in a recent address, published in the *Standard*, states that 75 per cent of the criminals are under 25 years of age.

Mr. McLean also states that statistics prove that this country leads the world in crime.

We have 15 per cent of the population of the world, yet we have as much crime as all other countries combined.

It is estimated that in Chicago there are 200,000 persons under 25 years of age who are either truants, delinquents or criminals.

In the Illinois State Reformatory there are 1,339 boys and young men, an alarming number when one considers the age of the delinquents.

Many remedies have been proposed for checking this moral decay.

It is not a matter of stricter enforcement of law, though if the laws were more strictly enforced some of this crime would no doubt be checked. It is not a matter of better home influence, though that would help immeasurably. It is bringing the home back to the Old Book, and making religion a part of the family life. It is making the father the priest in his own house, so that his word is respected and obeyed.

These youthful criminals do not all come from the slums. Many of them are from homes of refinement, whose heads are professing Christians.

The difficulty is that they come from homes where there is no law, and where the Word of God is not the rule of life.

We mourn the breakdown of civil law in our land, and we do well to be concerned over it. The breakdown of law in the home is far more serious, because one is largely the cause of the other.

The family is the foundation of the state, so that if one suffers the other does also.

John defines sin as transgression of the law, which is

literally lawlessness. Sin then is the explanation of the outbreak of crime in our land.

To cure sin, you need the gospel of Jesus Christ, and until men recognize this fact, all the laws and penalties will avail nothing.—*Presbyterian Standard.*

THE TEACHINGS OF JESUS

By Floyd R. Garrett

Jesus is regarded as the greatest teacher the world has ever known. His greatness was different from that of other teachers because of His method of teaching and aims for which He stood. The aims and purposes of His teaching were far superior to any teacher. The results of His teaching have lived down through the ages, even through the Dark Ages when civilization was at a low ebb, and when other teachings lost their identity and became extinct.

When Jesus began His ministry He had no intention of destroying the Old Law, as many believed. He came to fulfill the law, and to put a new meaning and spiritual essence into it. He showed the value of His teachings by His own life. His was a model life. Through the scriptures are found numbers of teachings that put the old law in the background and the new into its place. It was necessary that some changes be made because "new wine would not be put into old bottles."

The sources of Jesus' teachings are found in the gospels —Matthew, Mark, Luke and John. It is the theory of most Bible students that Mark received most of his information concerning the life and works of Jesus from Peter and that the book of Mark gives the full account of Him.

Jesus' teaching was broad and reached into many fields of activity. The most perfect and practical teachings are found in the Sermon on the Mount.

Jesus was pre-eminently a moral and religious teacher. The two earliest sources set forth this side of His activity. By His contemporaries and His disciples He was addressed as Rabbi, or Teacher.

That which primarily distinguishes Jesus from the scribal teachers of his day is the quiet note of authority that characterized all His teachings. This quality was the chief source of His charm and effectiveness. It was the authority, not of dogmatism, but of deep conviction born of personal experience. At all times He manifested a profound reverence for the teachers of Israel's past.

The greatness of Jesus' teaching was due to his intimate knowledge of God which was the mystery and yet the inspiration of all that He did and taught. His knowledge of men was a source of skill in His teachings. In public life His judgments were never made known, he expressed them in love and sympathy and in desires to aid rather than to criticise them. In the modern sense, Jesus was a great psychologist, as well as a prophet and philanthropist of His age.

Another reason for Jesus' greatness as a teacher was the clarity and concreteness of His teachings. He taught as He thought, in figures drawn from nature or from the eyes of the everyday life of the people. Again, Jesus' aim was definite and His method intensely practical.

Jesus' conception of ideals and reconstruction of life are clearly shown in the gospel story. The ethics of Jesus seems to be in harmony with "self-realization," and finds its bonum in love and service. Hence the Golden Rule becomes its precept and the Kingdom of God its goal. If Jesus' ideals of love and service are analyzed they will be found to imply charity, mercy, forgiveness, and a number of new virtues. Through the ideals of Jesus the lives adopting them are to be reconstructed.

To effect this reconstruction, Jesus uses a three-fold means —His life and death, as well as His teachings. His life was unique in its union with the purposes of the Father. His death was an example of fidelity to duty.

Jesus clearly shows His conception of the future. He both assumes and asserts a resurrection, but he leaves the details unsettled. Reurrection may occur in the preent, as well as in the future, through a moral inspiration or feeling of certainty that one will rise again. He asserts the principle of judgment. The gospel description of reward and punishment must be considered as figurative and cannot be taken as eternal.

All the teachings of Jesus center around His conception of the Kingdom of Heaven, which back to various apocalyptic writings of the Jews. Jesus tended toward spiritual interpretation of the Kingdom. He regarded the Kingdom as present as well as future, but held that it was to be foreshadowed by an earthly community.

The nature of Jesus is revealed in His idea of God. To the wisdom, majesty and power conceived by the Jewish traditions, He added the idea of fatherhood, with the attributes of protecting care, pity, and forgivingness. Men become children of God in so far as they adopt these qualities.

Sin Jesus felt to be based on the inner life, rather than to be something external, technical, and the types of people He holds to be judged by this internal test. Hence the discrimination between the "sinner" and his sins, and was exceedingly optimistic about being able to redirect the lives even of great "sinners." Jesus did not divide men into two distinct classes as "sinners" and "righteous," but believed that men were swayed by mixed motives, and that total depravity never existed.

The teachings of Jesus will fit any age. He formulated ideals and principles, and did not lay down any definite rules. Jesus' attitude toward divorce seems to be a striking example. While He held that marriage united two personalities, He also held that the breach of union, though it be legal, constituted adultery. Throughout His teachings He places marriage as sacred, as an expression of natural instinct, but He did not lay down many rules concerning the treatment of women and the rearing of children. He was a celibate and did not have the parental influence or experiences that men had, but His knwoledge of those problems was superior to any man's. He regarded marriage as monogamous.

With the conception of the aim, the purpose, and the general ideals of Jesus at hand, it is necessary to recapitulate some of the things that Jesus taught. He describes God as "father" with the attributes of protecting care, pity, and forgiveness, and held that men become sons of God by adopting these characteristics. On the social side He regarded God as King and made humility, purity, and service the test of membership in His Kingdom. A present resurrection as well as a future is asserted. For a solution of the social problems —divorce, the family, diversion, wealth, almsgiving, individual conduct, and politics—Jesus had no definite rules. Upon close examination of these principles there will seem to be contradiction unless they are examined together.

All of the teachings of Jesus are centered about the problems of an ideal society, character building, and right living.

OPTIMISM | *The President's Letter* | EVANGELISM

THE VOICE OF A TRUE PROPHET

The Literary Digest of April 14 contains a quotation from the anniversary sermon of Doctor Charles E. Jefferson, preached recently in the Broadway Tabernacle, of which Doctor Jefferson has been pastor for thirty years. What he says here goes so directly to the very heart of the church that we are constrained to pass it on and let it take the place of our usual weekly letter. Every utteracne of this great preacher in this quotation has the ring of a true prophet, and it is our feeling that his words should be burned into the heart of every minister and woven into the warp and filling of every church. The ideals that he voices for Broadway Tabernacle, as his only hope and purpose for that great church, are the ideals that must be rengant in every church that has life, and that does the work that Jesus meant his church to do. The quotation follows:

"A real church on this corner need never die. But it must be a real church. No sham church can succeed here. It must be a drawing church, and to draw it must be alive, and to be alive it must love.

"No church can be saved by an endowment. An endowment is of value only when you have a living church to use it. There are dead churches with heavy endowments. They have piles of gold, but no life. There is no life in them, because they are lacking in love.

"If you ask me what gives me the keenest satisfaction as I look back over these crowded years, my reply is that I am happy to think that I have never cheapened or vulgarized the Broadway Tabernacle pulpit. Broadway loves stunts, but I have never performed one. Broadway yearns for a sensation, but the Broadway Tabernacle pulpit has declined to be sensational. There are enough cabarets and vaudeville shows on Broadway without a church adding to their number.

"I have never shortened my sermons to please the fancy of a sermonette-loving age. I preach long sermons, because I deal always with large themes. No petty subjects have had a place in this pulpit.

"It is a source of satisfaction to me that I have never neglected the Bible. Through thirty years the Bible has held the central place in all our Tabernacle thinking. My joy has been to unfold the ideas of prophets and apostles and of the Prince of Glory. It has never been necessary for me to go outside of the Bible to stimulate your minds and feed your hearts.

"You can not build a church by music. No church is saved by its choir. Only personality draws. Only sacrificial love draws. 'And I, if I be lifted up, will draw.' So said the Man who best knew the secret power of drawing.

"Only a Christlike personality incarcerated in a group of people who have been baptized with the Spirit of Christ, and who have been fused into a compact mass of life by devotion to a cause which is rooted in the mind of God, this is the only power under heaven which can keep the Tabernacle alive through the next thirty years."

Appointments

April 21-22, with Bro. Ridge on Davidson.

April 28-29—Centennial Day—with Bro. Powell on Greensville charge.

May 6, with Bro. Whitaker on Forsyth.

May 13, with Bro. Neese at Worthville in the opening of the new church.

May 16, attending the General Conference.

May love, courage, and consecration grow in every pastor and on every charge. Amen.

Fraternally,

S. W. Taylor.

April 17, 1928.

PRAYER CHANGES THINGS

Skies seemed dark to me one morning
And my thoughts were tinged with gloom,
But my eye fell on a motto
That was hanging in the room,
Silvery letters on blue background,
Heavenly thought on shining wings
Heavenly thought on shining wings
In these words: "Prayer changes things."

Things surround like iron mountains,
Things that make a thorny way,
Things that curtain skies with doubting,
Things that make it hard to pray,
Dreadful things that never happen
Dog our steps, but faith still sings
In our ears this golden message:
"Don't forget, "Prayer changes things'."

We have seen some things prayer changes,
Greater things we yet may see.
When the Hebrews came from Egypt
Prayer made pathways through the sea;
In the hot and dusty desert
Moses prayed and cooling springs
Gushed out from their rocky prisons,
Just because "Prayer changes things."

We should be so very watchful
Lest some things should change our prayers;
Pleasing things like lotus perfume
Steal in on us unawares,
Till we loiter in a dreamland
Slaves, but thinking we are kings;
There's a golden key to freedom—
It is this: "Prayer changes things."

When we think that our surroundings
Keep us from the heavenly way,
Or that wealth or change will help us
In some distant place or day,
Let's remember 'tis our Savior,
Not environment, that brings
Happiness and peace and pleasure;
Here's the way: "Prayer changes things."

—Raymond Browning.

—We hope for good additions to the Gratitude Gift this week and next. Many people have the feeling of gratitude who do not have on hand sufficient money to make what they consider a worthy offering. Hence the delay in their cases. Others have never thought about their debt to the church to come to appreciate what the church has done for them. Hence the delay in their cases. After the occasion has passed it will be a more pleasing recollection to have made a small offering than none at all.

OUR STORY PAGE

ONE FROSTY NIGHT

"I think you'd enjoy it now, Ned."

"No, mother, I don't want to go to church. Of course, if you insist—say I must."

James Frazer, sitting by the cheerful blaze of light wood in the sitting-room fireplace that bright, chilly September Sunday morning, looked quickly up from the open Bible on the stand before him.

"No, Ned; we don't insist. You're eighteen. I don't want to say 'must' in this matter, any more than I have in —in less important things—work about the farm, for the past two years. I want you to decide, man-fashion, what's the right thing for you to do."

There was a stiff silence, while Ned Frazer stood looking out of the window across the fields in which his father and himself had worked so hard for two seasons. Then Mrs. Frazer spoke again, in her gentle, eager voice:

"Mr. Kent is—is different from Mr. Marden. Mr. Marden is a good man—he was a faithful pastor to us—but, well I know he didn't understand young folks very well. He antagonized them unconsciously. Still many of the young folks kept on going to church and Sunday school, keeping up the Young People's Society and the chorus choir. And now, Ned, several who became indifferent have come back, you know, since Mr. Kent came."

"I know, mother. But—well, I think ministers are all a lot alike, and—well, I think I can worship better taking a good spin through the country, and down along the beach, where everything is so beautiful, than I can in that ugly old meeting house."

Mrs. Frazer spoke quickly. "It is ugly, I know, son. But the fund for painting and decorating, and a new carpet, is almost made up, and it'll look so different then. Why not help by——"

"Oh, mother, I don't like church!"

Mr. Frazer raised his hand, and his sonorous voice earnestly rolled out a portion of Scripture, and then all three sang the morning hymn, Ned's clear tenor soaring blithely in the air above his father's soft, unmelodious bass. Then he leaned his head on his hand as the others knelt in the morning prayer.

It was chillier when Mr. and Mrs. Frazer returned from church, still more chilly when Ned returned from his ride in time for chores; chillier still at bedtime! more so by the next morning. There was a frosty sky; frost was in the air. And the thermometer was steadily going down. Only the beginning of the second week of September, but in old Fairway, way down in Maine, a killing frost had been known even a month earlier. It felt ominous.

The sweet corn for the canning factory was not more than half picked, but nearly all of it was full enough to do. Loads and loads of their most valuable crop, over which the two men had toiled backbreakingly though cheerfully, for both liked farming, were still on the stalk, at the mercy of Jack Frost. The slightest touch of frost in the kernels would ruin it for canning, bringing into its rich sweetness a queer acid flavor.

The Frazers were up long before dawn that morning, as indeed were most of the farmers in that part of the state, for sweet corn is a popular crop; and besides other crops which might be injured by frost were still unharvested. And the peril was evidently great. A government bulletin, by radio, which the farmers, for a time skeptical, as most of us have been of Old Prob, had learned to trust and appreciate, had given sharp warning.

In the garden Mrs. Frazer hurried from grape-arbor to tomato patch; from tomato patch to the everbearing strawberry bed; from strawberry bed to cucumber and melon vines, not forgetting chrysanthemums and dahlias and some persevering pansies, the latter of which she covered with an old shawl.

Down in the cornfield Mr. Frazer and Ned worked desperately, picking off the ears into bushel baskets, and emptying them into the farm cart, where Old Bob, blanketed, drowsed. Full, it was drawn down to the barn, and dumped on the clean-swept floor, where it would be safe until the factory manager, who had phoned the farmers to gather all they could and hold it, should direct its delivery at the factory. Better a little loss of sweetness from lying picked off the stalk than be frost-bitten. If only they could have cut talks and all; but that would have been slower, and there was no time to spare. The frost would injure the leaves and stalks for the silo, but they would be usable, if not too badly frozen. The ears were the most important. And oh, how important they were that fall.

Mrs. Frazer finished the garden at noon, and made hot coffee and substantial sandwiches for her men. They ate on the run, as indeed did she, joining them in the corn-picking at once. Her chief treasures in the garden were gathered, or, as in case of the strawberry bed and pansy bed, covered with old quilts, shawls, rugs, and horse-blankets. Saved, they could take advantage of the long warm spell that always follows an early frost, and ripen what had been too green to pick. Under the coverings, weighted down with stones, most of them could now defy sharp frost. Tired enough she was, but she would join her men, in spite of their protests.

At supper time she hurried to the house and made more coffee and sandwiches, and were, however, not allowed to check the desperate corn-picking. There was so much still ungathered.

Dusk was closing down fast when the whir of a flivver was heard coming along the road near which they were just then at work. It stopped. The Rev. Donald Kent jumped out and strode over to the wall.

"Good evening, folks! A busy day, I take it."

The Frazers returned greeting, swallowing chokily, their hands still in a nervous pause.

"Been all about. Everybody is hustling. But most of them are pretty well cleaned up now. I've been helping out a little. Can't I do a bit here?"

"Oh, we couldn't think of it, pastor," protested Mr. Frazer. But Mr. Kent broke in unceremoniously. That hastily eaten snack told him volumes, as it would a man much less perceptive than the energetic, in-love-with-his-work young minister.

"You'll have to, Frazer. You shouldn't oppose your pastor when he isn't doing any harm. Just give me a swig of coffee, Mrs. Frazer, and one of those mammoth sandwiches—I see you have a plenty, which makes me unco bold—for I was going home to supper, and then you'll see what an ex-high-jumper and weight-thrower can do to a corn-field."

It was no use to remonstrate. His fresh strength and enthusiasm put new life into the three tired workers. The baskets filled incredibly fast. But it was growing colder quite as fast. Presently Donald Kent paused. "I say, do you mind

if I run to the house and phone my wife? I want to set her mind at rest, although she's pretty well used, by this time, to my uncertain arrivals. But just now, with a three-week-old youngster——"

He hurried off to the house. It was some time before he returned. Mrs. Frazer smiled to herself as she worked. "He just couldn't hurry away from that dear little wife of his—and she with that little baby!" She picked all the faster.

It was perhaps a quarter of an hour later when singing was heard across the fields. Shadows emerged from the corner of the big Holt woods, which ran along beside the grazer pasture across the road from the corn-field. Singing a harvest song lustily, on they came. The Frazers straightened their tired backs. Mr. Kent kept on picking.

"It's the Holts!" sang out Ned.

It was Mr. Holt, Mrs. Holt, Frank (Ned's age), Carter, the twins Bart and Ben, Edith, and Dave. Not one missing.

"We're looking for a job!" sang out Frank.

"Green, but willing!" added Carter.

"We've come to help you speed up your corn a bit, if you can make room for such a mob," said Mrs. Holt.

"How did you know?" parried Mrs. Frazer breathlessly.

"A little bird," began Mr. Holt. But Mr. Frazer broke in with a tremble in his deep voice: "You phoned him, pastor!"

Mr. Kent kept right on picking. "Well, I'd been all around, and knew who had in their frostable stuff, and—"

It was Mr. Kent's turn to be interrupted. Frank broke in: "We all were only too glad you did. Ought to have thought of it ourselves. So many of us, and three here. And Mrs. Frazer looks to me about tired enough, seems to me!"

She surely was. And when Ed and Kate Brent came hurrying up the road, and the Peake boys came rumbling from the other direction in their big farm truck, she consented to go to the house—if Mrs. Holt would go with her. Mrs. Holt protested that she had come to pick corn. But after a little private talk with Mrs. Frazer she gave in, and off they went together.

Jim Peake hailed the minister disrespectfully: "Say, there, Mr. Kent, how's this? After you helped us out all the afternoon!"

"And us all the forenoon!" chimed in Kate Brent.

Mr. Kent, like Brer Rabbit, "jes' kep' right on sayin' nuffin'." But actions were speaking loudly.

Many hands made light work, even if some of them are small, and most of them tired. The men had come equipped to cut fodder, and the Peakes' truck could take on noble loads. Before eleven o'clock corn and fodder were safe.

Just then out from the kitchen window floated Mrs. Frazer's musical "Supper-r-r-r!" The responses were various.

"What on earth!" "That poor tired woman!" "I could eat!" "She shouldn't have done it!" "What ever!" "M'm!"

"Hurry!" called Mrs. Holt. They did. And it was a merry company that gathered about the Frazer extension table, with all the leaves in, and laden with ham and eggs, baked potatoes, baked squash, steamed cranberry pudding with butter-and-egg sauce, cookies, long-ripened fruit-cake, and coffee.

When Mr. Kent asked the blessing, Mrs. Frazer might have been seen whisking her handkerchief up to and away from her eyes, with a quick look at Ned's bowed head.

Yes, it was a merry meal, and a merry company that after doing it full justice bade the Frazers good-night.

"Rather abrupt to eat and run, as the beggars do," said Mrs. Brent, laughing.

"I suspect they're glad to have us impolite, if they're as sleepy as I am," said Ben Holt. Everybody laughed and nobody contradicted.

Ned Frazer walked out with Mr. Kent to his car. He stood digging his boot-toe into the gravel path.

"Er—heard you wanted another tenor in the chorus, Mr. Kent. If you think I'd—er—"

"I do!" supplied his pastor, gripping his hand with a corn-harvesting grip. "Rehearsal Wednesday night."

"I'll be there," said Ned.

"And prayer meeting Friday night."

"I'll be there," said Ned.—*Minnie Leona Upton, in Young People.*

TEDDY AND THE GOLDEN RULE

"Now, then! There is room for one more!" cried Uncle George. "Pack him in, and we're off!"

Room in the great big crowded sleigh for only one more: and, also! there were two eager little boys left standing on the curb-stone, longing with all their hearts to take a ride. "Which of you shall it be?" said Uncle George. There was a moment's pause, then Teddy stepped back. "Let it be Harry," he said. "I can stay behind."

So Harry was swung up into the empty place. The whip cracked, the bells jingled, and away they went, leaving Teddy alone, winking with all his might to keep the tears out of his eyes. Pretty soon he ran upstairs to visit grandma. Grandma was sitting by the window. She laid down her sewing and gathered Teddy up in her arms. "My dear little boy," she said, "has been trying to follow the Golden Rule, hasn't he?" Teddy nodded. Presently he said, "Grandma, does God up in heaven notice when a little boy tries to mind his rules?" "Yes, indeed, He does; and it makes Him feel very glad." Teddy's round face grew solemn. "Can just a little boy like me make God feel glad?" "Yes, dear." "Isn't that queer," said Teddy; "and—and splendid!"

"And isn't it queer," said grandma, gently, "that when little boys like you, and old ladies like me, can make God glad, we sometimes forget and make him sorry?"—*Sunbeam.*

IF I WERE A MILLIONAIRE

"If I were a millionaire" (I seem to hear you say), "I'd live on but a modest sum and give the rest away. I'd found a home for aged folks where they could spend in ease the twilight of their fading lives as happy as you please. I'd make a fund for widows, too, to save their homes from wreck, and see that every month that passed each one received a check. A home for homeless animals I'd heavily endow and make a happy hunting ground for every lorn bow-wow. I'd scatter seeds of kindness with a free and generous hand, but as I'm not a millionaire, I don't see how I can."

But though you're not a millionaire, and never can be one, you still can practice giving and you'll find it lots of fun. The happiness of helping needs no Rockefeller's pile. It doesn't take a million to win an orphan's smile; it doesn't take a million to make a garret bright; it doesn't take a million to make a burden light; it doesn't take a million to do a lot of things that bring a happiness beyond the happiness of kings. So when the chance of giving comes, remember every time—if you haven't got a dollar, do your best to give a dime.—*Source not known.*

YOUNG PEOPLE'S WORK

SENIOR CHRISTIAN ENDEAVOR TOPIC

April 29: "Right Attitudes Toward the Religions of Others." Rom. 14:1-13

I

Plans for the Meeting

"Round Table Meeting." There are enough denominations and different religions in the world to give each member of your society a name. Term one a Methodist Protestant; another, an M. E.; another, a Presbyterian, Baptist, etc. Include the non-Christian religions and name members for them. Announce a "Round Table Discussion Meeting" at which time the various members will pretend that they belong to the group for which they were named. It will be their duty to give the good points of their respective sects. To add to the interest those representing non-Christian religions could dress as the group does that they represent. Get your pastor to help suggest a list of names, or consult some library on the subject.

Have appropriate songs between the discussions. "All Hail the Power of Jesus' Name," "Win the One Next to You," "Whosoever Will." Close with "Blest Be the Tie That Binds."

Have your pastor (if not present, the leader) to sum up the various impressions of the meeting with this thought from Dr. George Herbert Betts:

"There are not many differing truths. There is one great truth of which different people possess different pieces. Some day when we really understand each other, we shall see that all the little pieces of truth fit together."

Hints for Leader

1. The topic for this week deals with "Right Attitudes." The great purpose of all instruction and learning is to shape the correct attitude. One's attitude determines largely what one's background has been and determines what that one's future will be.

2. An attitude must be made in reference to something. That something that we have for our discussion is the "Religion of Others." What shall be our attitude? Shall we be so narrow in our own religion that we will assume the attitude of hate rather than be broad and assume an attitude of love and understanding?

3. Intolerance has led to wars. Think of the middle ages with the angry Crusaders going forth against heathens with physical force to find Christ. When the Holy City was reached, Christ was not there, for He was not sought aright.

4. Think of the crusade of North American youth today. They are going forth armed with a broad mind, an attitude of love, and a desire for service. For the three-fold purpose of world evangelism, Christian citizenship and world peace, they go, and Christ goes with them.

Pertaining to Topic

"None of us liveth to himself, and no man dieth to himself," reads our scripture. We are just one great brotherhood regardless of race, religion, social standing, or color. Love is the bond of unity. Misunderstandings and hatreds are the cause of disunity. Christ today finds a way into every race and country. Dr. Stanley Jones in India has found India hungry for "The Christ of the Indian Road." He finds the same desire as he sits with this people in discussing the "Christ of the Round Table." Let us cease to hate those who follow false religions and love them in an understanding way to the real religion of Christ as Stanley Jones and many others have done.

Denominationally there is need of a greater understanding. "God made the church, men have made churches," what a shame denominationalism presents to history. Think of the hatred, intolerance, wars, persecutions, etc., caused by differences in the Christian ranks. There comes hope! Remember the spirit which brought most all of the Christian world into conference at Lausanne last summer! Recall the great comity conferences on missions and the unity conference at Baltimore, etc. Is it not time denominations were gathered around a "Round Table" for a better understanding?

* * *

An aged minister recently told a class of young ministers that he never passed a church or place of worship without taking off his hat and breathing a prayer for the minister and his following. Isn't this a wonderful attitude?

* * *

The name, Christian, should mean more than denominationalism. It means a fellowship with Christ and a service to others for Him. "To Christ be true and as follows the night the day thou canst not be false to any church."

* * *

How narrow this sounds:

"I'd rather be a Baptist
And wear a shining face,
Than be a dirty Methodist
And fall away from grace.

"I'd rather be a Methodist,
And talk about free grace,
Than be a hard-shell Calvinist
And damn near half the race."

This very song appeared a few years ago in a church hymnal! How changed our attitude today!

Correlation With S. S. Lesson

"The Cost of Discipleship" is the lesson for today. Have someone tell of the price some great missionaries have paid and are paying to bring about a better understanding in the world.

Scripture and Comments

A Harsh Attitude—Jno. 4:9.
Judgments—Matt. 7:1-5.
Beware of False Teachers—Matt. 7:15:23.
Keep Good Conscience—I Tim. 2:18-20.
True Preachers—II Tim. 4.1-5.

F. L. GIBBS.

Westminster, Md.

SUNDAY SCHOOL LESSON

April 29: The Cost of Discipleship

Scripture Basis: Mark 10:17-27; 12:41-44.
Golden Text: Where thy treasure is, there will thy heart be also. Matt. 6:21.

The Searcher for Salvation

His Society: The young man of the lesson today was rich, which placed him above the common people socially as well as financially. He was also a ruler. Whether the position he held made him rich, or his riches made him a ruler, we do not know. It matters little. But as with Naaman, he was imperfect in one respect, at least.

His Piety: The rich young ruler was evidently a student of and adherent to the law, for he declared that he not only knew but he kept the Ten Commandments. We cannot help but admire him for his piety. It is no wonder that Jesus "beholding him loved him."

His Anxiety: During two periods relative to this incident must the inquirer after truth have felt anxiety tugging at his heart-strings: Before he came to Jesus, as he was constantly conscious of an aching void that even strict adherence to the law could not satisfy; and, after he left Jesus, not having had his need supplied. His last state must have been worse than his first, for how could he part with the god he loved, Money? "His countenance fell at the saying, and he went away sorrowful."

The Sermon on the Subject

The Declaration: "How hardly shall they that have riches enter into the kingdom of God!" declared Jesus. Around Him and His disciples were some of the rich men of the day who held high positions in the church and state. Are rich folks barred from the kingdom? This would be hard to believe, for many righteous men today are rich.

The Explanation: Fortunately for His hearers, yea, fortunate for us also, Jesus explained. By adding one word, "trust," He cleared up the matter. It is depending upon riches that keeps men out of the kingdom. Many who are prospering live as if they do not longer need God, except when tribulation assails them. They act as though they believe money will pave their way into heaven.

The illustration: What Jesus meant by the illustration of a camel going through the eye of a needle is not certain. He may have meant it literally, as the proverbs of many nations have been gross exaggerations. Or He may have referred to the little wicket gate built in the big gates, which was used by pedestrians after the big gates of the city were closed at the end of the day. It would be with great difficulty that a camel would pass through such an opening. So it is with those who trust in money.

The Sacrifice of Substance

The Treasury's Need: A number of chests were placed in the temple area, in which the people cast their money, either free-will or temple offerings. At that time, the temple treasury was very wealthy, much of the money being used lavishly upon the building. So extravagantly did the people give that a law had to be passed limiting the gifts to a certain portion of their incomes. Imagine that if you can! If any such law is needed today, it is one requiring every one to give at least a tithe.

The Widow's Deed: This widow was one of the many who cast in their gifts. Quietly and maybe somewhat abashed she slipped up to the chest, dropped in two mites, about one-eighth of a cent in our money, and hastened away. How little that was. It seemed useless for her to deprive herself of her little bit, when the treasury did not need it.

The Lord's Need: Jesus knew the woman's

condition, and was mindful of the great sacrifice she made. In substance, He taught His disciples that it wasn't the amount of the gift that counted so much as the amount of the sacrifice. The rich gave much, but felt it none. The widow gave little, but it cost her her living. The poor give from the abundance of love in their hearts and are rewarded with the joy of giving and the consciousness of heavenly treasure. The rich, who only give for show or for conscience sake, do not know the blessedness of the sacrifice of substance.

CENTENARY PROJECT FOR JUNIORS

"Our Big Methodist Protestant Family in Baltimore"

LESSON EIGHT

"Our Family in Japan"

Facts for Centenary Discoverers

1. Our Methodist Protestant Family in Japan is much larger than in China or in India. We have 13 missionaries in Japan, 37 ministers and preachers and over 2,000 church members; we have 54 Sunday schools with over 3,000 scholars.

2. The following is a list of our missionaries in Japan:

Miss Alice Coates, Hamamatsu, Japan, who has been our missionary to the children of Japan for 33 year; Miss Olive Hodges, who has been our missionary to Japan for 25 years, and who has charge of our school in Yokohama, Japan; Miss Evelyn Wolf, a teacher in our Girls' School in Yokohama, who went to Japan in 1920; Miss Margueritta Sampson, in language school in Tokyo; Miss Mary E. Williams, Atsuta, Japan, going out in 1897 as a missionary to Japan; Miss Ethel Hempstead, Atsuta, Japan, a kindergartner to Japan since 1921; Rev. and Mrs. E. L. Obee, who have given long years of service in Japan, taking charge of the Nagoya district; Rev. Paul F. Warner, Nagoya, Japan.

3. We have 19 Methodist Protestant churches in Japan with a number of mission centers, including 13 organized chapels, and 24 other preaching places.

4. In Tokyo, Japan, we have a school for the blind with an enrollment of 99.

5. In Yokohama, we have a graded school including two departments of kindergarten, a primary school and a high school. We have 165 little children with seven teachers in our kindergarten. Our primary department has an enrollment of 153 pupils and seven teachers. In our high school we have 307 enrolled and 27 teachers.

6. In Hamamatsu we have a kindergarten with three teachers and 55 children. The Oyama kindergarten has an enrollment of 55. Our Nagoya kindergarten has an enrollment of 94.

7. The largest college in our Big Methodist Protestant Family is in Nagoya, Japan; it has an enrollment of over 1,100.

8. Our work in Japan is mostly evangelistic and educational. The Methodist Protestant churches in Japan are not very different from our Methodist Protestant churches in America; and our kindergarten work is carried on there much as it is in our own country.

9. All denominations have been doing missionary work in Japan longer than they have in either China or India. As a result, the work is more highly developed; we have more Japanese in places of leadership and Japan comes more nearly being Christian.

Suggested Activity

Map Work: By the time the project has reached this point of development, all groups have their maps made. Some may have made a map of the world; others may have made several maps, one of the United States, another of India, another of China and now one of Japan. Locate Yokohama, Tokyo, Hamatatsu, Oyama, and Atsuta by means of seals or small flags cut from colored paper. In the November, 1924, issue of the Missionary Record, you will find pictures of our work and workers in Japan. Draw lines out from our mission centers to the blank space on the muslin; here paste the pictures of our work in Japan.

Birthday Cake Poster: Add facts about the work in Japan to the Birthday Cake Poster.

My Church's Birthday Book: Let each child add as many facts as he can about our work in Japan to his "My Church's Birthday Book."

Photograph Album: Let each Centenary Discoverer add pictures of our work in Japan to his Photograph Album.

Centenary Discoverers at Work: Centenary Discoverers will want to learn all they can this week about Japan and her people, what they do, how they dress, and how they worship. Begin collecting pictures of our colleges in America for next week.

Worship Service

Theme: "Working With Our Heavenly Father."

Call to Worship—Leader: "O Lord, open thou our lips;"

Children: "And our mouth shall show forth thy praise."

Leader: "Praise ye the Lord."

Children: "The Lord's name be praised."

Praise Hymn: "Praise to God and Thanks We Bring," No. 45 in back of Hymnal for American Youth.

Hymn: "O, Jesus, I have promised," No. 138, Hymnal for American Youth.

Conversation: We have so many wonderful things in the world and these wonderful things have come to us because God and people have worked together. It requires both God and man to grow a field of wheat and make the wheat into flour. It takes both God and people to build churches. We could never have the Methodist Protestant churches in Japan if it hadn't been that our missionaries were willing to work with God. It is because God and missionaries have worked together that we have our schools and kindergartens in Japan. Japan is becoming Christianized because people and God have worked together.

Do you believe that God has given to the world all that He has to give?

On whom is He depending to help Him to give to the world the rest of the lovely things He has for us?

Yes, He is counting upon us, upon you and me. Our fathers have helped; our mothers have helped; but we have a part. We can work with our Heavenly Father to make the world better and finer. How can we help?

Hymn: "I Would Be True," No. 170 in Hymnal for American Youth.

Conversation: There is a hymn that tells us what we have to give to the nations. As we sing it I am wondering if we can think of anything that other nations have to give us. Let us see if we can name some. Do you suppose Japan has anything that she can give to us? Do you suppose that we could learn something from Japan as well as to have her learn something from us?

Hymn: "We've a Story to Tell to the Nations," No. 260, Hymnal for American Youth.

Prayer: (1) For Japan and her people; (2) For our missionaries; let us name them one by one. (3) That we might see the good in the Japanese and learn what we can from them as well as to be willing to help give them the story of Jesus. (4) That we might learn to work with our Heavenly Father; that we might first of all learn to obey him and trust him. (5) That God might use each one of us to carry on His great work. (6) That the whole wide world might become Christian.

Hymn: "The Whole Wide World for Jesus," No. 264, Hymnal for American Youth.

Suggestions to Leaders

Choose your stories from the Missionary Record or some other missionary magazine. A story of Japanese life which will give appreciation of Japanese people should by all means be chosen to be told with this lesson. We regret that space in the publications has not permitted publishing stories to accompany these lessons.

Memory Work: Have a memory drill, testing the memory of the pupils on the facts which they have discovered about the Methodist Protestant Church.

AN APPRECIATION

The writer was in the State Sunday School Convention at Concord for only one day and evening but would like to say a word about the devotionals conducted by Brother Pritchard, pastor of our Asheboro church.

I heard only one of his talks, but it was very fine and measured up to anything else I heard there. And I heard a number of favorable comments from different ones who attended. I was told by a resident of Concord that the folks were very much helped by these talks.

I have been listening for the past week to one of the great preachers of the South, said to be the greatest in his denomination in the South, and I declare to you I have heard men in our own North Carolina Conference do just as great preaching. I understand that in a certain town in our state where we have a church that it is the usual talk that our preacher is the best preacher in town, and yet that man does not get half as much as some of the other pastors. Why is this? Our people are prospering today as never before. Is it possible that many of them think that because they are prosperous that they must get outside our church and conference and find something that we do not have? This is not a case of "sour grapes," for I have no complaint against any appointment ever given at the hands of the Conference. All of them more than I was worthy to receive. But, brethren of the ministry and of the laity, do we appreciate what we have? Are we doing our best for them to help make them the best? Answer the question conscientiously, not ambitiously.

N. G. BETHEA.

FROM PASTORS *and* PEOPLE

Concord.—The Gypsy Smith meeting got under way here last night. Notwithstanding the rain the huge tent was almost full. Mr. and Mrs. Earl Robinson, of Chicago, have charge of the music. The choir is composed of 200 voices, coming from the 19 churches in our city co-operating. We are hoping and praying for a great meeting. Anyone from out of town wishing to attend will find the tent located on the grounds of Central Graded School on North Spring street.

Our services have been well attended since our last report. The pastor preached Sunday morning from the subject, "The Divine Standard." All night services are called off during the evangelistic campaign.

We were glad to see several of our ministers in attendance at the State S. S. Convention last week. Among them were Revs. N. G. Bethea, J. E. Pritchard, L. W. Gerringer, H. F. Surratt, Robert Short, G. H. Hendry, Rev. and Mrs. E. L. Ballard and Rev. and Mrs. H. W. Maier. Brother Pritchard brought the devotional messages at each service, which were helpful and inspiring.

MRS. D. A. McLAURIN.

State Street.—Our Easter services were fine. Offering amounted to $39.84. We have received into the church eleven members during the Easter season. This is all encouraging.

Our Sunday school is doing well; 114 present yesterday notwithstanding the severe weather. This all looks good to one that saw the work in its beginning.

Our M. P. C. G. G. was paid in full at Yadkin College and State Street has paid the allotment and there will be a small amount overpaid when all subscriptions are in.

We are trying to line up our folks with all the interests of the church which is a rather hard thing to do when you consider the fact that they have a big financial burden to carry on the building. Some cannot see why we could not let all these other things go till the debt is paid but that is not the ideal way, for in doing that we would be like numbers of our big charges are now—have no interest in the Kingdom beyond the local church.

Our Christian Endeavor is doing very fine work. You would not know if you were to drop into one of our meetings but what it was an old school of workers. Our greatest hope here is our young people, for we have not increased much in financial strength since the beginning, but we are hopeful that from these children and young people we are developing that we will have a strong church in the future.

Lexington has been enjoying a treat at the First Presbyterian church the past week in listening to Dr. Vance, of Nashville, Tenn., said to be the greatest preacher in the Southern Presbyterian Church. This week Dr. McLarty, of the M. E. Church, South, will be preaching at that church and then the Baptists have their special meeting. The first week in June we begin ours with Brother Millaway doing the preaching, and I am not uneasy about his holding his hand with any of them, for he is one of our greatert preachers. Had he been in some of the churches that boost their preachers more than our folks do, his fame would have spread abroad also. Will you please read a little article entitled "An Appreciation" in this week's Herald?

If you do not know what we are doing here and you would like to see something that has proven a surprise to a number of M. P. people who have come to Leington, just drive one block off of Main street as you pass through and we will be glad to show you what we are doing on State Street, opposite the post office on Main Street.

Will all who read these lines pray for us in our work here. N. G. BETHEA.

Yarboroughs Chapel.—Easter service was held on Sunday evening at 8 o'clock. A very interesting program was given. Our Easter offering amounted to $10.10.

Our attendance at church services has been small lately, due to an epidemic of measles in the community.

Funeral services were held Sunday, April 8, for George Tramell, aged 55, who was killed by an auto on the Cross Anchor-Union Highway. The accident was found unavoidable by a coroner's jury.

REPORTER.

Burlington First Church.—Easter Sunday was the best day we have had this year. The attendance in the Sunday school was 359, with excellent music, as usual. We received 18 new members at the morning preaching service and six new members April 15th, making a total of 24 new members for the two Sundays. Easter Sunday night the attendance was so large we had to use the space in the Baraca room and the pageant given at this service was enjoyed by the congregation, we are sure, and proved very interesting and helpful.

All of our sick members who have been in the hospital, are back home, although some are not able to be up as yet.

Our pastor preached two splendid sermons yesterday and the congregation at the morning service was very good despite the rainy, cold weather.

Sunday, May 6th, will be "Home-Coming Day" for the Sunday school and church, and all former pastors, members, and out-of-town members are especially invited to be present for the services throughout the day. We are expecting a full attendance and want each and every member to plan now to be with us. If you live some distance from the church and do not have any way to get to service, just call Mr. J. G. Rogers, superintendent of the Sunday school, and he will see that you are provided with a way to get to the services.

All regular services next Sunday.

L. A. BRAXTON, Ass't Reporter.

Graham.—We are glad we can report those who have been in hospitals are all back home and getting on nicely. Mrs. A. P. Williams was in McPherson Hospital at Durham. Mrs. Lee Fuller and DeWitt Foust were in Rainey Hospital for appendicitis operations. Mrs. Lucretia Johnson had the misfortune to fall and break her arm; she, too, is getting on nicely. We have had measles by the wholesale. All of these have cut off attendance at S. S. and preaching service.

Mrs. John McPherson and Mrs. Stafford had charge of training the children for the Easter exercise, and they gave us a splendid service. We are hoping to increase our attendance as the spring weather opens up.

D. R. WILLIAMS.

Pleasant Grove.—Henry B. Newby, the oldest person in our community, was buried here Easter Sunday at 11 a. m.

Our Easter program was rendered at night to a good sized congregation. The children acquitted themselves well. At this hour we had the pleasure of having with us our president, Rev. S. W. Taylor; also Mrs. Taylor and the children. At the close of our program Brother Taylor made some very appropriate remarks; first, on the subject of home missions; then followed the collection, which amounted to $20. After this, Brother Taylor spoke for a few minutes on the C. G. G. campaign and our subscription was easily raised from $50 to $100. The people enjoyed Brother Taylor's short visit and hope to have him with us when he has more time to speak to the people. G. L. REYNOLDS.

Halifax.—We held our second quarterly conference Friday, April 13th. All the churches were represented except one. The reports were all good except the financial report, which was a little short of what it was at the second quarterly conference last year.

Hollister church will meet tomorrow to organize a better system for collecting their finances. We are expecting other churches to follow their example and we hope by the end of the year we may have a better plan at each church.

Mr. E. T. Ellington and Mrs. T. C. Williams, both of Hollister church, were placed in nomination for delegate to the next Annual Conference.

Measles and flu have greatly hindered our work for the last two months, but both seem to be subsiding. Our reporter at Bethesda has been sick but we are glad she has recovered sufficiently to attend church again.

C. L. SPENCER, Pastor.

Laurel Hill.—The fine weather brought us a large congregation Easter Sunday. We were proud of the large attendance at our Sunday school. At 11 o'clock Rev. J. M. Morgan preached a good and plain sermon.

Our Easter program was given Sunday night at 7:30. The program consisted of beautiful music given by the choir, prayer, readings, one play of Easter, a drill, and a pageant, "The Resurrection Garden." Every one seemed to enjoy the program very much. The children on the program did their parts well.

Our hearts were saddened by the passing of Mr. Cullen Willis on April 5. He was 51 years old. He was born in Cleveland County. At the age of nine he professed faith in Christ and united with the church at Pleasant Hill. Later he moved his membership to Laurel Hill where he remained a true and faithful member until his death. He is survived by his mother, his wife, one son, two daughters, two brothers, four sisters, two grandchildren, and a great host of friends.

Mr. Willis was superintendent of Laurel Hill Sunday school for five years. At the time of his death he was superintendent of Ball's Creek Sunday school, near Maiden. He moved to Maiden about two years ago. In all our church there was no more devoted and faithful Christian than Mr. Willis. He bore his suffering with patience. When the call came he was ready. He called his family around his bedside just a short while before he died and told them that he was willing and ready to go.

Mr. Willis was always glad to support every department of the Lord's work. In his passing the wife has lost a true husband and the children a devoted father, and Laurel Hill has lost one of its most concerned and faithful leaders. He will be missed by every one who knew him. A place is vacant at Laurel Hill and in the home that can never be filled. He is gone but not forgotten.

We, too, must lay down our lives just as Mr. Willis has, and many there be a grond reunion around the great white throne when our life is ended.

LOIS WILLIS, Reporter.

Pine Hill.—We have finished painting our new church, and are planning for our dedicatory service the fourth Sunday in April. Brother Ridge preached a good sermon the second Sunday. We had a small crowd.

Sometimes our prayer meeting is mighty good. We pray that more people may get interested in the work of the Lord.

W. D. SMITH.

Rockingham.—We spent a good day in the Lord's service on Easter Sunady. On Easter we first held a sunrise meeting at our church. The meeting was well attended and enjoyed by all present. At 1 o'clock we had our regular Sunday school hour. This hour was also well attended and the interest was good indeed. At 11 o'clock our pastor, Rev. J. H. Trollinger, delivered a very inspiring sermon. In the afternoon the pastor and a group of the members visited the jail and county home to try to bring Easter cheer to those behind the prison bars and those aged and denied the privilege most of us have. At night at 7:30 o'clock the children of our Sunday school rendered an Easter program at which an Easter collection was taken.

Our Sunday school is fine for the time of year, bad weather, and so much sickness. We have a very good attendance and collection each Sunday.

On the fifth Sunday of this month we are expecting to have an all-day meeting and dinner on the grounds. We are expecting two or three out-of-town speakers. Every one is invited to come and be with us in the worship.

Pray for us that we may have God's blessings and progress in our service for the Lord.

(Miss) BIRDIE CONNELL, Reporter.

Mebane.—Special music and a splendid sermon by the pastor were enjoyed at our church service Easter Sunday morning. At the evening service Mr. Suits delivered an inspiring message and some special musical selections were rendered. The Junior Christian Endeavor Society of our church together with the young people's societies of the different churches here, held a sunrise service at the Presbyterian church Easter Sunday morning, the Easter Scripture being pantomimed. This was a very beautiful and impressive service. Miss Pauline Nicholson had charge of this program.

The Ladies' Aid Society met at the home of Mrs. Jack Smith in April with good attendance. The usual business was transacted and the collection very good. During the social hour Mrs. Smith served sandwiches, pickle and iced tea.

Monday evening at 7:30 Mrs. J. E. Barnette was hostess to the missionary societies. The program for the evening was in charge of the Home Society and very interesting. The study book was given by Mrs. Suits. Attendance and collection was very good. During the social hour Misses Grace and Katie Lee Barnette served a chicked salad course with iced tea.

The William Nicholson Mission Band met in March with P. N. and Marie Thompson. A large number was in attendance. This Band is doing splendid work under the direction of Mrs Nelson Thompson and Mrs. George Wyatt.

Misses Elizabeth and Edna Nicholson, Grace and Katie Lee Barnette and Alta Allen and Mr. Hassel Allen, students at High Point College, and Mr. Joseph Kirk, of State College, spent the Easter holidays at their homes here.

REPORTER.

High Point.—Last Thursday evening an enjoyable treat was given the congregation when they were served a delicious supper in the assembly room of the church. This was given by a few of our laymen in honor of Rev. George G. Shurtz, of Morgantown, W. Va., and in order to give an opportunity to all our congregation to meet him. He made a splendid address on this occasion on "Brotherly Love and Kindness of Heart," which pleased his audience. There were several delightful musical numbers, vocal solos by Clarence Schultheiss and Mrs. J. H. Allred, and a violin solo by Miss Dorothy St. Clair, of the college faculty. Several short talks were made by Mr. J. M. Millikan, of Greensboro, Rev. P. E. Lindley, Arnold J. Koonce, Rev. S. K. Spahr, of Greensboro, C. C. Robbins, Dr. S. S. Coe, and others. A tempting supper was then served, cafeteria style, to the large number present.

Rev. E. L. Ballard, superintendent, was in charge of the Sunday school session at 9:30 o'clock Sunday morning, the Young People's and Adults' departments meeting in the assembly room for the period of worship, the theme of which was "My Vocation As a Christion Purpose."

At the 11 o'clock service Rev. S. K. Spahr, of Greensboro, brought a very forceful message on "After-Easter Reflections," and enumerated the 11 different appearances which Christ made on earth during the 40 days He spent after the resurrection and before His ascension. Under the direction of Mrs. John C. Whitesell, the choir rendered two unusually beautiful anthems, "The King of Love My Shepherd Is," and "From Every Stormy Wind That Blows." The offertory was a lovely violin solo by Miss Dorothy St. Clair. At the same hour, the members of the Junior church met, and Rev. Mr. Ballard presented the seventh lesson for Centenary Discoverers on "Our Chinese Methodist Protestants," which was followed by an appropriate story.

At the evening service at 7:30 o'clock, the message was delivered by Prof. Paul S. Kennett.

A very enthusiastic and harmonious meeting of the Woman's Home and Foreign Missionary Societies assembled at the church Monday afternoon at 3 o'clock with a fine attendance. The respective presidents, Mrs. C. L. Whitaker and Mrs. Ben T. Moore, presided. The treasurer of the Foreign Society, Mrs. P. E. Lindley, reported that she has sent the sum of $600 to the Branch Treasurer, Mrs. S. W. Taylor, and the treasurer of the Home Society, Mrs. R. T. Pickens, has sent $409.00 to Mrs. H. A. Garrett. The Home Society was divided into three circles to correspond with those of the Foreign Society, but with different treasurers in each. Plans for entertainment of the Foreign Executive Board on May 9-14 were discussed and committees appointed. In the Home Society the very efficient Secretary of Loan Fund in H. P. College, Mrs. E. L. Douglas, reported that she has raised the sum of $60 for this cause with some additional pledges. The Society gave her a rising vote of thanks for her prompt and painstaking work in behalf of this worthy interest. The late Mrs. W. D. Burgess has been made a Memorial member in the Foreign Society.

A most inspiring and impressive investiture service was held at the college last Friday morning when 45 seniors donned the Oxford gowns and caps for the first time. They were placed by members of the sophomore class. Seated on the rostrum were President Andrews, Dean P. E. Lindley, Miss Mary Young, dean of women, Miss Mabel Williams, class adviser, and little Miss Garnet Hinshaw, class mascot. This class, which is the first to spend the full four years in study, means much to the college. The class is leaving a beautiful memorial in the form of a handsome gate at the entrance to the campus. It is now in process of erection.

The Junior-Senior banquet will be held in the college dining hall Wednesday evening of this week.

On Monday evening a banquet was given to Prof. T. C. Johnson's class of journalism, when an address was delivered by Oscar J. Coffin, professor of journalism at the University of North Carolina.

English Street.—On Easter Sunday morning there was a very impressive runrise prayer meeting held at the church. On Easter Monday afternoon the four small classes enjoyed an egg-hunt given by their teachers.

The Philathea class held its regular business meeting this month with Miss Bettie Morgan. After the business was over, Mrs. Maud Howard entertained with jolly games. Ice cream and cake were served. Those who were there went home feeling it was good to be present.

The Ladies' Aid met with Mrs. Bertie Bowers last week. This was a busy meeting and several things were looked after. We were very sorry to have our president, Mrs. Robert Russell, offer her resignation because she could not attend the meetings regularly. Vice-President Mrs. J. A. Lee takes her place, while Mrs. P. M. Caudle was elected vice-president. After refreshments were served and a social chat together, all went home in the downpour of rain, jolly just the same.

We are sorry to report our pianist, Mrs.

Floyd Little, is still unable to be in her place at church.

Mrs. Paul Hulin has returned home much improved after a rest at the home of her parents. We are hoping she will soon be well again.

The Senior Endeavor business-social met with the Misses Caudle on Allred street Friday night of last week. As the president was absent only a short business session was held, after which, it being Friday and the 13th, the social committee carried the guests on an unlucky journey. Then they were invited into the dining room and a delicious supper was served.

A revival meeting began Sunday, April 15, at 11 a. m. with the pastor preaching from the text, "Revive Us Again." Psalms 85:6. Brother Isley has been secured to help throughout the meeting.

Christian brothers and sisters, pray for us that a great revival may sweep the whole community. MRS. J. A. LEE, Reporter.

Enfield.—The second quarterly conference convened at Enfield last Friday afternoon. This conference was by far the most successful conference we have had. Bros. John Davis and Stanley Whitaker are nominees for delegate to Conference.

The matter of the Gratitude Gift is still being placed before our people. Quite a number of the people have made gifts. Others will be joining before the time expires.

J. CLYDE AUMAN.

Zoar, Mecklenburg Circuit.—We have been moving along, though our reports have been few. We hope to do better in the future. Yesterday at 11 o'clock Mr. Hall delivered a good sermon. It seems that his sermons get better. We people at Zoar like him as a man and pastor.

The offering was taken yesterday for the Children's Home, also for the college.

Glad to have Mr. and Mrs. Stallings and Mrs. Hall with us the first Sunday.

REPORTER.

Siler City.—Since our pastor was away on the Gratitude Gift campaign, Rev. G. W. Holmes conducted the morning service last Sunday morning. He selected for his subject, "The Cross," and delivered a splendid sermon. While serving on the Alamance Charge, Rev. Mr. Holmes was pastor to a number of our Siler City members, and we are always glad to have him with us. He and his daughter, Miss Bessie, spent Sunday afternoon in the home of Mr. and Mrs. Lewis Woody.

In a Bible reading contest between the Junior Baraca and Junior Philathea classes the Junior Baracas were victorious. Both these classes are very young, being organized only about two years ago by Rev. F. L. Gibbs, but they are growing rapidly in interest as well as in number. The defeated class will entertain at the church net Thursday evening at 7:30, at which time a business meeting of the Senior Christian Endeavor Society will be held.

Because of her inability to attend Sunday School regularly since her mother's death, Mrs. Los Wrenn has resigned as teacher of the Junior Philathea Class. The class elected Miss Pearlie Moore as teacher to succeed Mrs. Wrenn and Miss Minnie Cooper as assistant. However, Mrs. Wrenn will be supervisor and teach when she is present.

"The New Guide," a weekly paper for young people, has recently been distributed to members of the two Junior classes. This paper contains helpful Christian Endeavor notes, excellent stories, latest current events, good editorials and many other paragraphs that will be helpful to the young boy and girl.

The members of the Ladies' Aid Society decided in their last meeting to furnish the shades for Liberty-Siler City parsonage.

The Sunday school attendance was at a low ebb last Sunday morning but this was due to bad weather and an epidemic of measles. However, we were very glad to have worship with us one of our members, Mr. Berylon Cooper, from Baltimore, Md.

The little two-year-old son of Mr. and Mrs. H. C. Parks is very ill with pneumonia.

REPORTER.

Kernersville Charge.—On Good Friday we had the pleasure of moving into our nice, new, seven-room, two-story parsonage. This building is beautifully located on Cherry street, 40 feet from our church. The lawn in front is about 50x50 feet. The back part of the parsonage lot extends to Highway No. 60.

The parsonage trustees and all others on this charge who have used their influence, or co-operated in any way in the building of this parsonage have the sincere thanks of the pastor. Right much has been done in furnishing the parsonage with the heavier furniture. The parsonage trustees had a part in this good work, and the second quarterly conference by vote empowered the trustees to take further steps along this line, and in addition to this the Ladies' Aid Society of Kernersville came in for their full share in the good work; so we are resting easy about furnishings for the parsonage. Many thanks to all who have had, or yet may have, any part in this much-needed work.

Up to the time we moved into the parsonage we had been very pleasantly housed in an apartment at Brother and Sister A. N. Linville's. For their very great kindness while there, Mrs. Lowdermilk joins me in many thanks.

Our church paper is now going into more than 40 homes on this work.

Mrs. Rachel Pegram, who is 66 years old and a member of Ai church, lives alone, feeds and milks her own cow; does not drink coffee, or use tobacco in any form. She is also faithful in paying her church dues.

A Ladies' Aid Society was organized at Sandy Ridge last Thursday. Mrs. R. K. Anderson was elected president.

Mrs. Mode Barrow died almost suddenly this morning, Monday, April 16th. She had rupture of the brain while eating breakfast, and died in less than an hour afterwards. She was a faithful and good member of Pine Grove church. She will be buried tomorrow at 3 p. m. at Bethel church.

E. G. LOWDERMILK, Pastor.

Hollister, Halifax Charge.—The attendance at preaching and Sunday school has been very good considering the weather and sickness. Our pastor continues to bring us inspiring messages. It seems that his sermons are better each time we hear him preach. We feel as if we could not get a better pastor than our present one.

The Missionary Societies held their monthly meeting on Tuesday afternoon, April 10, in the home of Mrs. T. C. Williams. The secretary reported a fine report for our year's work. We have paid our budget in full for both Home and Foreign Societies.

We were very sorry we could not give the Easter pageant on account of measles.

The second quarterly conference was held at Eden church on Friday afternoon, April 13. The nominees for delegates to the Annual conference are Mr. E. T. Ellington, and Mrs. J. C. Williams, of Hollister church.

Mr. C. R. Knight, of Hollister, and Miss Emma Knight, of near Enfield, were married at Emporia, Va., on Saturday, April 7. We wish them a happy and successful life.

KATHLEEN SHEARIN, Reporter.

Davidson Charge.—The second quarterly conference will be held at Lineberry Church on Saturday afternoon, April 21. Our president, Rev. S. W. Taylor, is expected to be present and hold this conference. Brethren of this charge, please take notice and come. Important business. Below is the plan of appointments for the president's visit. At Lineberry, Saturday, April 21, preaching at 2 p. m.; quarterly conference at 3 p. m.. At Alleghany church, preaching at 7:30 p. m.; at Pine Hill church, Sunday morning, April 22, to preach dedication sermon at 11 o'clock. At Chapel Hill church, preaching, 2:30 p. m. At Pleasant Grove church, preaching, 7:30 p. m.

I am sure that our people are going to receive great inspiration by attending these services and we are looking forward with pleasure to these dates.

C. E. RIDGE, Pastor.

Randleman Apportionment

Apportionment adopted by Randleman second quarterly conference, April 14, 1928:

Mt. Lebanon: Salary, $540.00; G. C. B., $335.00; A. C. B., $102.00; Superannuates, $9.90; College, $34.00; delegates' expenses, $6.10; average per member, $5:70.

Worthville: Salary, $350.00; G. C. B., $217.00; A. C. B., $65.00; Superannuates, $6.42; College, $22.00; delegates' expenses, $4.70; average per member, $10.24.

New Salem: Salary, $160.00; G. C. B., $100.00; A. C. B., $30.00; Superannuates, $2.94; College, $10.00; delegates' expenses, $1.60; average per member, $5.07.

Level Cross: Salary, $150.00; G. C. B., $93.00; A. C. B., $28.00; Superannuates, $2.95; College, $1.00; delegates' expenses, $1.60; average per member, $3.53.

WM. H. NEESE.

RALLY DAY

The Eighth District Rally will meet at Maple Springs church, April 29th.

FLOY HUNTER, Sec'y.

FIRST DISTRICT RALLY

There will be a Rally of the First District the fifth Sunday at Whitakers Chapel church on the Enfield charge. There will be all-day services. This is Centennial Sunday and it will be made the key-note of the day. The program will appear next week.

J. CLYDE AUMAN, Chairman.

BUDGET RECEIPTS FOR THIS WEEK

A. C. B.

Granville	$27.50
Randleman	15.00
Davidosn	15.00
Randolph	14.00
South Lexington	13.75
Pleasant Grove	12.50
Democrat	4.90
Denton	.90

G. C. B.

Granville	$38.23
Asheboro	32.40
Yarborough	20.10
Randleman	20.00
Pleasant Grove	20.00
Randolph	16.00
Haw River Mission	15.00
Friendship	14.12
North Davidson	13.50
Spring Church	12.00
Denton	10.26
Vance	10.00
Forsyth	10.00
West End, Greensboro	8.00
Lebanon	7.82
South Lexington	7.00
Why Not	6.50
Saxapahaw	5.96
Mt. Hermon	5.00
Orange	5.00
Tabernacle	4.50
South Winston	2.45
Littleton	2.45

CHARGES PAYING IN FULL

A. C. B.

Yadkin College	$ 15.00
Haw River Mission	30.00

College

Asheboro	$ 85.00
Liberty-Siler City	65.00
Yadkin College	5.00
Haw River Mission	10.00
Tabernacle	45.00
Spencer	10.00
Union Grove	10.00
English Street	40.00
Henderson	115.00
Burlington	125.00
Mebane	45.00
Concord	85.00
State Street	20.00
Mt. Pleasant	85.00
Gibsonville	30.00
Guilford	60.00

Superannuates

Orange	$ 37.00

CHURCHES PAYING IN FULL

A. C. B.

Siler City	$ 70.00
Spring Church	90.00
Lebanon, Spring Ch. Chg.	47.00

College

Spring Church	$ 12.00
Spring Valley, Vance Chg.	10.00
Center, Alamance Chg.	14.00
Bethel, Alamance Chg.	15.00
Pleasant Hill, W. Forsyth	20.00
Efland, Orange Chg.	36.00
Union Grove, Orange Chg.	17.00
Hebron, Orange Chg.	27.00
Saxapahaw	8.88
Concord, Saxapahaw Chg.	15.00
Union Hill, W. Forsyth Chg.	6.00
Hickory Ridge, Forsyth Chg.	30.00
Denton, Denton Chg.	35.00

Superannuates

Spring Valley (in full)	$ 4.00
Haw River	5.00

The report is very gratifying this week in the number of charges sending in Easter offerings and also the number paying on A. C. B. Of the former there are 23 charges, and the latter, 8. The list of charges with budget credits goes up by three. South Lexington, Democrat and South Winston are added this week. The number now with budget credits is 76, with 16 charges yet blank. We are confident that these will soon get out of this column, and that every charge in the Conference will be listed with budget credits. Let's hurry that good day. And once more: Please see that the Easter offering is sent in promptly. It belongs, now, to the Board of Home Missions, and we must get it to them as quickly as possible so as to help meet pressing needs.

Fraternally,

S. W. TAYLOR.

April 17, 1928.

GRATITUDE GIFT CAMPAIGN REPORT

Charge	Quota	Pledge	Paid
Alamance	$300.00	$	$ .....
Albemarle	50.00	50.00	.....
Anderson	150.00	.....	.....
Asheboro	500.00	500.00	100.00
Asheville	100.00	103.80	.....
Bess Chapel	100.00	.....	.....
Bessemer City	50.00	.....	.....
Bethesda	20.00	.....	.....
Burlington, First	500.00	500.00	223.35
Fountain Place	100.00	63.00	.....
Caroleen	100.00	.....	.....
Charlotte, First	200.00	126.00	.....
Charlotte, North	25.00	.....	.....
Chase City	20.00	5.00	5.00
Chatham	100.00	30.00	30.00
Cleveland	250.00	.....	.....
Concord	450.00	450.00	.....
Connelly Springs	20.00	11.07	11.07
Creswell	150.00	.....	.....
Davidson	200.00	43.00	.....
Democrat	50.00	15.00	.....
Denton	200.00	210.00	189.20
Draper	50.00	.....	.....
Enfield	300.00	100.00	89.00
Fairfield	30.00	.....	.....
Fairview-Glen Raven	200.00	.....	.....
Fallston	350.00	53.00	53.00
Flat Rock	300.00	100.00	.....
Forsyth	300.00	140.00	.....
Friendship	150.00	73.00	.....
Gibsonville	150.00	150.00	.....
Graham	150.00	80.00	.....
Granville	300.00	.....	.....
Greensboro, Calvary	200.00	108.50	.....
Greensboro, Grace	750.00	750.00	.....
Greensboro, W. End	250.00	125.00	.....
Greensboro, St. Paul	100.00	65.00	.....
Greensville	150.00	.....	.....
Guilford	150.00	107.50	.....
Halifax	350.00	125.00	5.00
Haw River Mission	25.00	.....	.....
Haw River Circuit	300.00	.....	.....
Henderson	500.00	500.00	.....
H. Point, English St.	50.00	50.00	.....
H. Point, First	750.00	1,200.00	.....
H. Point, Lebanon	200.00	53.00	53.00
H. Point, Welch Mem.	200.00	200.00	200.00
Kannapolis	25.00	.....	.....
Kernersville	150.00	.....	.....
Lexington, State St.	100.00	100.00	100.00
Lexington, South	100.00	.....	.....
Liberty-S. City	200.00	213.62	213.62
Lincolnton	100.00	.....	.....
Littleton	200.00	22.75	.....
Mebane	200.00	96.00	.....
Mecklenburg	100.00	11.50	.....
Melton's Grove	10.00	.....	.....
Midland	120.00	.....	.....
Mocksville	150.00	.....	.....
Mt. Hermon	250.00	64.06	64.06
Mt. Pleasant	350.00	350.00	.....
Moriah	200.00	.....	.....
N. Davidson	350.00	350.00	.....
Orange	350.00	63.00	.....
Pageland	150.00	.....	.....
Pinnacle	200.00	.....	.....
Pleasant Grove	200.00	100.00	21.50
Porter	20.00	24.50	.....
Randleman	200.00	71.75	18.50
Reidsville	200.00	100.00	.....
Randolph	250.00	50.60	50.60
Richland	150.00	50.00	.....
Roberta	100.00	.....	.....
Rockingham	75.00	.....	.....
Saxapahaw	200.00	41.00	30.50
Shelby	50.00	.....	.....
Spring Church	150.00	10.00	10.00
Spencer	25.00	25.50	.....
Tabernacle	250.00	163.47	20.00
Thomasville, Com.	200.00	200.00	25.00
Thomasville, First	150.00	.....	.....
Thomasville, West	100.00	14.00	.....
Union Grove	50.00	.....	.....
Vance	200.00	38.50	32.50
Weaverville	100.00	.....	.....
West Forsyth	150.00	7.00	.....
Whitakers	125.00	.....	.....
Why Not	200.00	.....	3 88
Winston, First	250.00	250.00	.....
Winston, South	30.00	30.00	30.00
Yarborough	50.00	.....	.....
Yadkin	25.00	25.00	25.00

Total pledged, $8,553.00.

J. D. ROSS.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$182,741.99
W. L. Ward	500.00
Total	$183,241.99

Endowment Insurance Fund

Amount previously reported	$9,134.21
Miss Bettie Cox	25.00
Total	$9,159.21

The payment made by Brother Ward is on a recent pledge—one of the new series. Brother Ward is among the good friends of the college, who are willing to make sacrifices in order that this institution may be placed upon a sound financial basis.

It is expected that a new institution will have a hard struggle during its early years. High Point College has a different record from that of almost any other young college; from the beginning it has had an able faculty, and the attendance has been much larger than might have been expected. Our one problem, therefore, is that of providing adequate financial support. The college has demonstrated what it can do. It has shown the church that the investment already made is a paying one, and that it is worthy of entire confidence. We have undertaken to build

a college. If it is to be a healthy, growing institution we shall never finish the undertaking, but we should provide the means for a healthy, substantial growth.

J. NORMAN WILLS, Treasurer.

HOME MISSIONS

Returns From the Easter Service

We supplied approximately one thousand churches and Sunday schools with the Easter programs, including the sacrificial envelopes and decision cards. There was also sent to every pastor, as far as we could secure their names and addresses, a return postal card with the earnest request that they would report to our office at once the number of members received into church during the Easter season and the amount of the offering for Home Missions.

At the time of this writing only 216 churches have returned the cards although nearly a week has passed. We are preparing the report of the Board of Home Missions for the General Conference and this report must go to the printer in a few days. Our ministers can easily see how important it is that we shall hear from them. It will take but a moment of your time to fill in the card and mail it. If the card has been misplaced please send a note stating the name of your annual conference, your charge, with the amount of your offering and the number of members received.

The 216 churches that have reported received 1,378 new members. You do not wish an incomplete report to go to the General Conference. You can prevent this by complying with this request.

J. M. SHERIDAN.

THE SURRENDER

Christ shall lead and guide my life
Through all its joys, trials and strife.
He alone is the Truth and the way;
His Light leads on with each new day.

Christ has come in and won my heart;
No happiness is mine when from Him I part.
He is joy and love and life sublime,
He is a constant friend for all time.

What have I to give my Lord?
I who am sinful, foolish and weak.
To Him my life, my love, my all
I have surrendered at His call.

His it is to use or take
For service, either small or great;
I have no will but His to do,
No life but for His service true.

Here am I; use me, Lord,
Wherever Thou would'st send Thy word.
Strength and guidance from Thee I ask
As I live to perform Thy task.

—Selected.

HERALD SUBSCRIPTION RECEIPTS

Rev. N. Brittain, $3.00; Rev. T. M. Johnson, $9.00; Rev. A. L. Hunter, $1.50; Rev. N. G. Bethea, $3.00; Rev. B. M. Williams, $1.50; Mrs. J. M. Cutchin, Jr., $3.00; Rev. T. F. McCulloch, $2.00.

—Let the chief purpose of our work be spiritual.

IN HONOR OF THE DEAD

A Loving Tribute to the Memory of Mrs. Martha Johnson

"A solemn murmur of the soul,
Tells of the world to be;
As travelers hear the billows roll,
Before they reach the sea."

Intoned thus, and fortified by life's solemn munitions, this elect lady passed into the silent land, a gentle heart, a serene spirit, a lovely character, spotless, a soul sincere. With Tennyson she believed—

"Because right is right, to follow right,
Were wisdom, in the scorn of consequences."

And she practiced this.

The eldest daughter in a phenomenally large family, and herself the motherly mother, queenly and astute, of a number of sons and daughters. Friends, can you in your imagination compute the accumulated steps of this saint.

In the sphere God placed her she toiled, using the means He gave her, just what she had in her hands. False pride and arrogance, that God says, "my soul hateth," had no part nor lot in her.

"Far from the madding crowd,
Within the cool, sequestered value of life,
She kept the noiseless tenor of her way."

Her home ever the minister's, and from these ministerial ranks, the numbers she entertained surely are legion.

Devoted to her church, devout and worshipful, she ever attended, despite life's handicaps, she ever had something to give. Her husband's heart rested in her, in all her flock of noble sons and daughters, not one black sheep dwells there today, and they rise up and call her blessed. With a heart attuned to the heavenly, she also loved the beautiful in nature, and the flora of the neighboring farmyards, transplanted, bloom in hers.

But after the family had scattered and duties became less arduous, but numerous, a lovely, long, spacious hedge graced her yard. O the health of beauty of this horticultural ground. Truly, while here, God's gentleness made her great, and we believe in that land beyond the sunset she still is great. O, the souls she has led to Christ.

Friends, think of the eternal years.

"They that turn many to righteousness shall shine as the stars of the firmament forever and forever." We shall miss her along life's pilgrimage; life's winters will be bleaker, and barer.

Christian Rosetti said, "God's strength is always stronger than strong enough," and placing her weakness against this and thus buoyed up she wrought. Every one of these children was ever in the Sunday school. A superior woman; quite good were her early educational advantages. She was closely related to that anciently gifted family immortal, in its love for and the development of music and poesy, having sung in the courts of royalty, and the homes of earth's humble folks, the Laniers—and this blood coursed through her veins.

A woman of culture and wide travel attending Flat Rock church with the writer asked who she was. She said her face stands out pre-eminently, she has passed life's acid tests, and we believe in its finality she has triumphed triumphantly. She might with Gray have felt:

"Full many a gem of purest ray serene
The dark unfathomed caves of ocean bear,
Full many a flower is born to blush unseen
And waste its sweetness on the desert air."

And yielding to this fallacy (though half-true), dejected, embittered, discouraged, raised a family of incorrigibles, but not so she. She knew the Living Christ, and walked with Him day by day, and wrought out her life's work, its fame, her immortality.

"She hath reached the land beyond the river
That we call the sweet forever,
And she only reached the land by faith's decree;
And she dwells with the immortals,
There she knows no sin nor sorrow,
In that haven; for us tomorrow;
For her barque has sailed beyond the silent sea,
And she only knows the blessing of her Father's sweet caressing,
Here her days have known their numbers,
And in death her body slumbers,
And the King commanded her spirit to be free,
Never more with anguish laden,
She hath reached that lovely Eden,
Where they ring those golden bells for you and me.
Don't you hear the bells now ringing?
Don't you hear the angels singing?
Just beyond that shining river,
There they ring those golden bells for you and me."

FANNIE O. KIRKPATRICK.

THE OPTIMIST

I sing a song to the Optimist,
To the man that is brave and strong,
Who keeps his head when things go right,
And smiles when things go wrong.

I am proud of the genial Optimist,
His radiant voice and speech,
He helps to smooth the rugged path
Of all within his reach.

I like the way of the Optimist
Who looks for the bright and best,
He scatters sunshine as he goes
And leaves his fellows blest.

I am glad to meet the Optimist
With his message of good cheer.
He carries hope and confidence
To those assailed by fear.

So here's a song to the Optimist
Who joyously works and sings,
And daily shows this weary world
The way to better things.

—Grenville Kleiser.

—The United States and Mexico have "buried the hatchet." After quarreling for many years, they are now settling their disputes in a friendly way.

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

Published weekly in the interest of the Methodist Protestant Church as an organ of the North Carolina Annual Conference.

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FOREST WEEK

"I, Calvin Coolidge, president of the United States of America, do hereby designate and set aside as American Forest Week the week beginning April 22 and ending April 28, in this year of 1928.

"I recommend to the Governors of the various States that they also designate this week for special observance by all our people; and that where practicable and not in conflict with law and custom, Arbor Day be observed during the course of the same week.

"I urge that during that week all citizens and appropriate organizations—including public officials, legislators, business organizations, educators, editors, clergymen, landowners and others—give thought to the preservation and wise use of our forest, to the end that energetic forest policies will be adopted in all communities. In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed. Done at the City of Washington this 24th day of February in the year of our Lord one thousand, nine hundred and twenty-eight, and of the Independence of the United States of America the one hundred and fifty-second.

"CALVIN COOLIDGE."

Figure This One Out

As I went down to St. Ives,
I met seven wives,
Each wife had seven sacks,
Each sack, seven cats;
Each cat, seven kits;
Kits, cats, sacks, and wives,
How many were going to St. Ives?

This is a very old one of course, but it will still work. Try it on your friends. The answer is, of course, one; the rest came from there. —Pathfinder.

EIGHTH DISTRICT RALLY

The eighth district rally will be held at Maple Springs church, Forsyth circuit, the fifth Sunday in May. Let every one that can walk, run, ride or fly be there. A good program is promised. Bring lunch and spend the day. R. C. STUBBINS, Chairman.

—There were 198 persons at seven pruning demonstrations in Catawba County recently. There is increased interest in apple-growing in the county. One man has a six-acre orchard in which the trees are 25 years of age, but he harvested some 800 bushels last year.

—The ancient Hebrew custom of loading the sins of the people on a scape-goat which bore them off into the wilderness has a modern parallel in a certain district in central India. It is not sins, however, which the modern scape-goat is required to carry off, but smallpox. When an outbreak of smallpox occurs in a village, the inhabitants resort to the ceremony of "Nakasi." A female goat is purchased by public subscription, and is adorned with the particular types of ornaments usually affixed to the image of a goddess. The goat is then apparently looked upon as an incarnation of the goddess of the disease. The animal is supposed to remove the epidemic as she is passed on from village to village until she reaches her own temple, or is devoured by wild beasts on the way.

—That the South now leads all other parts of the United States in cotton manufacturing capacity is brought out in the 1928 edition of the Southern Railway System's Textile Directory, just issued. As of January 1, 1928, there were in southern mills a total of 18,399,832 spindles, this being 305,168 more spindles than in the cotton mills of all the other states. Since 1880, when the South had only 5.27 per cent of all the cotton spindles in the United States, there has been a steady, almost uniform increase from year to year, until now 50.42 per cent of the total are in southern mills. Of the total spindles in the South, 13,562,332, or 73.71 per cent, are at points served directly by the Southern Railway.

—The Department of Commerce announces that, according to the returns received, there were in the United States 32 churches of the Holiness Church in 1926, with 861 members, as compared with 33 churches and 926 members reported in 1916. The total expenditures for 1926, as reported by 30 churches, amounted to $23,913, including $19,239 for current expenses and improvements and $4,674 for benevolences, missions, etc. The total expenditures reported by 28 churches in 1916 were $8,988.

—Rev. C. W. Bates, assisted by five young people of Salvary Sunday school, gave a pageant, "The Church of Our Fathers," last Sunday morning during the preaching hour.

—Bros. J. F. Williams, W. F. Medearis, and J. A. Cox have been elected as building committee for Calvary's new parsonage. A committee of three ladies appointed by the Ladies' Aid Society are to be associated with the building committee in considering plans for the house.

—Many posters adorned the walls of Calvary's Hut during the C. E. meeting last Sunday evening. They all related to the right use of language. They were loaned to the society by Greensboro schools. Next Sunday evening an address is to be given by Mr. Koontz, a lawyer of the city.

—Chauncey Depew, distinguished New Yorker who died a few days ago at a very advanced age, is spoken of as "a man without an enemy." His genial spirit and his ready wit made him a universal favorite.

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VOLUME XXXIV | GREENSBORO, N. C., APRIL 26, 1928 | NUMBER 25

Pres Elderdice 5dec8
Westminster MD

Roman Catholic Intolerance

Again and again has the Roman Catholic Church demonstrated its intolerance of Protestants. A recent instance was a letter from one of the Italian cardinals sent out to warn the priests of Italy against the Young Men's Christian Association. Since the World War work has been done in Italy by the Y. M. C. A., young men have been drawn into it from the Church of Rome. Priests receiving the cardinal's letter have gone to see the parents of these young men, threatening excommunication if the offenders do not cease to attend meetings of the Christian Association. The Protestant denominations mentioned by name as offenders are the Baptists and Methodists. The Masons also are denounced.

It seems that the Romish church will always be narrow and intolerant. It was built that way. The theory of infallibility makes it intolerant of dissenters. Will the time never come when Roman Catholics will see that their priests, including the highest cardinals and the pope himself, are but men? If they could only see this obvious truth, perhaps they would step down a little to a more humble level.

The refusal of the pope to consider the matter of church unity in any other way than with himself as the head of the whole body of the church was a recent example of intolerance. Will the pope still claim to be the head of the church after Christ comes?

Ineradicable Difficulties

Some difficulties can be dug up by the root and removed. But there are other difficulties so deep-rooted that they cannot be so removed. It is wisdom to recognize the ineradicable nature of some difficulties and act accordingly. Lincoln's advice was: "When you strike a stump in ploughing, don't try to plough it up—plough around it." This is good advice in dealing with ineradicable difficulties. Don't stop to complain about them or to worry about them. Go round them and go on. The changes of time will disintegrate the stump and it can be gotten rid of with all ease. But just now the thing to do is to bear with it. It may be unreasonable for the stump to be in the midst of a plowed field, but it did not get there through any perversity of its own. The stump is innocent of any intention to offend. Don't condemn the stump. Forget about it and go on.

—No such distinction as that between wines and beer on the one hand and spirituous liquors on the other is practicable as a police measure. . . . Any such loophole as light wines and beer would make the amendment a laughing stock.—*William Howard Taft, Chief Justice of the United States, in a letter to the Chicago Tribune.*

—Westminster Theological Seminary will have its 45th commencement May 6th to 8th. In the roll of 11 graduates is the name of Bro. F. L. Gibbs, of North Carolina.

Trying to Destroy the Bible

It would seem that the failure of former efforts to destroy the Bible would convince men of sense of the futility of such an effort. And perhaps it has. But there are some foolish atheists in New York who have raised a fund of one hundred thousand dollars with which to accomplish that end. What can they do with their little hundred thousand dollars in destroying the Bible? They can destroy themselves. They can mislead a few dupes. But the masses of men are so thoroughly convinced that the Bible is a book of unparalleled worth that they will only laugh at the ridiculous spectacle of this little group trying to destroy the Bible with one hundred thousand dollars.

Responsible for the Other Man's Faith

Do we duly recognize our responsibility for the faith or lack of faith of our neighbors? Are we not prone to put all the responsibility on our neighbor if he fails to believe to the saving of his soul? But really we are also responsible for the spiritual attitude of those about us in so far as we might affect it by our lives. Paul expressed a desire to visit the people of Thessalonica in order that he might "perfect their faith." He knew that he had power over their faith. So have we power over the faith of our neighbors. We have power to increase their faith by our godly living, and we have power to diminish and destroy their faith by our own failure to measure up in our living to the demands of the faith we profess. It is a very serious thing to live in the same world with other human beings. We are involuntarily affecting them, making them better or worse.

What College Was It?—One of our ministers sends this story: A young college graduate was asked by one of the professors what the epistles of the New Testament are. He replied: The epistles are sisters of the apostles. He did not tell what college it was. Therefore the story is not quite complete.

—The testimony now being given by manufacturers, physicians, nurses, and social workers as to the improvement in the condition of the population at large which has taken place since the Eighteenth Amendment was adopted is so potent that it will convince he great majority of the American populaion, both native and foreign, that the complete disuse of alcoholic drinks will result in enormous benefits to any people that accomplishes it.—*Charles W. Eliot, "America's Policy of Banishing Liquor," Congressional Digest, October, 1924.*

—Good spelling is not the most important thing in the world, but it is important, especially in communications to the public. If you are not sure of the correct spelling of a word, look it up in the dictionary. Challenge every word as it comes and be sure that it is entitled to pass. Don't be satisfied with "any old way" in which it may present itself. Enough misspelled words will pass when you do your best.

MOTHER TO 132,366 ORPHANS

By Charles V. Vickrey

She was only 43 years of age, but the last ten years of her life were worth more to the world than centuries as life is lived by many on the more favored boulevards of opulence and opportunity.

Her heritage was poverty. Her preparation was through paths of perseverance. Her education was in the university of adversity. Her equipment consisted of handicaps.

After a period of carefree and happy married life, she suddenly found herself without financial resources and the sole support of a hopelessly invalided husband, a paralyzed mother and two children.

While facing the problem of earning a livelihood for those dependent upon her, a cablegram came from the American ambassador in Turkey announcing that the Christian population of that country was facing starvation and death. A committee was formed for the purpose of receiving and transmitting help to the stricken peoples, and she offered her services at a salary much less than her ability might have commanded elsewhere. With the same spirit of self-sacrifice that sent relief workers abroad to minister to the stricken, diseased peoples, she devoted herself to the details of the work of the office.

Knowing that life depended upon getting the facts and the appeal before the public, she gave cheerfully long hours of overtime work. Office closing hours and holidays meant nothing to her when there was life to be saved. She had no money to give, but she gave her splendid service and gave it in full measure.

Through all the terrible years of the Great War, which continued for five years in the Near East after peace had come to the rest of the world, she read the cablegrams and letters from relief workers and missionaries in Trebizond, Sansoum, Mersine, Constantinople and other ports where the Christian population of Asia Minor had gathered, and she knew that upon her and those whose work she directed rested the responsibility for transmitting these appeals with promptness and efficiency, to those who could, by their gifts, mitigate such suffering. Her work was never done mechanically. It was ever prompted by the keenest sympathy for those whose cause she served.

Saturday, May 13, 1916, was a specially proclaimed holiday in New York City. From the office in the Metropolitan Building, she turned occasionally from her work to look down upon the 125,000 men and women who were marching in the great "Preparedness parade." She knew that more innocent noncombatants, men, women and children, had perished during the preceding days in the Near East than there were marchers in that great, possibly unprecedented, parade, and that at least twice as many more, chiefly women and children, were at that moment homeless, penniless, comfortless in refugee camps, absolutely dependent upon America. She knew that, even as the bands played and banners waved, women and little children in the Near East were dying of hunger. She knew that for her and her associates to take a legal holiday, that Saturday, would mean a delay of 48 hours in securing the funds upon which depended the lives of many. She did, therefore, what she would wish others to do under reversed conditions. She applied—she practiced—the Golden Rule.

Following the solution of the major refugee problems, she knew that there were tens of thousands of orphans who were not only without fathers, mothers, or responsible relatives, but were also without country. Most of them were under the "teen" age. They were absolutely dependent upon continued aid. The immediate ravages of starvation had been checked but would begin again with these innocent orphaned children if the stream of food and benevolence ceased. What if her own children were among the number? She continued to apply—to practice—to live—the Golden Rule.

Then her robust health began to fail. Physicians seemed unable to cope with the trouble. Perhaps she could have lingered longer had she not, through the past decade, drawn so heavily upon her reserve strength. But until the end she continued to think, plan, and pray for the children overseas whom she had never seen, but for whose life and happiness she had given her service with such abandon.

Did it pay? As to the worthwhileness of the investment there will be no doubt in the minds of any who have mingled with the more than a million people who are living today because she and others were Christians in deeds as well as in creeds. More than 100,000 orphan children, rescued from the streets and from disease, have been restored to health and "graduated" from Near East Relief orphanages. They are rapidly winning their way to positions of increasing usefulness to the world.

Remembering, however, the 32,000 children still in need of support and guidance in preparation for life's battles, she asked that the money which some might wish to spend for flowers for her be sent to help the orphans, whom she affectionately called "her children."

When the end came, her girls in the office, with other friends, decided to make a floral offering that would endure. A modest sum provided a simple wreath for her casket, and the remainder, amounting to approximately $1,000, was set aside as the beginning of the Amelia B. Horton scholarship fund for the children through whose lives she, "being dead, yet speaketh."

AN EXCEPTION

Editor of the Methodist Protestant Herald: I have been reading your paper continuously now for over thirty years, and have accepted most of its statements without question or mental reservation. It is with reluctance I now take exception, but on the front page of the issue for April 19th is anarticle entitled, "Reformers That Can't Reform," which is so contrary to fact and practice that I feel an exception is justified, and the statement of the real facts demanded.

The Methodist Episcopal Church is not a church of "priests," except in the general sense that all Christians are "priests" as termed by Peter in his epistle and John in the Book of Revelation. The Annual Conference of said church practically settles nothing. The real power is vested in the Quarterly and General Conferences of said church. In the Quarterly Conference where the property is held and controlled by a body of lay trustees, and all young men entering the ministry must be endorsed by the laity before they can get into the ranks of the ministry. The ministry is so outnumbered in the Quarterly Conferences by the laity that their votes stand about twenty to one in favor of the laity.

The Annual Conference makes no laws, nor determines no policy for the church. In the General Conference, which is the supreme law-making body of the church, the laymen and ministers are equally represented and have equal influence in determining all the policies of the church. The laymen elect

outstanding laymen to represent them in the General Conference. Many of these laymen go to the General Conference more often than do ministers, and are thoroughly versed in all the laws of the church. I know one layman who has gone eight consecutive times to the General Conference. No man in the Methodist Episcopal Church so influenced its policies in the last generation than the late Judge Henry Wade Rogers, who was chairman of the powerful Judiciary Committee for so many years. The millions in the M. E. Church would not tolerate such conditions as set forth in said article on "Reformers That Can't Reform."

W. A. LEDFORD.

(Reports from the M. E. Church, like reports from Russia and China, seem to be conflicting. It was a Methodist Episcopal paper and a M. E. contributor that we quoted from last week. That contributor is probably a layman. Bro. Ledford is a minister. The points of view are different. In the long struggle between the laymen and the ministers of the M. E. Church, the laymen have been trying to lessen the hold of the ministers in the control of practical affairs. The ministers have refused to give up control in the realm in which the laymen most seek to have a voice. Laymen have place in the General Conference, and also in the Annual Conference; but they wish to go into the Annual Conference and have a voice in determining where ministers shall serve. Ministers are not willing to submit to a stationing committee composed partly of laymen. The fundamental difficulty seems to be that the ministers have not faith in the laymen and the laymen have not faith in the ministers. This prevents the recognition of "mutual rights."—*Editor M. P. Herald*).

GOVERNOR SMITH'S MORAL RECORD REVIEWED

Albany, N. Y., April 7.—In this week's issue of *The Reform Bulletin,* published in this city by Rev. O. R. Miller, state superintendent of the New York Civic League, which is just off the press today, there is a broadside attack upon Governor Al Smith, reviewing what purports to be his record on moral questions.

The opening editorial says that the influence of Governor Smith throughout his whole public life of 25 years has been injurious to the moral welfare of New York State; that he has refused to respond to appeals to him of local citizens in various towns to use his influence with local officials to have moral laws enforced, when said local officials had refused to enforce the laws. Reference is made to such governors as Hughes, Sulzer, Dix, Glynn and Whitman—both Republicans and Democrats—who responded to appeals for such help in law enforcement work.

The Bulletin reprints a short article from the *New York Times* of March 9, 1923, where Governor Smith is reported to have said to the Albany newspaper correspondents with reference to the fight of Senator Edge, of New Jersey, to get a three per cent beer bill passed, that:

"I will be glad to go down and help him put over his bill if that will get us somewhere where we can put a foot on the brass rail again and blow off the froth."

The story is also told that at Hotel Vanderbilt, New York City, April 24, 1922, at a Democratic dinner party, in discussing plans for raising campaign money and party platforms, that Governor Smith arose and said:

"I don't believe the Democratic party should camouflage on this subject. The Democratic party is a saloon party and everybody knows it is a saloon party, and it ought to come out and say so."

The Bulletin editor says that a man who was there at the party gave a typewritten statement of the substance of all the speeches made on the temperance question and that the one who received this statement gave the same to the *Bulletin* editor, which he now has, and from which Governor Smith's little speech was taken.

Further reference to Governor Smith's record is made to the fact that he has been seen to be present in places in Saratoga Springs in the summer time where he must have witnessed drinking and gambling, and never protested or stopped the same.

One of the severest arraignments of the governor is the claim that throughout the eight years of Governor Smith's official residence at Albany it has been over-ridden with immoral houses, speakeasies, gambling places and dens of vice and the governor has never made any move to have the laws against these places enforced. The reason claimed for his indifference in this matter is that for eight years past the Democrats have been in control of Albany, and that two notorious Albany Democratic politicians who have "shaken down" the Albany underworld for large sums of money and who were convicted in the United States Court last year of conspiracy in connection with conducting the infamous Albany baseball gambling pool, now dominate Albany Democratic politics. The charge is made that there are now nearly 200 places in Albany running wide open selling lottery tickets for the Albany baseball and stock market pools.

It also asks what the governor ever did to suppress the red light district here where more than 100 houses were running wide open until a few months ago when the New York Civic League started red light injunction and abatement proceedings against them and secured the closing of these places.

The governor is charged with attacking New York City schools and in being the leading influence in the impeachment of Governor Sulzer, a Democrat, because he would not sign the "ripper" bill, the McKee bill, to throw out of office Dr. Wm. H. Maxwell, the superintendent of schools, and thus give Tammany full control of the same. It is intimated that by some means, fair or unfair, Al Smith, when speaker of the Assembly, induced seven Republicans to vote with the Tammany Democrats to impeach Governor Sulzer, because Smith could not get the up-State Democrats to vote with him on that proposition.

The Bulletin also gives a list of some of the leading brewers and alleged gamblers and what is claimed to be theatrical men who put on off color shows or movies who were large contributors, from $1,000 to $5,000, toward Al Smith's campaign in 1926.

The last page of *The Bulletin* is devoted to Al Smith's legislative record on moral questions, in which his record in brief is given year by year, from 1904 to 1928, and it purports to give the dates when Smith voted for or against each and every so-called moral or immoral measure.

—Rev. N. G. Bethea uses bulletins for State Street Church. They are printed on two outside pages and typewritten on the two inside pages. A good picture of the building (Sunday school rooms)appears on first page.

—The graduating thesis of Rev. F. L. Gibbs will be "An Integrated Program of Religious Education."

OPTIMISM | *The President's Letter* | EVANGELISM

Centennial Day

Next Sunday is the time. Some of the charges are planning for all-day programs. We hope for fair weather and for great inspirational occasions wherever our people come together to commemorate this first 100th birthday of our beloved church. In some manner every church in the conference should give recognition to this important event. That we have lived, served, and grown for 100 years, is a great achievement, and no church should let the event pass without giving it due attention.

We hope to hear good reports from Centennial Day.

Gratitude Gift

The General Conference is coming on apace, and what we do must be done quickly. And what must we do? The answer is clear: we *must* raise $12,000—our Gratitude Gift allotment. This is, beyond question, the most important matter before us just now, and the church that does not get in on this will have nothing but regret when the time of rejoicing comes. No church can afford to be put in the position of lacking in denominational loyalty by refusing to share in this noble undertaking. We are going to get this money, but we want every church in the conference listed as a contributing church. See to it, brother, that your church is there, and that the amount given is in keeping with the ability of your church. God help us that no church shall fail in this testing time.

A voice from the far east brings us heartening news. Bro. Shelton says, "Spring Church went fifteen dollars over their allotment on G. G. I hope to get it at all of the other churches in a short time." Bro. J. D. Williams reports this morning for West End, $127 paid. Bro. Bates reports all but about $20 pledged at Calvary. He expects to get the full allotment. All this has the right ring, and gives us new hope. Come on, brethren, this thing *must* be done.

Vickory

April 8.—Easter Sunday we were with Bro. Ashburn at Vickory church. We enjoyed preaching and worshiping there. The response to the Gratitude Gift was disappointing, however. We trust that they may yet do something that will be worthy of their nice little church. Bro. Ashburn has pressed the matter, and his charge has pledged $110.00, with one church yet to contribute. We are grateful for what the charge has done.

Pleasant Grove

At night we motored, with the family, to this church, and enjoyed, with the large congregation that we found there, a splendid Easter program. The offering which followed was gratifying, being, we believe, $20. Pastor Reynolds permitted us to speak to the people on behalf of the Gratitude Gift, though he had already presented the matter at another time, and the people had responded. Their attitude toward this appeal was pleasing, and their response heartening. In a short time they raised their pledges to $100.

Our impressions on our first official visit to this church were highly favorable. Pastor Reynolds and his people are doing progressive work, and there seems to be a fine spirit of co-operation. The church is well located, and the outlook for continued development is bright. We enjoyed our visit with them.

Randleman

April 11 we were with Bro. Neese and his people in their second quarterly conference, held in the Randleman church. The conference was well attended, all churches being represented. Delegates were nominated, and all other business promptly and harmoniously transacted. The budget receipts will be increased this year, we think, especially the A. C. B. The attractive new church at Worthville will be formally opened on the second Sunday in May. This church is a credit to both the charge and the conference. We urged that a suitable marker be placed on the highway at Level Cross. The passerby should know that the little church there in the grove is a Methodist Protestant church. The new parsonage for this charge, located at Randleman, is commodious and well constructed. We most heartily commend them for providing this good home for their pastor. Bro. Neese is serving his third year on this charge, and is doing faithful and efficient work. We are confident that Randleman will report a year of progress.

Branch Meeting

It was our privilege, on Tuesday, April 17, to be present at the joint opening session of the branch meeting of the Woman's Home and Foreign Missionary Societies, and to share with them in the devotional service. The North Carolina branches of these two societies have grown from their small beginnings, a few years ago, to strong and efficient organizations. The attendance at their branch meetings increases each year. At this meeting considerable space in the beautiful and spacious auditorium of Grace Church, where the sessions were held, was necessary to accommodate the delegates and visitors. We were glad to note a number of our ministers present. We bespeak for these organizations continued growth, and we most heartily commend them to the fullest co-operation and earnest prayers of all pastors. A good missionary society promotes every interest of the church, local and general.

Assigned

At the request of the Winston church, Rev. J. H. Moton has been assigned there as pastor. His official appointment was forwarded to him April 24. Reports from the church there are encouraging. Bro. Moton will be zealous for every church interest, and we are looking for a year of growth in that field.

Faithfulness

God and man put a premium on faithfulness. David says, "The Lord preserveth the faithful." Solomon declares, "A faithful man shall abound with blessings." When Paul sent Timothy to the church at Corinth, his commendation was, "My beloved son, and faithful in the Lord."

I do not know any obligation on the part of a minister to be successful, but I do know a thousand obligations on him to be faithful. Faithful to God; faithful to his ministry; faithful to his charge; faithful to his conference; and faithful to his denomination. The minister that thus serves may not achieve all the desire of his heart, but he will not miss his crown, either here or hereafter.

Appointments

April 25, with the Spencer congregation in conference regarding their church building project.

April 28-29, Centennial Day, with Bro. Powell on Greensville.

May 6, with Bro. Whitaker for two services.

May 13, with Bro. Neese in the formal opening of the new church at Worthville.

May 16, General Conference in Baltimore.

With abounding love and confidence toward every pastor and every charge, and with grateful appreciation for unfailing labor to promote all conference and denominational programs, I am,

Fraternally yours,

S. W. Taylor.

April 24, 1928.

SENDING AND CALLING

Bishop Mouzon wants it understood that home talent is sufficient to fill the pastorates in the Western North Carolina Conference, that he doesn't have to go outside the state for material to supply the leading churches, as rumor suggested. Supplying Methodist pulpits is a matter for the Metohdist folks. But sympathetic bystanders will crave the privilege to applaud the bishop's declaration. When a congregation of any denomination becomes strong, wealthy, the disposition is to become fashionable, put on considerable style. A "big preacher" is wanted for a big congregation, quite naturally. But the ordinary idea of size, of importance, is that which comes from a distance. The importation may be no better, if as good, than the home material, but the urge is to send away for it. Hence the talk of importing preachers for some of the important charges, which Bishop Mouzon rebuked.

There is no reason to believe, so far as can be ascertained from this viewpoint, that the ministry of the Western North Carolina Conference doesn't measure up to that of any other conference in the southern church. Therefore the importation for a specific purpose would be a reflection on home talent the while it amounted to nothing more than the big of the thing. But that isn't the worst of it for Methodist folks. Congregations that select their own preachers may do as they please. But it is the glory of the Methodist church that its men are sent, not called. That has given the Methodist people a pastoral system that surpasses all others and it has been one of the chief causes of the growth and power of Methodism. Importing preachers for a specific place, in answer to the request, probably, of a congregation that was craving to be fashionable, would in effect be a reversal of Methodist itineracy.—*From Greensboro Daily News of November 5, 1927. Published here by request.*

A BANKER'S IDEAL

In his farewell address to the American Bankers' Association, President Mell Taylor, of Chicago, in giving up the presidency, said: "This is my hope for the future: that we may be rich without forgetting to be righteous; that we may have leisure without license; that we may be powerful without being offensively proud; that we may be nationally-minded without being narrow-minded; and finally, that we may live in a world of fact without surrendering our faith." A good sermon in that statement!—*Selected.*

Nowhere in our land are the priests of Moloch persecuted. The armament boosters, the scaremongers, the sowers of distrust among nations, the big-navy champions, the compulsory-military-training advocates are never denied a hearing. It is only the friends of peace and international good understanding that are hounded.—*The World Tomorrow.*

PASTORAL LETTER

The "going-to-church problem" is a very serious problem within our church. It is the jerky church-goer who creates this problem. There are some folks who attend church by jerks. You can never depend upon them; they may or may not be there.

They hide behind a multitude of excuses, such as bad roads, cold weather, hot weather, headaches, backaches, etc. These folks are indeed a great hindrance to the progress of the church. They act as a deadly influence upon the active and consistent church-goer. They bring a jerky spirit into work of the congregation.

They are a constant irritation to the regular church-goer and to the pastor. They help to cheapen the church and the work done in the church. They witness by their attitude before the world that the work going on in the church is cheap and not very important.

Friend, stand aside and watch yourselves go by. Take a good look at yourself and tell us what you really think about your conduct. And then be honest enough to acknowledge that your attitude toward your church is far from right. —*Rev. W. G. McFarland, Pastor, in The Wesleyan Churchman, M. E. paper, Kernersville, N. C.*

WHAT ONE DOLLAR DID

It was a very little shiny dollar, and because it was put in the hand of the Lord, it did a great work. It was like the five barley loaves that the little boy had. Do you remember about it? If he had kept them in his basket, instead of giving them to Jesus, they would never have fed all those hungry people. And if the owner of the gold dollar had kept it rolled up in cotton in a box it would have never helped to build a church.

The pretty little coin belonged to a little girl, it was all her own—she could do with it just what she pleased. What would you have done with it? She meant to keep it always, and she probably would, if it had not been for her mother.

One evening her mother came home from a meeting and told her about a little band of God's people who had no place to hold their services but a blacksmith's shop, and that money was needed to build a little church for them. I don't know all the mother said, and I don't know what passed through the mind of the little maiden—I only know how highly she prized her treasure, and yet the next day she wrote this letter:

"Dear Sir: A few weeks ago I had this gold dollar given me to spend as I choose. It was so pretty I rolled it up in cotton and put it away in a little box and thought I would keep it always. But last evening mother came home from the association, and told me about the little church you were trying to build. She said you had to hold your meetings in a blacksmith shop. I want to help build that church, and thought I would send you my gold dollar. Please accept it from a little girl who loves Jesus."

The gold dollar left its hiding place and started on its mission; and many people heard how "a little girl who loved Jesus" had given the very best thing she had to help the kingdom on earth. Her generous act touched their hearts and opened their purses until over two hundred dollars was subscribed.

And it was the little gold dollar that did it. This is a "really truly" story, too, just as true as the Bible.—*Lutheran Mission Journal.*

Denominational Enterprises

FOREIGN MISSIONS

Our Children's Day Design

The samples for Children's Day services have been sent to the different pastors and Sunday School superintendents. I desire to introduce this year's Children's Day program with an interpretation of the front page cut designed by Mrs. Emma W. P. Slack, a sister of Mrs. Fred C. Klein. This story of this beautiful design harmoniously combines the centennial anniversary of the Methodist Protestant Church, the inspiring pageant, "Wings of the Morning," written by Miss Dorothy Elderdice, and our Children's Day program portraying the beginning and development of our Foreign Missionary work. I will let the artist tell her own story:

"The theme throughout this design is 'Peace on earth, good will towards men'—the brotherhood of man through Christ Jesus.

"Back of the words, Children's Day services, the bells of the centuries are still ringing and re-echoing the messages which have been sent out, the first bell, 1828, the last, 1928.

"At the left is a sketch of Old St. John's Church, Baltimore, Md., where the Methodist Protestant Church had its birth.

"From this church we see the innumerable host coming forth appearing first as men and women, leaving after services, then as each one follows his or her own spiritual light, they wend their way in different directions—some towards the group in the foreground (which represents Foreign Missions), while others pass by in their own chosen path.

"The third group of these hosts of the past, which all some day must join, are seen wending their way along the 'Invisible Trail' which leads to heaven.

"The hills in the distance are type and symbol of the distant past, but beyond is the ever-rising dawn, with bright rays of hope and faith sending forth the light and memory of the good accomplished in the centennial year.

"The group in the foreground pictures the man, woman and child of each nation where the Methodist Protestant Church has established its work through the Board of Foreign Missions and the Woman's Foreign Missionary Society. In this picture the occidental and the oriental meet in brotherly love.

"The American young man and young woman have come by airplane which is seen in the sky to bring the 'Good Will' message and are sincerely welcomed by all.

"The beginning of the Foreign Mission work of our church was in a girls' school in Japan and you will note the designer has not lost sight of this fact as the American young man has placed his hand upon her shoulder and from the expression on the girl's face one can easily feel that a tribute has been paid which is most befitting, thus 'paying honor to whom honor is due.'

"The American girl in speaking has not failed to touch the heart of the Hindoo woman who clasps her hand in mute appeal for help as the women of India today are looking towards American women for help to break the bondage to which centuries of heathen customs and religion have bound them.

"The Chinese, who have been passing through such upheavals and wars that they are not permitted to express their true sentiments, are typified by the Chinese man and woman who, like thousands of their countrymen, have felt the touch of the Christ through Christianity, are listening intently and their faces indicate that in their hearts they are receiving the message, 'Peace on earth, good will to all men.'

"The Hindoo and Japanese men are listening with deepest interest while the children of these nations have caught the spirit of the message and are joyous in hearing this good news.

"Thus these children of God, winged with divine love, have traveled through space to carry the good-will message to all who have ears to hear."

I trust that you shall find this year's Children's Day program just as inspirational and suggestive throughout. Do not fail to fill out the order card at once and order freely of whatever supplies you can use and they will be sent immediately. Send all orders to Rev. S. W. Rosenberger, Executive Secretary, Station B., Box 96, Columbus, Ohio.

S. W. Rosenberger, *Executive Secretary.*

THE WEIGHT OF WORDS

Words are thoughts just merely spoken,
But they have tremendous weight;
Some may scatter love and kindness,
But they're spoken oft too late.
Real encouragement is given
When we speak these words, "Be True,"
To the soul that's in deep sorrow;
Words have pow'r e'en though they're few.
Then ofttimes our lips have uttered
Just a phrase, in which was told
Faults of others, and they heard it,
And it made our friendship cold.
Words are little, but they're mighty;
Let us speak the word of cheer,
And the ears that long have listened
Will, with joy, its message hear.

—*Selected.*

ARE YOU EXCUSED FROM GIVING TO MISSIONS?

Horace Bushnell once made an interesting list of all who might be excused from giving to missions. Here it is:

Those who believe that the world is not lost and does not need a Saviour.

Those who believe that Jesus Christ make a mistake when he said, "Go ye into all the world and preach the gospel to every creature."

Those who believe the gospel is not the power of God, and cannot save the heathen.

Those who wish their missionaries had never come to our ancestors, and that we ourselves were still heathen.

Those who believe that it is "every man for himself" in the world, and who, with Cain, ask, "Am I my brother's keeper?"

Those who want no share in the final victory.

Those who believe they are not accountable to God for the money entrusted to them.

Those who are prepared to accept the final sentence: "Inasmuch as ye did it not unto one of the least of these, ye did it not to me."

Do you belong to the mission or the omission band?—*Moody Monthly.*

OUR STORY PAGE

MARJORIE'S CHILDREN'S DAY

Dr. Elwood had just returned from the hospital and was looking very thoughtful and sad.

"What is the matter, father?" asked his little daughter Marjorie.

"Oh, I am thinking of Emily Monroe, poor child!"

"Who is she?"

"She is a young girl in the hospital. She had to have an operation a few days ago. She was so brave, but she is drooping now, and I am very much afraid she will not pull through. I'm sure she is homesick."

"Why doesn't her mother go to see her?" asked Marjorie, eagerly.

"Her mother is dead."

"Where is her father?"

"On a long business trip in the Far West."

"Has she any sisters?"

"Yes, several, but they are little children and are in a distant city, too far away to come to visit Emily. What she needs is cheer."

The following Sunday morning little Emily was lying on her bed at the hospital, her limbs tied, for she was not allowed to move them. Her face was pitifully pale and sad. Her eyes were closed, but slow tears forced themselves between her lids and rolled down her cheeks.

She was homesick—so homesick!

Presently the nurse came in softly, and, resting a hand on the aching head, said, "Would you like to see a dear girl who is waiting in the hall?"

The tearful lids opened, revealing an eager look in the brown eyes.

"Waiting?" she asked.

"Yes, she came to see you."

"I do not know any girl in this town. Who is she?"

"She is Marjorie Elwood, the doctor's daughter."

"Oh, I love Dr. Elwood! Please bring his daughter in."

Presently Marjorie stood by Emily's bedside. Her face was radiant.

"I know you're Emily," she said gently. "Papa told me about you. I'm Marjorie Elwood. I've brought you these; aren't they sweet?" and she held out a bouquet of sweet June roses.

A smile broke out over the wan face as the frail hand clasped the roses and kissed them.

"Oh, I thank you! I thank you so!" she cried out. "How did you happen to think of bringing these to me?"

"Why, it is Children's Day at the church and I wanted you to have a share in it."

The nurse left the two girls together for 15 minutes, during which time Marjorie did most of the talking. She told Emily of the songs that were to be sung that night, of the flowers and the birds, and the recitation that little Tom Clark was to give. "I'll coax him to come over with me some day and recite it for you," she said.

Marjorie told other cheering things—how her brother, Roland, had a wonderful dog that could play many tricks and dance, and that when she came again she would bring some more interesting things.

"Time is up," said the nurse, coming in quietly.

"All right," was Marjorie's cheerful response. Then, bending over Emily, she touched her forehead softly with her rosy lips, and laid down on the coverlet a small box with a pictured cover.

In the evening just as Marjorie was about to start for the "children's services," her father came in. He had just returned from the hospital.

"My dear," he said, "Emily is much better. She has improved wonderfully since morning."

"Oh, I am so glad!" said Marjorie.

"She was asleep when I went in," he said, "and there was a smile on her face. Upon a little stand beside her bed was a bowl of beautiful June roses. In her frail hand there were clasped some sweet rosebuds. A small box lay on the side of the bed. Its contents were scattered over the spread. There were pictures and booklets that would interest her. I took her temperature and felt her pulse, and then looked at the nurse. She said, 'It was Miss Marjorie who brought these flowers and pictures and made it so cheerful for Emily.' It was a heaven-born thought that took you there, my dear. I verily believe she was pining for home or the sight of some of her people. You did a good deed, Marjorie, and Emily is likely to get well."

Marjorie's face was beaming as she heard these words. Do you wonder that she felt happy as she kissed her father and hurried away to the service? That Children's Day meant a lot to Marjorie. It was a happy, happy day.—*Youth's Banner.*

FIGHT CRIME WITH RELIGION

Lack of religious training of the youth is one of the main factors in Chicago crime, State's Attorney Robert E. Crowe asserted recently in a speech at a luncheon of the Evanston Chamber of Commerce.

"We have two main types of criminals," he said. "One is the racketeer, the mature man who is ruthless in his pursuit of money and power. The other is the youth of 19 or 20 years. Youthful crime would be lessened if parents gave youth religious training as well as education."—*Chicago Tribune.*

THE SEVEN DEADLY SINS

As listed by Canon Donaldson, of Westminster Abbey, are:

1. Policies without principles.
2. Wealth without work.
3. Pleasure without conscience.
4. Knowledge without character.
5. Commerce and industry without morality.
6. Science without humanity.
7. Worship without sacrifice.

Considerable resentment has been expressed against alleged attempts on the part of religious groups to impose their will upon legislative bodies and government officials. For years manufacturers' associations and similar commercial groups have maintained their lobbies and expended vast sums upon propaganda designed to secure governmental action favorable to their interests. It is strange that intelligent citizens should become alarmed when those whose only aim is the betterment of the conditions of life exercise such influence as they can legitimately command to secure needed legislative action.—*The American Child.*

YOUNG PEOPLE'S WORK

SENIOR CHRISTIAN ENDEAVOR TOPIC

May 6: "How to Choose a Life-Work"

Eccl. 9:10; I Thess. 4:9-12

The Worship Period

This is the monthly consecration meeting. Make it mean much in spiritual growth and purpose. Give the first ten minutes at least to song, prayer and devotional readings. Some suggested songs are :"It Pays to Serve Jesus," "Must I Go, and Empty-Handed," "Saviour, like a Shepherd lead us," and "I'll Go Where You Want Me to Go." After this worship period have several members of the society make minute talks on the various occupations which are attracting youth today. Of course, the people who make these talks must be notified before the meeting, so that they may prepare. Have someone who is a success in a particular field come in and tell the society of his "call," and his life's work.

Hints for the Leader

"The three great choices of life are the choice of Christ, the choice of a life companion and the choice of a life work." In this meeting, however, we must confine our thoughts and speeches to the choosing of a life work. This is one of the greatest questions which confronts youth, "What am I going to DO in life?" Surely, every one ought to desire to live such a life as would make the community in which he lives a better community. Surely, no one would like to have it said of him: "And that this world would be the same, if it had never known my name." The leader should stress such thoughts as these and especially emphasize the HOW of choosing a life-work.

1. Through PRAYER. One should not enter a life work without praying about the matter. Through prayer he should seek the guidance of the Holy Spirit so that he may be led to choose the right work. People have different capacities and abilities; they are fitted for various callings in life and they ought to find these places through the influence of the Holy Spirit.

2. Through BIBLE STUDY. The Bible has many values; one of its great values is this: It is a Guide Book. One writer says of it, "Thy Word is a lamp unto my feet, and a light unto my path." The Light from the old Book still shines. If we but follow its gleam, it will guide us into the right calling in life.

3. Through A STUDY of the WORLD'S NEEDS. Study the problems of the present day. Find the outstanding need. Seek to enter the hardest field, if it be His will. Work where your life will count for most and where the need is greatest.

Pertaining to the Topic

In addition to emphasizing the How of choosing a life work, the WHAT and WHY and WHEN of choosing a life work should be emphasized in this meeting.

1. WHAT? What should determine the choice of a life work? Of course, one should and must have a living wage, but money should not determine such a choice. It is passingly strange how this feature is emphasized today. It is pathetic. Money, fame, nor popularity should ever determine the choice of a life work. The determining factor in deciding a life work and the deep desire in every heart ought to be: Let me do that kind of work in and through which the largest service may be rendered to the world.

2. WHY? Why should an individual choose a life work? An individual should not be content to just "drift" into a life work. He had better drift into a good, noble work than not to get into such work at all; but it is much better if he does not "drift" into his work. It is much better to make a definite choice because in all probability the work will mean more to you.

3. WHEN? When should an individual choose his life work? This choice ought to be made early. It's such a tragedy to waste the best part of one's life and then find his real place in the world's program. This matter of choosing a life work should be presented to youth early in life. It would be a a fine thing if every youth could come to a definite decision as to life work early in life, then the whole life could be given to the work.

"Search the Scriptures"

1. The highest duty. Eccl. 12:13, 14.
2. Honest work. Prov. 16:8.
3. Use opportunity. John 9:4.
4. Choose wisely. Prov. 13:16.
5. Work faithfully. Prov. 18:19.
6. Make a living. I Tim. 5:8.
7. The highest values. Matt. 6:31-33.

Correlation With S. S. Lesson

The Sunday school lesson for today can be very easily linked up with this topic. The Sunday school lesson is: "How to be truly great," or "Jesus' Standard of Greatness." Greatness is based on real service. Here is a fine opportunity to link up the truth taught in the S. S. lesson with the C. E. topic and carry out the truth in reality.

SUNDAY SCHOOL LESSON

May 6: Greatness Through Service

Scripture Basis: Mark 9:33-50; 10:35-45.

Golden Text: The Son of Man also came not to be ministered unto, but to minister, and to give His life a ransom for many. Mark 10:45.

Greatness Presented

In His love and long-suffering, our patient Father in heaven must often look down upon humanity and smile at the manifestations of its imperfection. How patient Jesus had to be with those "babes" in spiritual discernment! And even in this enlightened age it is a question as to whether or not the rank and file of Christ's followers have advanced much.

Perceiving that His disciples had been disputing about who should be the greatest, Jesus had to take them aside and instruct them in the factors of true greatness. Contrary to their preconceptions, the paradox that he who would be first must be the least in His kingdom was taught. "Whosoever shall humble himself shall be exalted." (Matt. 23:12).

Greatness Pictured

Illustrating His teaching, Jesus called a child and affectionately put His arms about him as He said, "Whosoever shall receive one of such little children in my name, receiveth me." So many of the elements of true greatness are incorporated in the life of a child, such as love, faith, trust, obedience, humility, service, etc. "While the apostles gazed upon that sweet, trusting, loving face, He bade His followers take that child as their model and seek to incorporate in their lives the child spirit, which is free from ambition, and which in true humility takes from day to day the good things which its father gives it."

Greatness Performed

Although called the beloved disciple, John was also designated by Jesus as the son of thunder. He would repuke a man, who evidetnly was a believer in the power of Christ over demons, for casting an evil spirit from a sufferer. John explained that he forbade him because "he followed not US." We may read here a bit of egotism and self-righteousness. But Jesus was prompt to inform the mistaken disciple that the performer of the good deed must have been an apostle of His. Then He asserted that so much as a cup of water to a thirsty needy one would receive the approval of the Lord of all. Little deeds of mercy and kindness will merit reward.

Greatness Preserved

Rather severe punishment Christ requires should be ours to purify ourselves of dross, and preserve within ourselves the spirit of true greatness. It is better to be deprived of life, of a hand, a foot or an eye, if we should take Him literally, than to run the risk of losing one's soul. "Have salt in yourselves, and be at peace with one another." Salt is a preservative. If we would preserve our souls, we must have within the salt of the gospel. Then, disputes concerning position and preference would be obliterated.

Greatness Pursued

Matthew tells us James and John put their faithful mother, Salome, up to asking the Master if they could sit in the high seats when He established His kingdom. Still they pursued greatness. The question He put to them and the answer they gave are significant. "Are ye able?" "We are able." These two ambitious disciples knew not what was included in those three little words. At that time, they were not able, but they became so after being endued with heaveny power. Then they were not concerned about the chief place, either. Their ambition was to do His will.

Greatness Practiced

Again Jesus had to display patience, when the ten manifested their displeasure with the two ambitious ones. Again He had to explain greatness and inform them how to practice it. They were accustomed to seeing those in high positions exercising arbitrary authority over their subjects. This was entirely contrary to the spirit of Christ's kingdom. Instead of being served, they were expected to serve. Instead of practicing austerity, they were to show humility. This is still the essential requirement of greatness in His kingdom.

Greatness Personified

Without fear of contradiction could the Master say that He came to minister unto mankind, for perhaps the greatest eulogy that is recorded of Him is that He "went about doing good." (Acts 10:38). No person was too common, vile, or insignificant but that

He would help him. On the other hand, no one occupied so high a position that He would hesitate to declare unto him the principles of His kingdom. And when He could do no more, He gave His life a ransom for all. Who has been the greatest character throughout the ages? None other but Jesus Christ, the Son of God. And He was servant of mankind.

METHODIST PROTESTANT YOUNG PEOPLE'S UNION ORGANIZED

Representatives from Albemarle, Pine Bluff on Midland charge, First Church, Charlotte, Friendship, and Concord, met in the Methodist Protestant church at Concord, Sunday afternoon, April 1, for the purpose of organizing a Young People's Union.

The devotional period was led by Rev. G. H. Hendry. Following the devotional service, Rev. John R. Anderson, pastor of Albemarle Methodist Protestant church, was elected temporary chairman of the meeting. Mr. Anderson in setting forth the purpose of the meeting said: "The purpose of this meeting is to organize the young people of a certain district into a Young People's Union, representing all the organizations for young people within the local church, and to have a program that would include all these organizations, meeting at some stated place at regular intervals for program, problematic discussions, etc."

The following officers for the year were elected: Rev. John R. Anderson, president; Mr. D. A. McLaurin, vice-president; Mrs. J. L. Sides, recording secretary; Miss Ruth Green, corresponding secretary, and Mr. Roy Gorman, treasurer.

It was voted to have the next meeting on Sunday, April 29th, at Rocky River, Pine Bluff charge. A banner will be awarded to the church bringing the largest group of young people to this meeting.

SPECIAL NOTICE!

On the first Sunday in May, First Church, Burlington, will observe "Home-Coming Day." All members, former members, former pastors, preachers who have gone out from the Burlington church, and friends are invited to fellowship with us that day.

"Home-Coming" observance will begin with the Sunday school. A goal of 600 attendance has been set for the Sunday school. A hundred members of the cradle roll are expected; also a hundred members of the Home Department or others who are not regular attendants. These together with our regular enrollment will run the attendance beyond six hundred.

One of the most important features of the 11 o'clock service will be the voting for a new site upon which to build our new church. All members are urged to be present for this.

Special music will be a feature of both the Sunday school session and the church service.

Don't forget the date. May 6th. Let's visit the old home church once more before it is displaced by a new and modern church building. L. W. GERRINGER, Pastor.

EIGHTH DISTRICT CORRECTION

By mistake in last week's notice we said the Rally would be the fifth Sunday in May. Don't wait till then, for the right date is fifth Sunday in April. The program begins at 11 a. m. sharp. Prof. Paul S. Kennett is the morning speaker. R. C. STUBBINS.

CENTENARY PROJECT FOR JUNIORS

"Our Big Methodist Protestant Family in Baltimore"

LESSON NINE

"Our Family Is Being Educated"

Facts for Centenary Discoverers

1. Since our Big Family started one hundred years ago, America has made great progress in education. One hundred years ago, only the rich and the moderately rich could afford to give their children an education. Then for a long time there were only a few colleges, and the grade schools were just small one-room buildings. Now we feel that the most important thing we owe the boys and girls is an education; so we have better school buildings, and more high schools and colleges.

2. When one finishes high school, he must go away to college unless there is a college in his own city. It is a wonderful thing to begin planning as soon as you enter high school to go to college when you have finished the four years there. Then we begin to ask ourselves a very important question, "Which college will I attend?" Some colleges are started and maintained by the state legislatures; for instance the college known as the Ohio State University is maintained by the State of Ohio and all the men and women in Ohio who own property help to support this university. Each state has its own state university.

3. The state universities are very fine; but they do not have a great deal of religious life in them. Many of the instructors are not Christian men and women, and Jesus would not approve of everything which enters into our state universities. There is another type of college all over our United States; it is known as the Christian college, and is maintained by various denominations. Practically all denominations have their own colleges where they can give their own young people just as fine training as in a state university, yet in a Christian environment. In our Christian colleges, our instructors are Christian; we have religious organizations within the college to help develop the religious life of the students. A great many Christian parents would not be happy to send their children to other than a Christian college.

4. Our Big Methodist Protestant Family, because it wants to educate its young people, has a number of such Christian colleges, and some of the finest men and women of the land are teachers in our own Methodist Protestant colleges. You will want to know where they are all located. We have a very good college and a seminary at Westminster, Maryland. There is no lovelier spot in our land than around Westminster, Maryland. Here we have our college with its many buildings including a library, recitation halls, dormitories for boys and dormitories for girls, a quaint old stone chapel, a large auditorium for large audiences, and a great many homes where the president of the college and the teachers live. At Westminster, we also have our seminary where young men go to prepare for the Christian ministry. Practically all of the young men here are members of our Big Methodist Protestant Family who have decided to give their lives to the Christian ministry; and all over our church there are men in the ministry who have graduated from our Seminary at Westminster.

5. We have another college at Adrian, Michigan; a college which has stood for many years and has sent out into all walks of life its graduated men and women. There is something majestic about those red brick buildings; there is something in the atmosphere around Adrian that one who has lived in it never forgets. As we meet the men and women who have gone forth from these institutions, we feel a sense of loyalty to the institutions which is more than the usual.

6. Our youngest college is in High Point, N. C.; it graduated its first class less than a year ago. One is impressed with the beautiful buildings, with the convenient dormitories, and with the spacious campus; but more than these the spirit of the college is the magnetism which draws.

7. We have a junior college at Tehuacana, Texas. This school is doing much to serve the part of our Big Family living in the Southwest. Here our ministers are receiving their education; here our young people of the great Southwest are receiving their training.

8. There are thousands and thousands of our Big Family, however, who do not get into our colleges. Some of them are men and women who are too old to go to college; some are young people who remain at home and do not go to college and still others are boys and girls who are not yet ready for college. The churches all over our denomination are helping to educate this part of our Big Family. One hundred years ago, churches did not think very much about having an educational program. They built little one-room buildings much like the one-room schoolhouses years ago; but we soon discovered that we had to have large churches with many rooms to give the boys and girls and the young people the proper training. One hundred years ago, we thought that, most anyone could teach a Sunday school class; but we are realizing now that it is as important the Sunday school teachers be trained as it is that school teachers receive an education. So all over our denomination, we are conducting Leadership Training Conferences where Sunday School teachers and Christian Endeavor leaders may go to receive better training. Each year, our Big Family is giving a better training to those in our churches who are teaching boys and girls and young people.

9. We have two church Boards which are responsible for the education of our Big Family, the Board of Education which directs and assists our colleges and the Board of Young People's Work which takes care of the Religious Education of the boys and girls and young people in our churches. The Board of Young People's Work conducts the Leadership Training Conferences and directs the whole Religious Educational program of the entire denomination.

10. Our Big Family is not doing a bigger piece of work than its educational work. Through our colleges, young people are being prepared for their life's work; and through our religious educational programs in local churches children and young people are learning how to live the Christian way; they are having built into their lives love, unselfishness, kindliness, patience, courage, self-control, obedience, respect for the rights of others, honesty and fair play. Our Big Family is truly being educated.

Worship Service

Theme: Preparing for Life.

Call to Worship—Leader: "Happy is the man who findeth wisdom, and the man that getteth understanding."

Children: "For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold."

Praise Hymn: Doxology.

Conversation: Should we not be thankful for the colleges which our Big Family is maintaining that we may some day go to one of them and receive our education under Christian men and women. Let us sing our Praise Hymn wholeheartedly this time and as we sing, be thankful in our hearts for our Christian colleges.

Second Hymn of Praise: Doxology.

Conversation: We are all dreaming of what we are going to do when we are men and women. Those who receive the best preparation are going to occupy the highest places in life and will be the best fitted for service. Certainly all of us are looking forward to the day when we will go away to school. But there is a preparation which we must make long before we go away to college. We must learn how to live the Christian way right now; we must learn how to be honest and fair in our work and play; we must learn to obey and respect laws—the laws of our home, the laws of our school, and the laws of the church; we must learn to control ourselves, to respect the rights of others, to be kind and unselfish. These are the lessons which we are learning every Sunday through our Sunday schools. Should we not be thankful for our Sunday schools and churches which teach us how to live the Christian life now?

Third Hymn of Praise: Doxology (third time).

Conversation: Everything we do now is being built into what we are to become when we are men and women; we are preparing now to live after while. I am wondering what we ought to build into our lives now while we are boys and girls. (Have the children discuss it.)

Hymn: "Dare to Be Brave, Dare to Be True," No. 175, Hymnal for American Youth.

Prayer.

Suggestel Activity

Map Work: Locate all our colleges and seminary on the map; draw lines out from our college centers, at the end of which paste the pictures of our colleges.

Birthday Cake Poster: Add facts about our colleges to your Birthday Cake Poster.

My Church's Birthday Book: Let each pupil add facts about our colleges to his "My Church's Birthday Book."

Photograph Album: Paste pictures of our colleges in your Photograph Album.

The Organization of My Church Poster: Label one spoke, "Board of Education," one spoke, "Board of Young People's Work" and the last, "Board of Publication." (Explain that the Board of Publication publishes our Sunday school lessons.

Memory Work

Have the children memorize the hymn, "Dare to Be Brave, Dare to Be True."

Suggestions to Leaders

Since there is but one more lesson, leaders should be getting all posters, books and maps finished. The last lesson will be in the nature of a birthday celebration and may take the form of a public meeting before the whole church or a real birthday party to which others may be invited.

THE CENTENNIAL GRATITUDE GIFT

Here is the last word on the subscriptions to the Gratitude Gift. These amounts have not been paid in as yet to the treasurer of the General Conference and in many cases not to the treasurers of the Annual Conferences. It is subscribed and should be paid in not later than May 1.

Conference	Subscribed	Quota
Alabama	$ 1,320	$ 1,000
Arkansas	1,000	1,000
Colorado-Texas	100	100
Eastern	7,500	7,500
Florida-Mission	100	100
Ft. Smith-Okla.	518	500
Georgia	500	500
*Illinois	600	1,000
*Indiana	3,955	7,500
*Iowa-Missouri	500	1,000
*Kansas	850	1,000
Kentucky	225	100
Louisiana	500	500
Maryland	30,000	30,000
*Michigan	1,000	2,000
Mississippi	500	500
*Missouri	100	500
*North Carolina	9,000	12,000
North Mississippi	100	100
*Ohio	9,500	15,000
*Onondaga	820	1,000
*Pittsburgh	12,000	15,000
*South Carolina	.....	100
Tennessee	200	200
*Texas	425	1,000
Virginia	250	250
West Virginia	7,500	7,500
*Seattle, Wash., Churches	.....	500
Japan, 280 yen	133	.....
Special	350	.....

* Deficient.

These amounts are practically correct. A few of the conferences not reporting lately may have additional figures. Eastern was the first of the larger conferences to subscribe in full, in fact, $1,000 over their amount. Then came Maryland and West Virginia. We are in striking distance of the goal. At this writing most of the conferences are assured. Let none fail.

Every Child at the Table When the Feast Is Spread!

JAS. H. STRAUGHN, Director.

REPORT OF TREASURER OF SPECIAL FUND

General Conference Delegate:

Reported last time	$33.50
Lebanon, Spring Church Charge	2.50
Glen Raven Charge	12.00
Pine Grove and Ai, Kernersville Ch.	5.00
Halifax Charge	12.00
Total	$65.00

Special Church Extension:

Reported last time	$3.00
Received since, nothing	
Total	$3.00

J. CLYDE AUMAN, Treas.

Our Children's Home

Offerings by Churches and Individuals

Oak Grove, Cleveland Circuit, $7.00; Concord, Saxapahaw Charge, $1.16; Mrs. D. T. Gaster, Sunday eggs, $2.55; Miss Mamie Johnston, Sunday eggs, $1.25; C. E. Society, High Point, First Church, $5.00; N. C. Branch W. H. M. S., by Mrs. H. A. Garrett, $400.63.

Offerings by Sunday Schools

Efland, Orange Circuit, $5.16; Mitchells Grove, Guilford Circuit, $1.75; Canaan, Denton Circuit, $2.38; Gibsonville, $9.14; Shoals, Pinnacle Circuit, $4.05; Liberty-Siler City Circuit, $10.00; Lebanon, High Point, $4.09; Mt. Lebanon, Randleman Circuit, $4.25; Haw River Mission, $4.30; St. Paul, Greensboro, $7.87; Bethesda, North Davidson Circuit, $9.40; Hickory Ridge, Forsyth Circuit, $8.00; Pleasant Union, Mount Pleasant Circuit, $3.02; Fairfield, Guilford Circuit, $1.50; Fountain Place, $11.24; Bethany, Randolph Circuit, $3.40; Whitakers, $7.25; Creswell, Creswell Circuit, $4.33; Mount Pleasant, North Davidson Circuit, $10.00; Burlington, $87.16; Hebron, Orange Charge, February and March, $6.00; Fair Grove, Why Not Circuit, $6.00.

We are grateful indeed for the nice list of contributions of this week. You will note the good work of the Woman's Home Missionary Society continues.

We have five new cases of mumps in the Home this week, but all are doing well.

E. F. ALLMAN, Superintendent.

(This report should have been published in last week's issue of the Herald, but was in some way misplaced.—Editor).

Offerings by Churches and Individuals

Maple Springs, Forsyth Circuit, $2.11; High Point, First, special contribution, $7.00.

Offerings by Sunday Schools

Young Ladies' Class, M. P. Fairmont, W. Va., $4.00; Ray Bible Class, Graham, $6.00; Mt. Carmel, Forsyth Circuit, $4.75; Fair Grove, Haw River Circuit, $3.50; Denton, Denton Circuit, $4.47; Lebanon, Spring Church Charge, $2.65.

Our contributions have been small during the past week, however we are very thankful to all who had part in it and hope by the time our next report comes up it will be much larger financially.

We have recently received the following: Mr. W. L. Ward, Asheboro, a nice lot of sheeting; Philathea Class, Mt. Lebanon, Randleman Circuit, two sheets; Mr. H. A. Moffitt, High Point, a fine lot of boys' underwear; Mr. Moss, who is manager of the American Bakery, High Point, contributed to the Home since our last report 350 loaves of bread.

To all of these we wish to express our deep appreciation.

We were very fortunate in having with us on Saturday night Miss Annie L. Forrest, a returned missionary, who gave us a very interesting talk on her work in Japan and India; it was received with great enthusiasm among the children, as well as others.

E. F. ALLMAN, Superintendent.

—Mrs. S. K. Spahr was missed in Grace church last week. Dr. Spahr had taken her north to see a sick sister of hers.

FROM PASTORS *and* PEOPLE

Liberty-Siler City.—There are some things just now that can better be reported from Liberty-Siler City charge by the pastor than by anyone else.

The second quarterly conference has been held and the reports were good from all departments of each church. The Gratitude Gift has been overpaid by each church, pastor's salary paid in full to date, and the other finances are in fair shape. For some years now this charge has met all of its financial obligations to the Conference and to the General Conference, and they plan to do the same this year.

The Easter services were held in each church, with offerings for Home Missions. A committee in each church, appointed by the Sunday school, trained the children for this occasion. They did it well, and have our thanks.

Rev. Lawrence Little, executive secretary of the Board of Young People's Work, spent Easter Sunday with us. He spoke at the Sunday school hour in Siler City, and at the 11 o'clock hour and the evening hour in Liberty. Our people were delighted with his messages.

On Friday, April 20, we moved into the new parsonage in Liberty. It is a beautiful home, and is well arranged for the needs of a pastor's family. There are seven rooms, a living room, dining room, kitchen with breakfast nook, three bed rooms, bath room, a good hall, and a delightful room for the pastor's study. It has hardwood floors throughout, is well lighted, and has a good steam-heating plant. The people have built well, and will through the years have reason to be proud of their preacher's home. We thank every one who contributed in any way to the erection of so good a home.

Then on Saturday evening about the time supper was over and we were sitting down to our study for Sunday's lessons, a number of ladies came in bearing bundles. So we soon found ourselves surrounded by a group of pounders, and some who could not come sent their pounds. In the pounding we found fruits, flour, sugar, coffee, pickles, meats, milk and butter, two rugs, an old hen with a beautiful flock of chicks; potatoes, onions, soap, soup, oatmeal, beans, cakes, jellies and preserves, tomatoes, and a combination step-ladder and kitchen stool, and heaps and heaps of good will.

We have since learned that the Siler City people had planned to join the Liberty people in this onslaught, but were prevented by the downpour of rain. It seemed like old times to be pounded once more, after having gone for more than ten years without such an experience. We thank all these dear people for their kindness.

We are now living on the Burlington end of No. 62 in Liberty, and will be glad to have our friends call to see us.

With all our hearts we thank Mr. and Mrs. John W. Curtis, of Liberty, and Mr. and Mrs. D. S. Johnson, of Siler City, for furnishing us shelter and food since Conference. They were exceedingly kind.

We also thank Rev. G. W. Holmes for preaching for us the third Sunday in April.

Faithfully yours in His service,

A. G. DIXON.

Greensville Circuit, Hobbs Chapel.—Last Sunday morning the service, "Church of Our Fathers," was given here by Brother Powell, little Mildred Moore, Misses Ella Melvin, Bernice and Mabel Pearson. The service was well rendered and very impressive. Miss Mael deserves special mention as she took the part of the fourth story-teller—the one having that part being ill and unable to attend. Methodist Protestant hymns were used—and well sung by singers from Philadelphia, Matthews Chapel and Ebenezer. The decoration by Mrs. W. W. Pair was very fitting. Upon a background of white, printed in silver figures and letters was: "1828-1928, 100th Birthday of the M. P. Church." Dogwood and other blossoms were effectively used. It seems that any Methodist Protestant hearing this service, learning what a struggle our fathers endured, and what our denomination has accomplished in this hundred years would be more than proud of the church and consider it a rare privilege to join all Methodist Protestants in a Gratitude Gift.

The amount collected was $19.55. Those giving $1.00 or more are as follows: Joe Taylor, Jr., Bill Taylor, F. L. Tudor, W. A. Phillips, W. T. Phillips, Mrs. W. T. Phillips, Mrs. Sallie Mitchell, Mrs. J. T. Barnes, W. W. Pair, Mrs. W. W. Pair, little W. Carter Pair, Dora Pair, R. D. Pair, and Mrs. R. D. Pair. Other members will contribute next Sunday at the final service.

Don't forget to attend the quarterly conference at Matthews Chapel next Sunday. President Taylor will preach at 11 o'clock and Brother Powell will appreciate "some gifts" at the afternoon service.

DORA PAIR, Reporter.

Lebanon, High Point.—The officials met in quarterly conference on Thursday night, March 29. We were delight to have President Taylor present, who gave an excellent talk, offering timely suggestions for the membership of the church. Messrs Delos Hedgecock and Garland Blair were elected nominees for delegate to Annual Conference.

Our Easter service was rendered on Easter Sunday night. The children presented the pageant, "The Signs of Easter," which was very interesting. The offering amounted to about $10.

Mr. I. W. Montgomery's Sunday school class enjoyed a very nice egg-hunt and weinie roast on Easter Monday evening.

On the second Wednesday in April "The Sunshine Circle Mission Band" was organized with 20 members under the leadership of Mrs. W. M. Crouch; they had a very interesting program. This promises to be a very live band. At the close of the program the leader served ice cream.

The church attendance has been off for some time on account of so much sickness among the congregation. Our pastor was also absent Sunday, April 22, on account of sickness; hope he will soon be able to be back.

Mrs. Erma Cockman and Mr. I. N. Hutchins, both members of the church, were united in marriage on March 17 by Rev. J. H. Moton. They are now at home on Fisher street.

REPORTER.

First Church, Concord.—We held our Centennial service last Sunday and the service was well attended. Rev. R. L. Hethcock, of Creswell charge, was with us and took part in the service. Brother Hethcock was called to Concord by the illness of his wife's mother. We are always glad to have him among us. He went out from this church into the ministry and the church appreciates him very much. Our Centennial Gratitude Gift has been pledged and will be paid within the next few days.

Our church is just now in the midst of a co-operative evangelistic campaign put on by the churches of the city which is being led by Rev. Gypsy Smith, Jr. The meeting is attracting wide attention and the large tent is crowded each evening. A great meeting is under way.

We are hearing much talk about our Young People's Centennial Convention which is to be held in Baltimore. We hope to run a bus from Concord to the convention. We have already half enough signed up to make the trip possible. We still have places for about ten persons. Anyone desiring to join us can do so by letting us know by next Sunday. The bus will leave Concord early Friday morning, May 11th, and go through High Point, Greensboro, thence through Danville and Richmond, reaching Baltimore Friday evening in time for the evening session of the convention; will stay through the closing session on Monday and will leave Baltimore Tuesday morning and make a sight-seeing tour in and about Washington and will leave Washington Wednesday and return home that night. Anyone desiring to join us can do so by calling or writing me and sending $5 as a registration fee which will secure your seat in the bus and the remaining $10 can be paid aboard the bus. The round trip fare will be only $15.00. We believe this to be the opportunity of a life-time. Don't miss it. Plan to join and let us hear from you at once.

G. H. HENDRY.

High Point.—On Sunday morning at the 11 o'clock service Dr. S. K. Spahr delivered the fourth sermon in the series on the Resurrection, basing his remarks on Colossians 3:1-3, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." When one realizes the resurrection, a new light has come to you, and you are on a different plane. First of all, you must put away lying, blasphemy, bitterness, hate, but must put on the new man, and practice kindness, compassion, forgiveness; a man who has come into this beautiful life, has come into a new relation to his family, and the tragedy of divorce would be eliminated if this higher rule of life prevailed. He has come into a new relation to his country and to his church, to his calling or profession, his sympathies are enlarged, and he longs for the redemption of the world. God grant that we may today realize the resurrection of Christ and learn to love beautiful things, gaining a pure and holy affection for things above.

After the sermon, Miss Annie L. Forrest, returned missionary to Japan, brought a brief message. At the evening service Rev. Paul S. Konnett delivered the sermon.

The Junior Mission Circle, under the leader-

ship of Mrs. R. M. Andrews, held its monthly meeting at the church Monday afternoon.

At the Christian Endeavor meeting Monday evening Lewis E. Teague, judge of the Municipal court, was the speaker, and discussed the topic, "Why and How Should Christians Support the Eighteenth Amendment," which is a most vital subject for young people as well as adults.

Prof. P. E. Lindley is conducting a teacher-training class each Wednesday evening in connection with the regular prayer meeting, and is making the lessons very interesting and helpful.

The following members attended the Branch meeting of the Home and Foreign Missionary Societies at Greensboro last week: Mesdames C. L. Whitaker, S. S. Coe, J. A. Gray, H. U. Oakes, J. B. Spencer, B. T. Moore, R. T. Pickens, Rev. and Mrs. E. L. Ballard, W. P. Pickett, J. H. Walker, Jr., Minnie P. Harrell, S. D. Shelton, G. T. Penny, and H. A. Moffitt.

Mr. and Mrs. S. R. Harris, of Henderson, were the guests of Dr. and Mrs. R. M. Andrews over Sunday.

Mr. Lester B. Teague has returned from a business trip to New York.

Mr. Clifton L. Whitaker, of Gastonia, and Mrs. Stanley Owen, of Lexington, were week-end guests of Mrs. C. L. Whitaker.

Holt and Garland McPherson, students at the University of North Carolina, spent Sunday with their parents, Mr. and Mrs. O. D. McPherson.

Spurgeon Ferguson, young son of J. H. Ferguson, is visiting home folks after a cruise of several months in Chinese waters. He belongs to the United States navy.

Circle No. 4 of the Woman's Foreign Missionary Society has been changed into an anxiliary with Miss Mary Young, president, and Miss Paulette Rogers, secretary, and will hold its first meeting for new year Tuesday evening, when the organization will be perfected.

North Davidson Charge.—We had a good service at Mt. Pleasant Sunday at 11 o'clock; had the largest congregation we have had for some time. We have some sickness in the community, but all seem to be improving. We hope they will all soon be well.

Had service at Bethesda at 3 o'clock. It was raining, but in spite of the rain we had a good service.

Bethesda has overpaid her quota for the C. G. G.; they paid over to me $97.25 Sunday, and are expecting to pay some more. Friendship has also paid over its quota; they paid over $54.00. We thank these good people for the interest shown in raising the C. G. G. and for the committees who have worked so faithfully.

Our new church at Greer's Chapel is coming along fine. We are going to have all-day service next Sunday; preaching at 11 o'clock, dinner on the grounds, and service in the afternoon; special singing; we are going to have a good day. Come, and be with us. Our folks there are working hard to get the church finished, and they will have it ready, if they don't get any corn or cotton planted.

Only a few more weeks until our General Conference will meet in Baltimore. I hope every charge can report its quota paid; let's work hard to make it so, for it would never do for Miss North Carolina to go to the General Conference empty-handed, or not enough to lay $12,000 upon the altar of her church in gratitude to Him who through one hundred years has led us successfully to victory.

Yours for service,
R. S. TROXLER.

ONE OF OUR PIONEERS

MRS. MARGARET S. RAY

Aged over 92; a charter member of the Methodist Protestant Church in Western North Carolina, now living in Troy, Oregon. We believe she is a sister of Rev. C. A. Pickens, now deceased.

Spencer.—The congregation at Sunday school was small Sunday, but we hope when our folks get well and weather gets good the attendance will be larger. We were glad to have Rev. C. H. Hill and wife with us at 11 o'clock Sunday. He preached a splendid and helpful sermon; hope they can come again soon.

We want to thank, and we highly appreciate the gift of $15.50 from Calvary church, South Greensboro, on our church building fund.

We are looking forward to Wednesday. Our president, Rev. S. W. Taylor, will be with us at 7:30 o'clock in regard to the church proposition. Pray for us that we may have a building of our own in the near future.

REPORTER.

Vaughan, Little Circuit.—We had our regular preaching services Sunday. In the morning we observed the Lord's Supper. In the evening service Pastor Crutchfield brought us a very helpful message.

Our mid-week prayer meeting is still being held.

Delegates were appointed to attend the rally at Whitakers Chapel church Sunday.

The subject of the Centennial Gratitude Gift is still being talked, but it seems as if our amount is going to be small.

REPORTER.

Democrat Charge.—The .work .has .been greatly hindered, as the winter weather has been extremely cold and roads bad, congregations small. But we are looking for the spring weather to bring a brighter day.

The second quarterly conference was held at Terry Fork church. Three churches were represented; all reports very good except the finances. J. W. Wallen and J. W. McClurd were nominated delegate to Annual Conference. Either will make a good delegate.

Sunday school began at Pleasant Gap church the first Sunday in March with good interest. Sunday school will begin at Democrat church soon. Mid-week prayer meeting will begin May 1 at three of the churches.

Brother David Carter already has about half of the money for repairing the parsonage. We hope to get that done within the next three months.

The Gratitude service was held at Democrat church the third Sunday in April with a very large congregation. We were very glad to have with us the choir from Fletcher; they sang several of the old hymns that our fathers used to sing. The spirit of brotherly love prevailed all through the service.. I believe one of the great needs of our churches is to get back to some of the old forms of worship.

There will be a Gratitude service at Pensacola church the fourth Sunday in April in memory of our forefathers and the many blessings that God has bestowed upon the churches for this hundred years. Brethren, let's begin the new century with stronger hope and courage. Let us remember that the same God that spoke to Joshua is with us. He will roll the waters of the Jordan river back for us as He did for the children of Israel.

Pray for us, brethren. H. W. BELL.

West End, Greensboro.—The readers of the Herald must not conclude that West End has ceased to be active because the pastor does not report anything through the Herald. I have a good local reporter who reports all that is of interest to the public.

This has been a busy year with us and many things have been done that are gratifying to us, though they may not be of interest to the readers of the paper. Our educational building that was begun last November is about complete and when it is we will be able to accommodate our large and growing Sunday school.

We began our revival meeting March 25th and closed April 4th. Brother H. F. Surratt came Monday and did all the preaching to the edification of Christians, the reclaiming of backsliders, and the conviction and conversion of sinners. The church was greatly blessed by the strong gospel sermons Brother Surratt brought to us.

J. D. WILLIAMS.

Orange Charge.—The second quarterly conference met at Hebron church Saturday, April 21st. Usual business was transacted. W. A. Davies, of Union Grove church, and Julian G. Jobe, of Hebron church, were nominated as candidates for delegate to the next Annual Conference.

Work is progressing very nicely now on the Efland church. B. M. WILLIAMS.

To the Officials of Greensville Circuit.—The second quarterly conference will convene at Matthews Chapel on Saturday, April 28th. This is Saturday before the fifth Sunday in April. Preaching at 11 o'clock by Rev. S. W. Taylor, president of our conference. Everybody invited to hear him. After the lunch hour the business of the quarterly conference will be transacted, presided over by our president. Stewards and all officials, be prepared to render good reports.

We are practicing our Centennial program. We will present the program at Matthews Chapel the third Sunday in April at 11 o'clock; Wesleys in afternoon at 3 o'clock; will give it at Hobbs Chapel on the fourth Sunday at 11 o'clock; Ebenezer in the afternoon at 3 o'clock. On the fifth Sunday at 11 o'clock the program will be given at Philadelphia. Following the lunch hour the congregation will re-assemble at 1:30 o'clock to hear Rev. S. W. Taylor. On this day a union service of the five churches will be held. Let all come and bring their lunches with them. Come praying; let's make this a great day for the Methodist Protestant church in this community. H. L. POWELL.

Asheville.—Sunday was a good day for us. There was unusual interest in addition to the fine messages from Brothers Casto and Van Meter. In the evening service the chancel was filled with those who wish to be fitted for soul-winning. Two of these were ministers. There is an earnest desire on the part of many for personal salvation and for the saving of others.

Miss Annie L. Forrest will speak in our church here next Sunday morning.

Mr. and Mrs. J. W. Boling have our congratulations and good wishes for the marriage of their only son, Paul, to Miss Anne Josephine Brown Sunday morning. Both are delightful young people. They will reside with Mr. Boling's father and mother on their return from their honeymoon.

Corinth Church, Littleton Circuit.—For several weeks there has been something said in the Herald concerning the history of some of the older churches, that they may more fully celebrate their 100th anniversary this year. We think that Corinth church can go down in history as one of the oldest churches in North Carolina. So I have busied myself to look up some of its history.

About the year of 1829 or 1830 a church was organized by Caswell Drake and Ned Dromgoole, two preachers in the M. E. Church who were expelled probably for inveighing against the discipline. Together with Richard Jones, an influential man of considerable means who was the father of Miss Maria and Rebecca Jones, who bore the burden of building the second church, with the help of others.

By the two preachers already mentioned, a house for the worship of God was built for those who like themselves with their families would not stay in a church from which their companions had been driven. The first house built, was a frame house, not ceiled or plastered, with wooden shutters for the windows and box pulpit for the preacher. The house was located on the road between Littleton and Gretna Green, known in those days as the old stage road. This house was used for worship for about 25 years. Then a new house was built about 300 yards from the old site, farther back from the road. A modern and up-to-date church was built, with

CORINTH CHURCH, LITTLETON CIRCUIT

large windows with blinds, plastered, good floors and pews. The church was built with its side to the road, and a door in each side. This church was used about 53 years. Then, under the pastorate of Rev. R. C. Stubbins and S. W. Taylor, a third church was built, located in front of the old one, nearer the road, in 1910, which was more modern than either of the others.

This church has never had a great number of members, but has managed to keep her membership normal. This church is being carried on year after year by the great-great-grandchildren of the ones who organized the church.

Therefore, the Methodist Protestant churches of North Carolina can readily see that Corinth church is one among the oldest churches, and deserves credit for her long life.

M. J. MORRIS.

State Street.—Sunday was a good day for us, although it was a rainy day. There was a large increase in Sunday school over the Sunday before. At 11 o'clock the sacrament of the Lord's Supper was administered, Bro. C. B. Way, assisting Brother Bethea.

There will be no preaching next Sunday. Our pastor goes to Aurelean Springs to preach the commencement sermon for the high school there.

Mrs. F. J. Cox and Mrs. J. F. Burkhart attended the Branch Meeting of the Woman's Foreign and Home Missionary Societies in Greensboro last week.

The Sunshine Circle of State Street church won the attendance banner. The Sunshine Circle is a very live band under the guidance of a very live leader, Mrs. Curtis Koonts.

REPORTER.

Kannapolis.—The many friends of Mrs. E. G. Cowan, wife of Rev. E. G. Cowan, will regret to learn that she is in a very serious condition at their home in North Kannapolis. Some time ago, Mrs. Cowan suffered a complete nervous breakdown, and has not rallied to the treatment of the physicians as we had hoped she would, and for the past ten days she has been in a very critical condition. We trust and pray that she may soon be restored to health again, as we miss her so much in the Sunday school, the church, and our Ladies' Aid Society.

MRS. C. B. McCOMMONS, Reporter.

AN APPRECIATION

My Dear Brethren and Friends:

Many letters bearing expressions of sympathy have been received since the death and burial of my father. In my own behalf, and in behalf of the entire family, you will please permit me in this way to express our very great appreciation for the thoughtfulness and kindness of our friends in thus thinking of us, and for their kind expressions of sympathy.

Father was a bit over 86 years old. He had fought many battles. Sometimes he lost out, but in most cases he was victor. He was a member of the Methodist Protestant Church for about 76 years, and had read the Methodist Protestant regularly for at least 60 years. He also subscribed for "Our Church Record" when it first began to be published, and was taking The Methodist Protestant Herald at his death.

God was good to us in sparing him to us for so long a time.

For the family,

A. G. DIXON.

ALAMANCE CHARGE RALLY

Following is the program to be given at Bethel church, Alamance charge, for the Centennial Gratitude Gift, April 29, 1928:

10:30-11:10—Survey of the progress of the Methodist Protestant Church for the past one hundred years, Rev. W. M. Pike.

11:10-11:30—Survey of the progress of the Methodist Protestant Church for the past one hundred years in Alamance County, Wesley Whitehead.

11:30-12—What I owe my church, by Prof. J. A. Hornaday, of Elon College.

12:00-1:30—Recess for dinner.

1:30-2—The future of the Methodist Protestant Church as I see it, Dr. T. C. Amick, of Elon College.

2:00-2:30—Missions, Mrs. A. G. Dixon, of Liberty, N. C.

Adjournment.

This will be a day of good speaking and good music. All are cordially invited and urged to come. J. A. BURGESS.

NOTICES

Every once in a while Brother Stubbins ups and does or says something that makes me sit down and think awhile before I can understand his motives. Now, in regard to his announcement of the Eighth District Rally the fifth Sunday in May. I wonder why he gave us a whole year to get there in, as there don't happen to be a fifth Sunday in May this year.

Brother Stubbins is a big-hearted and sympathetic soul, and I like his way of doing things. It almost makes me mad to read the announcement of something good that is all over with, and that I could have attended had I been given notice beforehand. Brother Stubbins knows there are some people who dearly like to go to rallies, etc., who can neither ride in a car, fly nor walk, and I hereby give him my sincere thanks for letting all of us who still have to ride behind the out-of-date little mule know of that rally in good time to get there.

I believe in being on time and I don't like to be hurried about it.

MRS. J. J. CRANFORD.

BUDGET RECEIPTS FOR THIS WEEK

A. C. B.

Friendship	$50.00
Flat Rock	10.00
Halifax	6.00
Orange	3.00
State Street	1.00

G. C. B.

State Street	$39.84
Burlington	28.40
Mt. Hermon	24.28
Moriah	22.81
Halifax	21.00
Whitakers	20.00
Graham	20.00
Midland	17.00
Gibsonville	13.00
Mebane	12.80
Orange	11.00
Forsyth	10.88
Spring Church	10.00
Liberty-Siler City (Siler City)	7.50
Mocksville	7.10
Randleman	5.94
Rockingham	5.30
Flat Rock	5.00
Kernersville	3.05
Vance	.65

CHARGES PAYING IN FULL

A. C. B.

Yadkin College	$ 15.00
Haw River Mission	30.00

College

Asheboro	$ 85.00
Liberty Siler City	65.00
Yadkin College	5.00
Haw River Mission	10.00
Tabernacle	45.00
Spencer	10.00
Union Grove	10.00
English Street	40.00
Henderson	115.00
Burlington	125.00
Mebane	45.00
Concord	85.00
State Street	20.00
Mt. Pleasant	85.00
Gibsonville	30.00
Guilford	60.00
Friendship	50.00

Superannuates

Orange	$ 37.00

CHURCHES PAYING IN FULL

A. C. B.

Siler City	$ 70.00
Spring Church	90.00
Lebanon, Spring Ch. Chg.	47.00

College

Spring Church	$ 12.00
Spring Valley, Vance Chg.	10.00
Center, Alamance Chg.	14.00
Bethel, Alamance Chg.	15.00
Pleasant Hill, W. Forsyth	20.00
Efland, Orange Chg.	36.00
Union Grove, Orange Chg.	17.00
Hebron, Orange Chg.	27.00
Saxapahaw	8.88
Concord, Saxapahaw Chg.	15.00
Union Hill, W. Forsyth Chg.	6.00
Hickory Ridge, Forsyth Chg.	30.00
Denton, Denton Chg.	35.00

Superannuates

Spring Valley (in full)	$ 4.00
Haw River	5.00

The report this week is highly gratifying. Five charges remit on the A. C. B.; six on college assessment; and 21 on the G. C. B. In the language of Paul to the church at Corinth, "I praise you, brethren," and may your good works be an inspiration to the 19 charges that have as yet made no payments to either annual or general conference causes.

The spring weather is with us now, and under the touch of God, all nature is bursting into glad and abounding life. Surely the church, too, will live anew, and thus join nature in obeying and praising God.

Fraternally,

S. W. TAYLOR.

April 24, 1928.

GRATITUDE GIFT CAMPAIGN REPORT

Charge	Quota	Pledge	Paid
Alamance	$300.00	$	$ .....
Albemarle	50.00	50.00	.....
Anderson	150.00	7.50	7.50
Asheboro	500.00	500.00	167.50
Asheville	100.00	103.80	85.00
Bess Chapel	100.00	.....	.....
Bessemer City	50.00	.....	.....
Bethesda	20.00	.....	.....
Burlington, First	500.00	500.00	223.35
Fountain Place	100.00	63.00	.....
Caroleen	100.00	.....	.....
Charlotte, First	200.00	126.00	.....
Charlotte, North	25.00	.....	.....
Chase City	20.00	5.00	5.00
Chatham	100.00	30.00	30.00
Cleveland	250.00	.....	.....
Concord	450.00	450.00	.....
Connelly Springs	20.00	11.07	11.07
Creswell	150.00	.....	.....
Davidson	200.00	43.00	.....
Democrat	50.00	15.00	.....
Denton	200.00	210.00	189.20
Draper	50.00	.....	.....
Enfield	300.00	100.00	89.00
Fairfield	30.00	.....	.....
Fairview-Glen Raven	200.00	.....	.....
Fallston	350.00	63.35	63.35
Flat Rock	300.00	100.00	.....
Forsyth	300.00	140.00	.....
Friendship	150.00	73.00	.....
Gibsonville	150.00	150.00	.....
Graham	150.00	80.00	.....
Granville	300.00	.....	.....
Greensboro, Calvary	200.00	200.00	.....
Greensboro, Grace	750.00	750.00	.....
Greensboro, W. End	250.00	125.00	.....
Greensboro, St. Paul	100.00	65.00	.....
Greensville	150.00	.....	.....
Guilford	150.00	107.50	.....
Halifax	350.00	140.00	105.00
Haw River Mission	25.00	.....	.....
Haw River Circuit	300.00	.....	.....
Henderson	500.00	500.00	.....
H. Point, English St.	50.00	50.00	.....
H. Point, First	750.00	1,200.00	.....
H. Point, Lebanon	200.00	53.00	53.00
H. Point, Welch Mem.	200.00	200.00	200.00
Kannapolis	25.00	.....	.....
Kernersville	150.00	3.00	3.00
Lexington, State St.	100.00	100.00	100.00
Lexington, South	100.00	.....	.....
Liberty-S. City	200.00	213.62	213.62
Lincolnton	100.00	.....	.....
Littleton	200.00	22.75	.....
Mebane	200.00	96.00	.....
Mecklenburg	100.00	11.50	.....
Melton's Grove	10.00	.....	.....
Midland	120.00	19.85	19.85
Mocksville	150.00	.....	.....
Mt. Hermon	250.00	64.06	64.06
Mt. Pleasant	350.00	350.00	.....
Moriah	200.00	.....	.....
N. Davidson	350.00	350.00	151.25
Orange	350.00	63.00	.....
Pageland	150.00	.....	.....
Pinnacle	200.00	.....	.....
Pleasant Grove	200.00	100.00	21.50
Porter	20.00	24.50	.....
Randleman	200.00	71.75	18.50
Reidsville	200.00	100.00	.....
Randolph	250.00	50.60	50.60
Richland	150.00	50.00	.....
Roberta	100.00	.....	.....
Rockingham	75.00	.....	.....
Saxapahaw	200.00	41.00	38.75
Shelby	50.00	.....	.....
Spring Church	150.00	10.00	10.00
Spencer	25.00	25.50	.....
Tabernacle	250.00	163.47	20.00
Thomasville Com.	200.00	200.00	165.00
Thomasville, First	150.00	.....	.....
Thomasville, West	100.00	14.00	.....
Union Grove	50.00	.....	.....
Vance	200.00	66.88	66.88
Weaverville	100.00	.....	.....
West Forsyth	150.00	7.00	.....
Whitakers	125.00	.....	.....
Why Not	200.00	21.88	21.88
Winston, First	250.00	250.00	.....
Winston, South	30.00	30.00	30.00
Yarborough	50.00	.....	.....
Yadkin	25.00	25.00	25.00

Total pledged, $8,636.35.

J. D. ROSS.

HERALD SUBSCRIPTION RECEIPTS

Rev. J. D. Morris, $3.00; Rev. R. C. Stubbins, $1.50; Rev. C. L. Spencer, $1.00; Rev. H. F. Fogleman, $4.50; Rev. N. G. Bethea, $3.00; Rev. M. C. Henderson, $7.25; Rev. R. S. Troxler, $1.50; Mrs. H. W. Wade, $1.50.

Brother Henderson sends seven subscriptions this week and writes that he and others have made an earnest effort. We thank him and them for the success achieved in securing subscriptions and the others previously received. Brother Henderson increased the number on Denton charge and he is increasing the number on his presnt charge.

OFFICIAL NOTICE

The officials of Littleton charge will take notice that because of the lack of a quorum of the officials the second quarterly conference was not held as announced, but is called a second time and will be held Saturday afternoon, April 28, in the M. P. church in Littleton at 2:30 o'clock. Brethren, it is important that you be present. The church law, page 116 of the Journal for 1927, says: "The second quarterly conference of each pastoral charge shall nominate double the number of laymen to which the charge, circuit or station is entitled as delegates to the Annual Conference." Therefore it is important that we transact that important item of business, and there are other very important matters to claim our attention. I urge you to be presen. The work of the church is our most sacred privilege. Please be present.

Rev. M. P. Chambliss, pastor of Vance Circuit, will be present and preside.

M. IVEY CRUTCHFIELD, Pastor,

WOMAN'S MISSIONARY DEPARTMENT

Miss Esther Ross, *Editor*
Miss Mary C. McCulloch, *Assistant*

Address matter for immediate publication in this department to Miss Mary C. McCulloch, 1705 Asheboro Street, Greensboro, N. C.

ANNUAL MEETING OF THE NORTH CAROLINA BRANCH, W. H. M. S.

Just home from Branch Meeting. My! Wasn't it great? Over 200 delegates and representatives from auxiliaries and churches. There were present also Dr. R .M. Andrews, president of the High Point College; Dr. J. F. McCulloch, editor of the M. P. Herald; Rev. S. W. Taylor, president of the N. C. Conference; Rev. Homer Casto, superintendent of Bethel Home, an d19 other ministers of the North Carolina Conference. Every one present was enthusiastic for missions. Miss Annie L. Forrest was with us and was a great help in inspiring and suggesting plans and ways to interest others. For two and a half days and two nights the beautiful auditorium of Grace church, Greensboro, has been a verifable bee-hive of activity.

Beginning Tuesday, April 17th, at 2 p. m., the joint sessions of our Branches, Home and Foreign, were held. These are always helpful and interesting. Following this was a business session of the Young People's Departments of the missionary work. Miss Mary Young, secretary of the foreign, and Mrs. T. L. Spease, of the home, gave most excellent reports showing marked growth during the past year. Mrs. H. W. Maier presented a very helpful explanation of the efficiency chart for young people's work.

At night the young people's department of the work gave a most excellent program.

Wednesday the foreign branch held its meeting. The reports showed good work done throughout the year. Someone else will tell of these meetings. I am to tell you of the home branch which opened on Thursday with our loved and efficient president, Mrs. W. C. Hammer, presiding. The devotional exercises were led by Dr. S. K. Spahr, who in his own inimitable way, stressed the privilege, blessing and opportunity that was Mary's that early morning after the Sabbath when she went to do service for a dead Christ and found a risen Saviour. Women said the service led them to wish earnestly to rededicate themselves to the service of our Lord.

The minutes of the Executive Committee sessions during the year were read and showed that much good service had been rendered during the year.

The reports of the officers and secretaries were just great. "More" might be called the key word to the meeting. There were more of the officrs and secretaries present,—only two bing absent,—more and better reports sent in, more auxiliaries represented, more full delegations, more people really interested and ready to take part in the discussions than any other branch meeting of our branch. Five new societies were reported and of the 63 organizations only five failed to report or send a delegate.

Superintendent Allman of the Children's Home gave a splendid report of the Home, the children there, and the work being done. After a fine presentation of the work being done, Mr. Allman said that there was great need of more dormitory room, also of a school building and he listed a number of needs in furnishings and supplies for the dormitories.

Rev. Homer Casto, superintendent of the Bethel Home, was present and told of this home and the dear people there. The building for women has been opened and is now occupied. Mr. Casto spoke with great earnestness and feeling of the splendid young men who come there, some of whom recover and others who are benefited in their last days. This home is a great refuge and blessing to those afflicted with tuberculosis. Now that the woman's building is being occupied it is a greater blessing than ever. The writer has visited this home many times and too much cannot be said in praise and commendation of it and the great work being carried on there.

The general work of the Woman's Home Missionary Society was presented, stressing the needs and the opportunities and the success of our work at Pine Ridge and in the Ohio River Valley. We were urged to earnest prayer and consecrated effort for these two great fields of service. Th members present who visited Pine Ridge last year during the Board Meeting held there gave their impressions of the work. Mrs. D. S. Coltrane told in a very happy way how the neatness of grounds, buildings and pupils, the orderliness and the congeniality of the teachers and pupils, the readiness of all to serve anywhere, any time, and the evidence of the school spirit present impressed her. Mrs. C. W. Bates spoke of being impressed with the religious life of the place and Mrs. W. C. Hammer of the hardships that sometimes came along to be borne by all—teachers, pupils and the parents of the school community; of the distance some of the parents came to be present at and witness the graduation or promotion of their children, how it was impossible to take automobiles over the roads and the best means of travel was on horse-back.

And the dinner served by the Grace ladies, um! um! If there are better cooks anywhere we do not know where they are.

Rev. N. Brittain, pastor of St. Paul M. P. church, led the devotional service for the afternoon meeting. After the reports of committees which were good beyond any other year, the officers were elected for the coming year. All the old officers were re-elected. The following were elected delegates to the Annual Board Meeting to be held in Washington, D. C., May 12, 14, 15: Mrs. T. L. Speas, Mrs. J. M. Millikan; alternates, Mrs. C. W. Bates, Mrs. D. S. Coltrane, Mrs. R. M. Andrews, and Mrs. J. E. Pritchard. By virtue of office, Mrs. W. C. Hammer and Mrs. C. H. Nicholson are delegates to the Board Meeting.

So ended one of the very best yet branch meetings. You might search far to find two women more suitable for this great work than our two presidents, Mrs. W. C. Hammer of the Home Branch and Mrs. George R. Brown, of the Foreign Branch. Such splendid co-operation and complementing each other in the work, helping out and filling in; uniting offices and committees where the work is the same and making of two branch meetings one beautiful rounded out meeting so that while each remains distinct one finds no break in the interest whether the delegates have come to represent one or both of the branches, and there is no thinning of the attendance until the last benediction is pronounced.

REPORTER.

TO W. F. M. S. PRESIDENTS

Please elect at your next meeting a Jubilee Secretary for your Society. Notify me, giving her name and address.

MRS. C. C. McNEILL,
Jubilee Sec'y to N. C. Branch, W.F.M.S.
95 Michigan Ave., West Asheville, N. C.

DISTRICT RALLY

There will be a special Centennial District Rally of the first district next Sunday at the Whitakers Chapel church on the Enfield charge. It is the hope that there will be a good attendance from all the charges in this District. All pastors, with the exception of Brother Powell, have signified their intention of being present. Brother Powell happens to have a Rally of his own this day. We are expecting a good time. Be sure you plan to be with us. Dinner will be served on the grounds. Those bringing their lunches are asked to put their lunch with the rest. There will be provision on the grounds for this.

Do not forget that Whitaker's Chapel neighborhood is the oldest Methodist Protestant neighborhood in North Carolina. Here the church in North Carolina had its beginning. This spot is holy ground for Methodist Protestants in North Carolina. If you have never been to see the place, it is worth the trip. Loyalty to Christ through being loyal to our denomination should be our slogan.

An interesting program has been prepared, but its success will depend largely upon whether you come or not. When you read this, make it personal, fill your tank with gasoline and be sure you start in time to be on the spot at 10 o'clock.

The program for the day will be as follows:

10:00—Song service; prayer; song.

10:15—Devotional exercises conducted by Rev. J. B. O'Briant; special music.

10:30—A Brief History of Whitaker's Chapel Church, Mrs. Stanley Whitaker; song.

11:00—Address: "The Early Beginnings of the Methodist Protestant Church," Rev. A. D. Shelton.

11:30—Address: "The Methodist Protestant Church During the Civil War," Rev. C. L. Spencer; song; prayer.

12:00—Intermission.

1:45—Song service.

2:00—Address: "A Brief Survey of Methodist Protestant Institutions," Rev. M. I. Crutchfield.

2:20—Address: "The Centennial," Rev. R. L. Hethcock; special music.

2:40—Address: "The Present Status of Our Foreign Missionary Enterprises," Rev. J. Clyde Auman.

3:00—Address: "The Call for Leadership and How Our Church Is Answering the Call," Prof. Charlie Davis; song.

3:20—Benediction.

J. CLYDE AUMAN, Chairman.

—Bros. C. G. and J. F. Hunter, of West Forsythe, were among the laymen in attendance at the Branch Meeting in Greensboro last week.

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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IN HONOR OF THE DEAD

Beam

John Cephus Beam departed this life April 10, 1928, aged 65 years, 6 months and 4 days.

He connected himself with the Lutheran church early in life and remained a member of that church until after marriage. Several years after his marriage he connected himself with the Methodist Protestant church at Bess Chapel and was an active member and worker until his death.

On August 19, 1886, he was married to Dora E. Baxter. To this union were born seven children, two of whom have preceded him to the great beyond. His wife, four boys, Connie, of Union, S. C., Earl and Willie, of North Brook, Irvin, of Plymouth, N. C., and one daughter, Miss Velma, who is teaching at Freemont. He also leaves three brothers, Charlie, Jacob, Sidney, and one sister, Mrs. L. H. J. Houser, all of Cherryville, three brothers and one sister having preceded him to the grave.

He was active in community and county affairs, having served several terms as county commissioner from North Brook township, and was for a number of years a justice of the peace, and was a continuous member of the board of stewards of Bess Chapel church until two years prior to his death.

He was a kind father, loving husband, and a constant worker in the Sunday school. The community has suffered a great loss in his passing.

He has fought a good fight; he has finished his course; he has kept the faith; henceforth there is laid up a crown of righteousness which the Lord, the righteous Judge, shall give him.

The funeral services were conducted by his pastor, Rev. M. C. Henderson, assisted by Rev. J. J. Beach, of Cherryville, and Rev. J. E. B. Houser, of Spruce Pine, after which his remains were laid to rest in the nearby cemetery.

Newby

Henry B. Newby, son of William Newby and Susan Lanier Newby, was born in Randolph County June 21, 1839, and died April 6, 1928. He was therefore 88 years, 9 months and 15 days old at the time of his death. He spent the early part of his life in the community of his birth, but later moved to Thomasville, in which community he spent the greater part of his life.

On January 28, 1866, he was married to Delphina Kennedy, which union was honored with 12 children, all of whom still live except one child who died in early life. The surviving children are: B. H., J. C., and Mrs. J. E. Cecil, who live in High Point, Mrs. Robert Kennedy and E. G. Newby who live in Rushville, Ind., Mrs. W. H. Willey, of Pittsburgh, Pa., Mrs. B. E. Kennedy and W. H. Newby who live in this community, Robert Thomas, Danville, Va., Mrs. R. N. Peck, Traverse City, Mich, and Carl Newby, who is in Alaska. Fred, the youngest child, was born in 1888 and lived about four years. Besides these there are 45 grandchildren and 40 great-grandchildren; also four brothers and two sisters.

Sometime in the early part of his life he joined the M. E. church at Thomasville, After leaving Thomasville and coming to this community he affiliated with this church. Since my pastorate here, he has been a regular attendant and seemed interested in the church and religious mattrs.

Brother Newby lived a long and honorable life and we join the children and relatives as they mourn for their departed loved one. The writer conducted the funeral on Easter Sunday at 11 a. m. at the Grove in the presence of an unusually large congregation, after which his body was placed in the family burying plat in the church cemetery.

G. L. REYNOLDS.

MARRIED

Ross-Coltrane

In the parlor of the Central Hotel at Asheboro on Thursday afternoon, April 19, the writer united in marriage Miss Cornelia Coltrane and Mr. L. F. Ross. Only a few intimate friends of these young people witnessed the ceremony.

Mrs. Ross is a daughter of Mr. and Mrs. T. J. Coltrane of the northern part of Randolph County and is a talented young woman. For some years she has made her home in Asheboro where she has been the assistant to the Register of Deeds of Randolph County. She is a teacher in the Sunday school of the Methodist Portestant church and a member of the various organizations of the church.

Mr. Ross is a son of Mr. R. R. Ross and the late Mrs. Ellen Ross and has lived in Asheboro all his life. He is identified in a large way with the religious, educational and business interests of Asheboro and Randolph County.

After a brief southern trip the happy couple will be at home to their friends here in Asheboro. A host of friends wish them much happiness in their new relationship.

J. E. PRITCHARD.

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An Unsafe Conclusion

Methodist Episcopal bishops do not often discuss the merits of the episcopacy, but occasionally one of them breaks the silence. The widespread dissatisfaction with the government of the M. E. Church has moved Bishop Blake to say something in defense and recommendation of the episcopacy. He is quoted as saying the following:

"The remarkable development of the Baptist, Congregational, and Presbyterian churches is frequently pointed to as an evidence that the non-episcopal churches have succeeded quite as well as those that have had episcopal leadership. The conclusion has been drawn that the episcopacy has been a minor influence in the life of Methodism. But before pressing this conclusion too far, it should be remembered that religious movements frequently differ in type and spirit. It is difficult, therefore, to make comparisons or draw conclusions from differences. It is far safer to make comparisons between groups that have the same general traditions and characteristics. If we adopt this principle and make our comparisons between the several Methodist groups, episcopal and non-episcopal, we shall find that the former have achieved results so far surpassing the latter that it is difficult to make a comparison between them. We do not offer this as conclusive, but as suggestive of the part played by the episcopacy in the growth and development of American Methodism."

We note that he does not "offer this as conclusive." Doubt as to the soundness of his own argument probably moved him to make that statement. Instead of comparing his own church with non-episcopal Methodist churches, he might have compared his church with the Protestant Episcopal Church, which is under an episcopacy and which is relatively a small church in this country. If the episcopacy has made the Methodist church grow great, why has it not made the Episcopalian church grow great? But granting that episcopacy has made the Methodist church great, does that justify episcopacy? Does the end justify the means? John D. Rockefeller's business methods made him grow rich, but does that justify his business methods?

Thirty-five years ago, we asked an educator of national reputation as a lecturer how much of the success of the Methodist Episcopal Church he attributed to the episcopacy. He replied: "None at all. The popularity of the Methodist church is due to the cordial spirit of the Methodist people."

The episcopacy has its uses as has the miltary form of government. But no people like to live under a military form of government in time of peace. And few churches will long be content under an episcopal form of government.

—Some warm political speeches are being heard in the land this year. Some of the proposals of some of the politicians are enough to rouse deep resentment. It is a pretty safe rule to follow, to find out what the selfish politicians are in favor of, and then oppose it. Let honest men who have no axes to grind determine who shall be our officials.

The Mysteries of the Future State

We can ask many questions about our future state of existence which nobody can answer and which the Bible throws but little light upon. But the same thing is true of our present state of existence. Who can tell us how the food we eat is changed into the living flesh of our bodies? Who can tell us how our minds receive impressions from our bodies? Who can tell us how we recall to mind the experiences of the past? Who can tell us what sleep is? If we understand not our present lives, why should we expect to understand our future lives? We need not be surprised that "a dark veil" hangs between that land and this.

But while we cannot conceive the mode of the future life, we are well assured that it is a fact. Jesus proved to the Sadducees that life is not extinguished in death. "God is not the God of the dead but of the living." Since He is the God of Abraham, Isaac, and Jacob, Abraham, Isaac, and Jacob must be alive. Men live on while their bodies lie mouldering in the tomb. Death simply separates the two elements of man's twofold nature. The body, which came out of the earth, returns to the earth. The spirit, which came from God, returns to God. God's treatment of the spirits of men as they return to Him from the test of life on earth depends of course upon the way they have stood the test. If they come as loving children, we can believe that God will receive them most fondly and care for them most tenderly. If they come as rebellious spirits, unfilial, hostile, we can believe that God's treatment of them will be very different. But doubtless it will still be loving and wisely adapted to the case. In the moral sphere we can conceive of the diversity made necessary by the diametrically opposite characters of men. Those who have become sons of God through the power that Christ brings to them will find in God a loving Father. Those who have failed to avail themselves of the proffered divine help and have resisted all its influences will find condemnation and the penalty that divine justice provides. We may not draw so terrible a picture as did Jonathan Edwards in his description of "the sinner in the hands of an angry God," but in full view of the mercy of God we are forced to the conclusion that the penalty will be marked with terrible severity. Paul said, "Knowing the terror of the Lord, we persuade men."

We cannot know how we will look or how we will travel or how far we may go in exploring God's universe, but we can know that God will still be both just and loving and that men will be assigned according to the lives they have lived and the characters they have formed. We can change worlds, but we cannot change Gods. Our relation to God is our most important relation here and will ever be, no matter what world we are in. If we are right with God, nothing else greatly matters.

Though we cannot picture the features of our future lives, we can assure ourselves that God will provide most generously for the comfort and happiness of his obedient children. They

(Continued on Page Four)

JESUS AND THE HUNGER FOR RIGHTEOUSNESS

Matt. 6:33

So intensely human was Jesus that He knew every hunger of the human heart. Like all the rest, this hunger is inborn in all men. It is as old as humanity. In all nations men have been seeking after something that would satisfy this hunger. In this text Jesus declares that it is the first thing in each life that should be satisfied. It should stand at the head of this list of the human hungers. "Rightness," the opposite of "wrongness." Many church members are wrong, not all are right. None of those away from Jesus are right. If only the membership of the church were full of "righteousness," how quickly they could move the entire world to God. What a tremendous responsibility, therefore, rests upon the active members of the church. No one has done his duty until he has done all he could in this matter. Just as soon as the church wakes up to the fact that each member is called to be a soul-winner, a worker together with God, there will come a great awakening. No person can do this work without being filled with "His righteousness." No one can help another who has never felt the touch of God upon his own life.

I think this is the most real of all the hungers. To be like God. To be filled with His righteousness and reflect His glory. Jesus here tells us that not only is this true, but if it be the chief aim of our life, all things else shall be added unto us. And here is a problem of addition of which no man has ever found the sum. He never paused to tell us just what He meant by "all things" but here it stands in His word and will never be taken out. If the soul is anxious to be filled with the Spirit of God, all will be well. He said in another place in "the Book," "Blessed are ye that do hunger and thirst after righteousness, for they shall be filled." This is the promise of Jesus to satisfy this hunger of our hearts conditioned solely upon our being conscious of our hunger for it. If we come to Him as hungerers and thirsters we will be filled before we go away. Thousands of people bear testimony to this blessed truth. It is just as real today as when first spoken and just as powerful to transform the lives of all who will accept His invitation to prove its truth and worth.

Ways to satisfy this hunger. Most of us have a mistaken diagnosis to start with. Some of us have the idea that it comes from the outside, when really it is deeper than any of the hungers I have mentioned. Some go away to colleges and universities thinking that a study of the sciences will satisfy this longing. A sad fact is that so-called higher criticism has made wrecks of some, fools of others and infidels as well. No one will ever find in any book outside of the Bible a single thing that tends to satisfy this craving of the heart. Neither is it to be found alone in buildings anywhere.

Others join the church as if that were the proper thing to do, perhaps with the idea that it is a "good thing to git religion and jine the church so that you will go to heaven when you die." There is entirely too much of that sort of thing abroad in the land. We cannot afford to laugh at it or pass it by lightly. It is a stern fact that is unpleasant for us preachers to face. Certain it is that we have our share of the church's backwardness. We sometimes increase the membership without adding to the power of the church, which always means additional burden and harder work for both pastor and people. Two members with this hunger satisfied are worth more to any church than ninety and nine who do not care to try.

There are still others who enjoy social reform work, and they try to reform everything and anything with which they come in contact, until they succeed in making a veritable nuisance of themselves. We have perfected all sorts of organizations from the "'A. B. C." to the "X. Y. Z." to try to do the work which the Divine Master sent the church to the world to perform. Paul speaks of the "'variegated' ministrations," her manifold forms of service, yet there is but one end in view, namely to save men and women. Some folks I know seem to be lodge crazy, never thinking of the fact that no lodge on earth can ever do the work that Jesus sent the church in the world to do for Him. So, to start out with a mistaken diagnosis of the case, leads us into confusion and further away from the solution of the problem in hand.

The true way to satisfy this hunger is to take time to be at Jesus' feet and learn of Him. See how He did it. This hunger was just as real to Him as it is to any of us. He knew what it meant for folks and so He said, literally, "If you want to have this hunger satisfied, then seek it first. Everything else will come in its proper order and proportion if you will put this first. It is more important than anything esle you may be able to do for yourself. You will then be willing to "learn of me," and "take my yoke upon you" and find as you go along that the hunger is satisfied and the yoke the greatest pleasure you ever had.

Another way is to forsake your evil ways. Church members have them as well as those who are not in the church. There should be no compromise with evil in any form. Sin is still sin, and as hateful to God as it ever was. Here enters the question of amusements, God wants us to play, but to be careful what we play and where we go to play. Wherever the interest lies, the hand and the heart will be sure to go. This hunger, so real and so awful, can never be satisfied at the moving picture house, pool room, theatre, saloons or dance halls, either public or private. There is usually a sense of shame and sorrow that you have tried to satisfy this holy longing at places of this character. And often when you leave, you look around to see if any one saw you enter or leave.

You may satisfy this hunger by having a deeper reverence and love for the Bible. It is not out of date, neither has it lost any of its power. It is still the loving message of God to His children. It has a living, vital message for every living, vital theme that stirs the hearts of the people today just as it had for our fathers. We want to love it more, study it better, catch its meaning and feel the thrill of its mighty power. You can find this out in your church work; you will soon learn that the Master has a place for you. Here is where you will broaden your life, become filled with His spirit as you study His word and try to impart it to others.

Another way to satisfy this hunger is by attending the weekly prayer meeting. This duty is sadly neglected by any church of which I have any knowledge. I know it has been true with every church I have served. Often I have been made to feel that it was my fault. Perhaps I am not living as close to my Lord as I should, or something is wrong with me. It does not help the case any to say that nearly every other church has the same trouble, often trying to solve the problem with suppers and church fairs and teacher meetings and entertainments in order to bring out the people to the place of praise and prayer. It is a dreadful state for any church to come to. Pray, and pray again for a revival of attendance upon the church prayer meeting.

The final thought I want to give you as to how to satisfy this great hunger of our hearts is by cultivating the spirit of sacrifice. Crucifixion of self is always painful and people shrink from it even as Jesus did. What else can be the meaning of His heart-rending cry, "If it be possible, let this cup pass from Me." The cross had its terrors for Jesus and it has them for all who would follow Him.

As to the result of all this attempt to satisfy the hunger for righteousness, "If ye know these things, happy are ye if ye do them," is Jesus' way of telling us that we shall find great happiness to our soul. There will be a new lease of life for you. "All things will become new." The great longing of the heart will be at rest and the soul find a 'peace that passeth understanding" with both men and God.

All this is not a dream, but the most blessed fact of human experience. Thousands of men and women can tell of the blessed time when this hunger was satisfied and the great question of life settled for both time and eternity. So, the only reasonable thing to do is to give yourself to the blessed loving service of Him who, knowing how hard people try to satisfy this hunger, said, "Seek first the Kingdom of God and His righteousness and all these things shall be added unto you." May God help and bless you in effort for Jesus' sake.

C. M. Compher.

THE CHURCH OF GOD

The church of God is a society of twice born men, women and children; born of the flesh, but also born of God's Spirit, made a new creature; changed inwardly and outwardly. "Except a man be born of the Spirit he can not see the kingdom of God." Christ loved the church and gave Himself for it that he might present it to Himself a glorious church not having spot or wrinkle or any such thing, but that it should be holy and without blemish. The beautiful church is the church adorned with Christ, the head. We are his body and "every one members, one of another." So beautiful, so pure, and holy should be every member of Christ's body, the church. Christ, the head of the church, is to the church what your head is to your body. When the head is cut off from the body, the body dies. When Christ, the head, is eliminated from the body, the church, the church dies. We sometimes hear people say, "The church is dead; the church has lost its power." What do they mean? Simply this: the church has severed itself, the body, from Christ, the head. The body of Christ, the church, can not lose power till it has lost Christ, its head, or ceased to be a channel through which the current of love and obedience flows.

The church, which is His body, must be characteristic of Christ, the head of the church. Only as Christ lives in His church can the church live and win souls to Him.

The first characteristic of the Christ seen in the body we wish to notice here is prayer. The church must know how to pray. Daniel was the type of man that knew how to pray. He knew how to get to God and how to talk to Him. God knows the language of human hearts. It may be uttered or unexpressed. The moving of a sacred flame, kindled by love in the breast. By this still electrified voice, he could move God to drop heaven around him and lock the jaws of lions so that he could sleep in a lion's den as securely and as happy as a lamb in a pasture that had never heard the voice of a raging wolf. Prayer is the key that unlocks the power house of heaven. Prayer is the church's leverage, while it stands upon the rock of faith and by prayer turns a sinful world to God.

Just one other characteristic of Christ must be seen in His church. The church must serve the community wherein it is situated. In a peculiar sense and in a peculiar way. It is not to be ministered unto but to minister. Christ says, "I am among you as one that serveth." "The Son of Man came not to be ministered unto but to minister." "As my Father hath sent me so send I you into the world."

The church which is the body of Christ is not to be ministered unto by human society but to minister unto human society, to cleanse and to purify and to keep it in the channels of decency and in the way that leads to God. It is to satisfy the spiritual wants of the community and to magnify and glorify Christ the head of the church. As only the body has hands and feet, the church must walk out and reach out and save the community from sin and its terrible consequences. The church must move by the power that is in Christ.

H. L. Powell.

EVANGELISM

That there is a crying need for a deeper spiritual life in all our churches, no one will deny. When we remember that practically all the additions to our church rolls come from the Sunday school, that is children brought up in the church, that the evangelizing leaven of the church is not reaching or converting to Christianity those on the outside, we should look about us for the cause. The trouble is not with Christianity or with the gospel, but with the members of the churches.

Dr. W. R. Patterson, of the General Council of the Presbyterian church, says that over 32 per cent of the churches in three of the larger Protestant denominations in this country did not have a single convert during last year, that if this percentage maintains in all the Protestant denominations there were over 60,000 churches without a single convert during 1927. He gives several causes for this, one of which is "the failure of the younger generation to accept Christianity as the guiding force in their lives." Why do they not accept Christianity? Let us not deceive ourselves, but face the facts. Is it not due to the lack of the spirit of evangelism in the church, to the sinful practices of church people, and the indifference of church people toward the unsaved? I think this charge may be laid at the door of both laity and ministry. To the laity for becoming so materialistic, and to the ministry for their failure to preach the old-time religion in the old-time way. The world is starving for the preaching of the gospel in a way that stirs the souls of men, sermons that come from the heart of God, through the heart of the preacher, to the heart of the hearer. I think we should stop arguing about the virgin birth of Jesus, and talk more about the saving power of Jesus, less about when and how man was created, and more about the Creator and His love for a lost world, and as another has expressed it, less about the age of the rocks and more about the Rock of Ages.

Let us all as loyal Methodist Protestants celebrate our one hundredth anniversary, not with our gifts of money alone, but in giving ourselves in a deeper consecration to our Lord Christ, the Great Head of the church.

D. A. Neese.

Evangelism is one of the great needs of the church today; we have put on our membership drives, and emphasized money

until we as ministers are measured by a dollar mark, rather than the number of souls we get saved during the year.

The quicker we can realize the biggest business in the world is getting souls saved, the more hurriedly we will go to the task. Oh! if we could separate circumstance from facts, and non-essential from the essential, and reduce everything to its essence, we would see Jesus only; with a great passion for souls, and if we have not the spirit of the Master we are none of His.

Three things essential to become a successful soul-winner: (1) Keeping unspotted from the world. All great sermons are not preached from behind the sacred desk; but they are preached from the sacred lives lived for God.

No person has ever preached more powerfully than he lived. Paul with all of his great gifts of speech never came up to his life. The masses do not read the Bible, but they read our lives.

(2) We must be men of prayer. No great revival has ever come without some one or ones feeling the need of a revival, and the need drove them to their knees, and God rewarded them openly. Esau was never conquered until Jacob went to God in prayer; we may theorize but we will never put the devil to flight until we go to God in prayer. The greatest compliment ever paid to prayer was when "Bloody" Mary said, "I fear the prayers of John Knox more than all the swords of Europe." Prayer will win when everything else fails.

(3) When we have kept ourselves unspotted from the world, and have prayed much, the natural thing will follow: a passion for lost souls. The kind that Dr. S. H. Hadley had when the great midnight parade for God in California had ended, and they were gathered in an Opera House. Dr. Hadley arose to speak. A young man who had been standing by the platform (for every seat was taken) took the doctor's chair. He made a great appeal with tears rolling down his cheek; so great was his passion for souls he would sob frequently. He closed his address by asking the audience to pray with him for a wandering boy. "I met his mother out west and promised her to pray for him to return." After the doctor had finished his prayer the young man who had occupied the speaker's chair arose and embraced the doctor and said, "I am the boy; send mother word her boy will soon be at home."

When we preach let's expect some one to come home to our Father.

Yours for a good revival,

J. M. Morgan.

The Mysteries of the Future State

(Continued from Page One)

will ever be among the blessed ones. As to the disobedient, one likes to cherish the hope that age-long punishment may so work upon them that they will change their attitude to God. The scripture gives little ground for even this glimmering hope. But who could reconcile himself to the prospect of fifty years in the penitentiary as a preparation for life? The only wise life is the life that sincerely honors God. With the favor of God one can face the mysterious future with hope and confidence.

Slight not what's near through aiming at what's far. —*Euripides.*

OPTIMISM | ## *The President's Letter* | EVANGELISM

Granville Charge

April 15. On this date we were with this charge in the interest of the G. G., having appointments at all of the churches. We were able, however, to hold services at but two of the points—Rehobeth and Union Chapel. Owing to an all-day rain and bad roads, we found no one at Carmel on our arrival there Sunday night. The day was "cold, and dark, and dreary," about the worst of the year, they said. Of course attendance was not large at Rehobeth and Union. But we enjoyed being with these people, as we always do. The response to the G. G. was not large, as would be expected on a day like this. We had assurances that more would be forthcoming, and we shall look for this old and honored charge to rate up at the top when the counts are all in. When we found we could have no service at Carmel, we drove over to Henderson and heard a good sermon by Bro. Hunter. Pastor Fogleman is busy with his work, and we expect continued progress for this charge under his leadership.

Davidson

April 21-22. These two days were given to this charge. This work is located in the southern part of the county where we grew to manhood, though it was never our privilege to be in this section before this visit. We found good homes, farms, roads, and churches. The natural scenery, in places, was very pleasing. The churches on this charge are all located on or near a good road—a decided advantage to a rural church. And every church on the charge is indicated by a prominent marker. Methodist Protestantism is strong in southern Davidson, and you can't travel through that section without finding this out. On Saturday we preached and held the second quarterly conference at Lineberry church (named in honor of Rev. A. W. Lineberry, D.D.). The conference was attended well, and a good spirit prevailed. Annual conference delegates were nominated, and various other matters of importance dealt with by the conference. The budgets were apportioned to the various churches, and it is our hope that more may be raised for these purposes this year. Three dollars and thirty cents less per member than was raised last year will practically pay all claims of the charge this year. We would like to see Davidson on the honor roll. Alphabetically it stands at the top, and so it should otherwise. We visited all the churches on the charge except Liberty, preaching Saturday night at Alleghany, Sunday morning at Pine Hill, and Pleasant Grove at night. The appointment at Chapel Hill for two o'clock Sunday was rained out, though we were there at three for a funeral. The outstanding service of the day was at Pine Hill. Here the old church has been replaced by a new one, and the dedicatory church was held Sunday. This church, costing about $1,800, is a credit to the charge, and we heartily congratulate the earnest and loyal band there on this achievement. We enjoyed visiting this charge, and becoming acquainted, at first hand, of something of our strength and prospects here. Bro. Ridge is popular with his people, and is doing good work. We bespeak for Davidson charge a year of progress.

Spencer

On Wednesday night, April 25, we were at Spencer in conference with our people and their pastor regarding their

contemplated new church. We had an interesting meeting with them, and found them anxious to go ahead with the erection of a building on their well-located lot. They are hindered, however, because of limited means, and we were pained to have to tell them that the Board of Church Extension was unable to give them any assistance at this time. They, of course, were disappointed, but accepted the situation without complaint, and with an undaunted courage to go right on with their work, hoping and praying that some way may be found by which they can erect their building. We were delighted with this spirit, and it will be our pleasure to continue to co-operate with them in every possible way for the largest measure of success in their work.

Greensville

April 28-29 found us on this charge. The five churches making up this charge are all, we believe, in Brunswick County, Va. Philadelphia is one of the oldest churches in the denomination, having its origin, we were told, in what was then a nearby M. E. church, in a controversy over mutual rights. Here we spent the beautiful Sabbath day in joyful worship and helpful fellowship. A well prepared Centennial program was effectively rendered in the morning, and in the afternoon we preached to a full house of attentive hearers. At night we were at Matthew's Chapel, and here again we were greeted by an encouraging congregation. At each church the G. G. was presented, and both churches subscribed their allotments. The amount raised for this purpose during the day was $90.00. The charge now is short only $18 of the total allotment of $150. We are confident this balance will be raised. On Saturday we preached at Mat. Chapel at 11 a. m., and held the second quarterly conference in the afternoon. The reports showed finances considerably behind. This charge is in an agricultural section, and depends largely on fall crops for surplus cash. Long years of practice, too, probably has something to do with the present financial system. We are sure that the pastor's salary will be paid in full, and we are hoping for considerable increase in budget receipts. Some repairs were ordered to be made on the parsonage, and other regular conference business transacted. The programs and institutions of the church were stressed and full co-operation urged. Bro. Powell is serving his fifth year on this charge—an evidence of the confidence and esteem in which he is held by his people. We enjoyed being down there and we shall watch, with renewed interest, the continued growth of this work.

We are grateful for all kindnesses shown us while visiting these charges, and we pledge to them again our abiding interest and constant prayers. It was our privilege to see Bro. Crutchfield, Bro. H. S. B. Thompson, and Bro. Fishel on our way home Monday, and to have dinner with Bro. Fishel. We were glad to find Bro. Fishel in better health than he was some months ago.

Report Blanks

These will be in the hands of pastors in a few days, for the second quarter. Pastors will favor us by filling them out and returning to us promptly.

Gratitude Gift

In ten days our $12,000 should be in the hands of Chairman Ross. We appeal once more to every pastor and every charge to rally with full might in these last days that this necessary and honorable thing may be accomplished with becoming credit. The individual and the charge that fails the church now will have no pleasure in that fact as we enter upon a new century of larger service.

Church Law

A leading layman in one of our strong churches said recently, "I think we could go ahead and build a church now, if we had a church law that we could work by." He was referring to our law regarding building, buying, selling, etc. His opinion is that a majority of members present at a duly called meeting should have authority to act on these matters. In a large church, with a scattered membership, it is almost impossible to get a majority of the members present at any one time. And yet it appears that a deed for the sale of church property would not be valid unless there is compliance with this provision in our church law.

We wonder if this layman does not see this matter in the proper light, and if it would not be well to modify this law at our coming General Conference?

Optimism

Let us keep it alive. There will be discouragements, and they will look large and insurmountable at times; but they are not. The great Head has said, "If ye have faith as a grain of mustard seed, ye may say to this mountain . . . and it shall be done." All hindrances give way before the spirit of an unyielding optimism, and the hardest work becomes a delight when we do it in the spirit of hope and confidence. The Lord bless us, and keep our spirits buoyant.

Appointments

May 3, at Mocksville, in conference with the Mocksville charge.

May 6, with Bro. Whitaker on West Forsyth.

May 13, with Bro. Neese in the formal opening of the new church at Worthville.

May 16, General Conference in Baltimore. We hope that many of our people may attend this conference, also the young people's Centennial Convention in the same city, May 10-15.

Fraternally,

S. W. Taylor.

May 2, 1928.

"The Gospel According to You"

You may not be writing a gospel with pen and ink as did Matthew, Mark, Luke, and John; but nevertheless you are in some fashion proclaiming the gospel of Christ. What sort of Christ are you representing Him to be? Does your life reveal His saving power? Does His grace appear in you? Can the world see in you the marks of the Lord Jesus? Does the influence of your life move men Christward? Do His virtues show themselves forth in your spirit and conduct? Does your copy of the Gospel flash with the beauty of holiness? Can men see that you have been with Jesus and learned of Him? Or are you misrepresenting Christ, writing a false gospel? What does the world think of Christ when it sees you? Are you causing any to turn away from Christ? Are you causing men to lose faith in the world's only Savior and only Hope? The gospel according to you is an important book.

—Gambling has undoubtedly increased, and to an alarming extent. The war was the real cause. Life itself became a gamble, uneconomic wages and profits destroyed the sense of economic equity, and crude and unnatural excitement paralysed the imagination. Only when life regains "atmosphere" will this stupid and soul-deadening practice abate.—*The Scots Observer.*

Denominational Enterprises

FOREIGN MISSIONS

"Wings of the Morning"

"Wings of the Morning." This is the title of the beautiful and unique pageant presented by Miss Dorothy Elderdice for the Children's Day service this year. She was assisted by the Methodist Protestant missionaries of Japan, China and India, and Rev. Wan Yu Chang and Rev. Yoshio Ito, Chinese and Japanese students in the Westminster Theological Seminary. The native music was arranged by Miss Caroline Wantz. The scriptural basis for the pageant is Psalm 139:9-10:

"If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
Even there shall Thy hand lead me,
And Thy right hand shall hold me."

The pageant portrays an aeroplane visit by an American boy and girl visiting a group of boys and girls in each of the three foreign countries where the Methodist Protestant Church is functioning. The American boy and girl carry with them a Children's Day offering for the native boys and girls, besides some other gifts. They are greeted in each instance by the group of boys and girls of the respective countries, attired in native costume. The native groups then entertain the American boy and girl with a short program of native stories and songs.

It is not a difficult pageant and is so arranged that a part or all of it may be used without spoiling the effect. It can be given by few or many boys and girls, thus making it possible to be rendered by the small as well as the large Sunday school.

By portraying the habits and customs of Japan, China and India the pageant will visualize the value and needs of Christian missions to the American boys and girls and thus stimulate a deepened interest in and a larger support for our foreign missionary enterprise. This is the aim and purpose of the pageant. Miss Elderdice closes the foreword with the following paragraph: "'Wings of the Morning' is presented to you with a prayer that it may bring the children of Japan, of China, and of India very close to the hearts of our own children, that it may bring the call from across the seas very close to the hearts of all of us."

It is our hope that many of our Sunday Schools will use this beautiful and impressive pageant. Any number will be sent free. Order liberally and order at once. If you have not filled out the order card sent you, do it now. Already the orders are beginning to pour in. They are being cared for as soon as received. If you have not received an order card, just write to Rev. S. W. Rosenberger, Executive Secretary, Station B., Box 96, and tell him how many pageants, Children's Day programs, recitation sheets and offering envelopes you can use. Or give the attendance of your Sunday school and he will guess the number of supplies you are needing.

The First Word From the Japan Mission Conference

The following letter has just been received from Japan signed by Rev. S. Tsugawa and Rev. E. I. Obee, committee to send Gratitude Gift:

"Tokyo, Japan, March 23, 1928.

"Rev. S. W. Rosenberger, D.D., Exec. Sec.,
"2525 N. High St.,
"Columbus, O., U. S. A.

"Dear Brother Rosenberger,

"At the recent session of our Japan Mission Conference we decided that we also would like to take part in the Centennial Gratitude Gift. We, therefore, immediately raised y283.00, which amounts to $133.01 for this purpose, and elected Mrs. Tetsutaro Kinoshita, of Madison, N. J., to represent our conference in presenting the gift. Her husband is a student in Drew Theological Seminary and was elected as our lay representative to the General Conference. Both are members of our Azabu church in Tokyo, of which Rev. S. Tsugawa is pastor.

"We are enclosing a draft for the money, $133.01, and ask you to kindly collect the same and to present it to Mrs. Kinoshita at the proper time."

This same letter states that Rev. Y. Ito, ministerial student at Westminster Theological Seminary, was elected ministerial representative by the Japan Mission Conference, and Rev. J. K. Otake, recently come to Chicago University for post-graduatee work, was elected alternate to the General Conference.

Th draft has already been sent to Mrs. Kinoshita informing her that her own conference has made her "Miss Japan" and giving the time and place of the meeting of the General Conference. I am sure she will be there with high spirits to bring this gratitude gift from her native land and lay it upon the altars of her church in America. This gift comes unsolicited from Japan. It is a fine spirit and should be emulated by every conference and individual of the Methodist Protestant Church. Well, we are going to be there with the $100,000 Gratitude Gift which will be one of the finest missionary offerings ever laid upon the altars of the church at one time.

S. W. Rosenberger, *Executive Secretary.*

WHEN WE NEGLECT THE BIBLE

Sick people lose their desire for food. If we do not desire the Bread of Life it is because we are spiritually sick. These are discerning words quoted from Robert C. Chapman in the Keswick Calendar: "The Book of God is a store of manna for God's pilgrim children; and we ought to see that the soul does not get sick and loathe the manna. The great cause of our neglecting the Scriptures is not want of time, but want of heart, some idol taking the place of Christ. Satan has been marvelously wise to entice away God's people from the Scriptures." When we say that we have not time to read the Bible, have we honestly faced this searching word that the real trouble is "*not want of time, but want of heart?*" Even in our crowded lives of today we do the things that we most want to do. When we have yielded ourselves unto God as those that are alive from the dead, and are trusting Him wholly, moment by moment, we shall esteem the words of His mouth more than our necessary food, and His Word will be unto us the joy and rejoicing of our heart. The way to get rid of "want of heart" for such vital things as Bible reading and prayer is to give our hearts wholly to God, and trust Him to create in them His own desires.—*Selected.*

—It makes no difference how rich a country may be, or how well fed are its people, if the people have not the bread of life. The worst famine is a famine of the Word of God.

OUR STORY PAGE

A FLOOD AND TWO BOYS

The most exciting time in Peter Stanford's life was one spring when the ice gorge broke up on the Susquehanna River. After school one of the boys, John Dill, said:

"Pete, you come along with me and I'll show you something like you've never seen before."

"All right," replied Pete, "if it doesn't take too long. Mother says I got to get back in time to cut some wood for her."

"It won't take long," promised John Dill.

The two boys walked cautiously in their big rubber boots, for the mud was slippery, and mud seemed to be plastered over everything.

My, it had been a cold winter! It had started before Christmas and lasted through January, February and part of March without any "warm waves." Grandfather Schultz had said it was the coldest winter he remembered. Then suddenly a change came about. A warm wind blew from the south and quickly the trees began to bud, a bush in the back yard burst into yellow blooms, robins seemed to hop right out of the ground. Spring had come overnight.

John Dill lived a little ways out of the village on a farm. Peter thought he wanted to show something at his home, but they walked right past the house and soon reached a pasture fenced off from the road. They climbed into it.

"It's like a bog!" exclaimed Pete as he felt himself sinking.

"Sure is! Come over to a bank I know about. It's a sort of little hill; you remember the place. It's where we had a cave once," said John.

Peter remembered the place quite well.

"What's the noise?" he asked.

"It's the river," replied John. "She broke loose last night. After we look into the cave, let's go to the bridge. They say it might be swept away. A lot of fellers went down there to see it."

They could see the river now. My, it was a sight! It was very swift and very high and great chunks of ice were racing down, and lots of other things.

The boys climbed up to the little hillock under which they used to have their cave right above the river, but now there was no cave and the water almost washed over their feet.

"Isn't there danger of your whole farm being flooded?" asked Pete.

"Sure!" replied John. "This lower pasture is flooded now. I wanted to show it to you and let you see our cave. Isn't it a grand sight!" He meant the river, and Pete said: "You bet!"

John went to a small tree and took a long rope off one of the branches. It was fixed like a lariat. He whirled it around his head and threw it out over the river and caught a branch of a tree that was floating down. Both boys hauled and pulled and landed their prize.

"Let's try to get something else!" said Pete excitedly.

Just then they saw a raft-like object coming. It was the float from an amusement park further up the river. The boys tried lassoing it. They got the rope around the spring board at one end of the raft, and both tugged hard. The rush of the water almost pulled them from the bank, but a miss is as good as a mile.

They landed the raft, then they fastened it to the small tree and both got aboard.

"Wee!" exclaimed John. "I wish I dared go out a ways."

He had hardly spoken the words, when the boys heard a new note in the river's roar, a great menacing growl. They both looked up-stream and saw a terrible sight. A great wave of ice and water and all sorts of things like kindling wood was coming down in a rush.

"The bridge must have given way!" cried John. "Gee! Look at it coming! We'll have to run for it."

"Wait!" cried Pete, catching hold of his friend. "Maybe we can't run fast enough through the thick mud." His eyes traveled down to the pasture. "Gee! It's all water!"

John pulled the raft about, reached into the tree and unfastened his rope ready to cast off if necessary. Crash, bang! The racket was awful. Up went the raft on the wave, they had to duck the branches near the top of the little tree. Peter reached over and grabbed something which floated near. It was a rake and with it he began to push, trying to keep their craft from being drawn into the terrible clutches of the river.

"That's the boy!" said John, looking blue with fright. "Keep her out! Keep her out!"

"See if you can find something and help," panted Peter.

John grabbed a board and together they poled and pushed keeping clear of large, floating objects which might have swamped them. Suddenly John yelled: "I can't see the fence! Gee! It's a regular flood. Let's try to get over to the house. Maybe we can help."

Even then the boys did not realize what was happening. They were being carried along pretty fast, but by pushing they managed to keep in the direction of John's home, which was fortunately down-stream. Soon they saw the top of the farmhouse and the barn. There was a big tree near the house and in the branches were perched a lot of chickens. The water was three feet deep all around the house and rising very fast when they arrived.

"Yoo-hoo!" shouted John at the top of his voice.

Four heads came out of the upstairs window. John's mother's, his sister Jane's, his small brother Bob's, and the dog Skip's.

"This is a regular flood!" shouted John.

"Well, don't laugh about it!" replied Jane. "Mother's been scared stiff about you."

"The water's rising," said Peter.

"Better lock up the house and get on the raft," advised John, although he did not think it was really very necessary.

"You ought to have been here helping," scolded Jane. "Mother and I had to take up carpets and we didn't get them all up and we moved most of the things up to the attic."

The mother was looking over the scene, not saying much but looking scared.

"Your father went to the barn to set the animals free," she explained. "There he is now!"

They saw him looking out of the loft window.

"The barn isn't very strong, it may come down," said John.

They poled over to get Mr. Dill, and they noticed that now they could hardly reach the bottom. The water must be five feet, at least.

"Thank heaven!" exclaimed Mr. Dill. "This is a god-send."

He got onto the raft, and just then three heads and shoulders came out of the barn. They belonged to the horse and two cows.

Mr. Dill was a great help. He got a stout clothes prop and poled over to the house and got the family and dog onto the raft.

Then they worked over in the direction of the village. The water got deeper and deeper, and Peter began to worry about his family, but the village was on a hill. They at last stranded in a mud bank and left their raft.

All the village people were anxiously waiting for them, and some were setting out in improvised boats.

Peter took the Dills home and they were made comfortable until the flood went down.

Ever afterwards the boys were known among their friends as Noah and Yesah, because they were the only ones who had a real craft in the emergency.—*Selected.*

ONE OF LAZARUS' DOGS

Some people take special pleasure in hunting up and criticising the faults and sins of professed Christians. Such a man at the shop of a blacksmith began his usual tirade.

The smith listened quietly until the speaker made a pause in his torrent of abuse.

"Have you ever read any of the Bible?" said the smith.

"Surely," answered the critic, complacently.

"Have you ever read the parable of Lazarus and the rich man?" continued the smith.

"Of course," was the reply.

"Well," said the smith, "you remind me of the dogs in the parable."

"How so?" questioned the critic, in surprise.

"Why," answered the smith, "the only thing that the dogs did, was to lick the sores upon the body of poor Lazarus; and it seems to me that the only thing that you do is to look up sick places in the lives of honest Christians for the good that is in them you have an eye and no appreciation."

The loud-mouthed critic shortly withdrew in silence from the shop of the sturdy blacksmith. It was a center shot.—*Selected.*

NECESSITY OF REGENERATION

In regenerating the sinner, God's part is to do everything that is done. In this great work He uses His Spirit and His Word. We are said to be born of the Spirit. We are said to be born again, not of corruptible seed but incorruptible, by the Word of God which liveth and abideth forever.

So it is said concerning God's children, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

What is the sinner's part? Nothing except to trust himself into God's hands for God to do with him as He wills. Hence, we read, "Ye are the children of God by faith in Christ Jesus." This faith simply means complete passivity in God's hands.

Regeneration is a work done in us by divine power when we become passive in God's hands. So sometimes we speak of faith as the condition of regeneration.

Regeneration is absolutely essential to salvation. "Except a man be born again he cannot see the Kingdom of God."—*Exchange.*

HAVE YOU LEFT GOD OUT OF YOUR FAMILY BUDGET?

"Something in the tone of my husband's voice as he read the last words and laid the paper down made me glance up into his face. A half-startled look was there. He had been reading over the closely-written sheet of paper on which we had been working the whole evening. It was our budget for the next year. He had read 'house rent, food, clothing, fuel, amusements, books, automobile expense, church, and charity.' It was when he stopped there that the half-startled look came.

"'My dear, do you see what we have done? For amusements and the automobile we have appropriated almost ten times as much as we are planning to give to the church and charities.'

"I glanced over the list. I saw that we had set aside for these last two items about as much as we would pay for two new automobile tires. We had made the appropriations, never thinking of the absurd disproportion. The truth is that we were both interested in our church and in the needs of other people, and we honestly had thought we were giving all we could.

"'What are we going to do about it?' he continued. 'We've got to fix up that thing right away.'

"'We can cut the clothing item,' I answered. 'You remember it includes a fur coat for me. Cut that out, and we'll give the money to the church benevolences.'

"'Really, little woman, can you give up that fur coat?'

"I nodded assent, though I didn't want to. 'What sort of a Christian do you think I am to prefer a fur coat for myself to helping other folks, when once the thing's been put up to me like this?'

"He mused a moment. 'Well, really now, I don't need those fancy accessories for the machine. The old car'll go without them. They were chiefly to pamper my pride, anyway. We'll cut those out and transfer the credit to charity.'

"And so we went through the list, eliminating here and there expensive trifles we had thought we could never do without. After a half hour's work, the sum set aside for church and charity amounted to a little more than one-tenth of our income.

"Now we have literally 'grown up' as supporters of the enterprises of our church and are no longer mere children, giving on impulse. We weigh one claim against another, so as to be sure not to waste our little hoard. Each year we give a definite proportion of our income—a tenth. We just could not do all the things that had to be done.—*The New Christian.*

THE CURE FOR HEART TROUBLES

The cure for heart troubles is religion. As modern civilization advances, heart troubles seem to increase. There is an appalling number of sudden deaths in the prime of life, in full swing of work or play. Fatty degeneration, hardened arteries, heart failure. Physically, this comes from the increased speed and complexity of life. We have invented so much machinery that it breaks our hearts to keep it going. If Methuselah had owned a herd of automobiles and a flock of airplanes he might not have lived 969 years.

Spiritually, the trouble of our age comes from the increase of actual knowledge and the decline of vital wisdom; high velocity and vague direction. This produces mental agitation. . . . To be helpless is the worst of all heart troubles. The only cure for this sickness is religion.—*Henry Van Dyke.*

YOUNG PEOPLE'S WORK

CHRISTIAN ENDEAVOR TOPIC

May 13: "Mother—and Home"

Home life a test of my Christianity. Titus 2:1-14.

I

Plans

Write the mothers of the members of your society and invite them to your meeting. When they come, give them the honored seats. Give each a carnation. Have a mother, then a daughter, then a son, to speak on the subject, "What Makes a Real Home."

II

Hints for Leader

Origin of Mother's Day: It was the opportunity and privilege of the writer to hear Dr. T. C. Miller, of the University of West Virginia, speak one year ago to a graduating class at the Seminary commencement. He was introduced as the one who taught Miss Anna M. Jarvis, who founded Mother's Day. She lived in an old-fashioned home and, desiring to make her mother happy, she called together a group of children and had a social gathering in honor of her mother. This idea was adopted by others until Congress passed a resolution in 1910 setting aside the second Sunday in May as Mother's Day. Woodrow Wilson issued the first proclamation in 1914 and made it of national importance. Thus we have Mother's Day.

Thoughts for the Occasion

We do not honor mothers because we only desire to make them happy, but because they have made us so very happy by their love and sacrifices. Certainly we can join with the poet who sang:

"My mother, 'tis of thee,
Who did so much for me,
Of thee I sing.
God bless this Mother's Day,
Which brings its cheering ray,
To help us on our way,
Thy praise we sing."

We honor mothers because they stand by us in every avenue of life. When failure comes, when sickness overtakes a child, or when disgrace comes, the mother is the last one to desert her child. In time of joy, success, and health, the mother rejoices with the son or daughter.

"Who ran to help me when I fell,
Who would some pretty story tell;
Or kiss the place to make it well,
My mother!"

We honor mothers because of the meaning of the name, mother. The name is universal and is spoken in every language and is practically the same in all.

(a) The name means comfort: "As one whom his mother comforteth, so I will comfort you." Jesus could not be with us in person, so He left His ministering angels to comfort us when He gave us mothers. The writer of proverbs describes the severest pain as one grieving for a mother and the greatest comfort as one comforted by his mother. Another wrote: "It's the name of God on the lips and in the hearts of little children."

(b) It means sacrifice. Mothers are ready to give all for their children's welfare. The story is told of a rough football player who, when the name, mother, was mentioned, he would break down and weep. It was learned that at birth the mother was given a choice between her life and her son's life. She gladly gave her life for the boy. This is only one example of the heroic sacrifices of mothers.

The name has many other suggested meanings, such as faith, love, hope, patience.

* * *

The Christianity that fails to exalt the mother is no Christianity at all, for Christ taught the sacredness of motherhood.

Sing These Songs

"Meet Mother in the Skies," "Blest Be the Tie That Binds," "Home, Sweet Hom," "More Like the Master," "Help Somebody Today," etc.

Poetry to the Point

The bravest battles that were ever fought
Shall I tell you where and when?
On the maps of the world you'll find it not,
'Twas fought by the mothers of men.

Nay, not with cannon or battle shot,
With sword or noble pen;
Nay, not with the eloquent word or thought
From the mouths of wonderful men;

But deep in a walled up woman's heart,
Of woman that would not yield,
But, bravely, silently bore her part,
Lo! there is the battlefield.

—Selected.

F. L. GIBBS.

SUNDAY SCHOOL LESSON

May 13: Jesus Enters Jerusalem

Scripture Basis: Mark 11:1-33.

Golden Text: Behold, thy King cometh unto thee; he is just and having salvation. Zech. 9:9.

The Trip Triumphant

Coming up from Jericho, a distance of 15 miles, Jesus and His disciples approached Jerusalem on the day we term Palm Sunday, which was the beginning of Passion Week. As they drew near to Bethany and Bethphage, the Master sent two disciples after an ass's colt tied somewhere along the roadside in the latter town (so Matt. 21:1-2). The ruins of Bethany may be seen today, located not over two miles from Jerusalem. No signs of Bethphage have been found, but some think it was between Bethany and the Jewish metropolis.

Securing the colt without difficulty, doubtless because it was the property of a friend of Jesus whom he had healed or helped, perhaps, the two messengers brought it to their Master. Preparing a saddle of their outer garments, the disciples felt honored to have their great leader sit upon them. This is the only time that Jesus permitted himself to be heralded as king. It was significant of kingship to ride upon an ass, for so rode the old kings of Israel. Furthermore, it was in fulfillment of prophecy (Zech. 9:9).

Picture the scene if you can! See the Christ of God riding through the Golden Gate on an ass's colt, as the people lay their garments in the way, as palm leaves were waved before him, and as the children sang glad hosannas to Him "that cometh in the name of the Lord." Their hope had reached its pinnacle, for they thought they were about to crown Him the King of the Jews. Yes, He was to be crowned, but differently from the way they had hoped. It was well that He should claim royalty at this time, for was he not the King of kings and Lord of lords? Have we made Him such in our lives?

The Traffickers Thrashed

During Passion Week, Jesus spent the night with his friends in Bethany. Coming from Bethany Monday morning, he spied a fig tree in full foliage. It is probable that He and His disciples had had no breakfast, and were hungry. Although the season for figs was not yet, the fruit preceded the leaves and consequently they expected to find it full of luscious fruit. Finding it barren, they were much disappointed, and Jesus pronounced a curse upon it that He might teach a lesson to His followers. The tree is significant of showy boastful but fruitless professing Christians—"all leaves." The next day when the disciples called His attention to the withered tree, the Great Teacher gave them the lesson of the power of faith in God.

Entering into the temple, Jesus observed the greedy traffickers in animals, doves, and other sacrificial material, together with the money-changers, eagerly plying their trade in the outer court of the temple area. This market had been permitted for the convenience of the worshipers who came from afar and had to purchase the sacrificial animal or exchange their money for the Temple Shekel, which was required to pay their temple tax. This bartering, with its attending noise and excitement, was obnoxious to our Lord who loved His Father's house and deemed it a place of prayer. Fearlessly He upset their tables and drove them out of the court.

Some of us may be inclined to use this as an example of Christ's disapproval of church suppers and the like, but let us observe that these merchants were trading for personal gain and not for kingdom interests. However, we may obtain the lesson that it is our duty to keep the church a house of prayer, and, applying it to our indivilual lives, to keep them fit for the Master's use.

The Taunters Tamed

The next day the chief priests, scribes and elders assailed Jesus when He came into the temple again, and asked for His credentials. "By what authority doest thou these things?" they asked. They were shrewd, they were pointed, but they could not defeat that master mind. Instead of answering them directly, which they wanted Him to do that they might have whereof to accuse Him, He turned a question on them concerning John the Baptist's authority. They were speechless, for they dare not confess that they did not believe he was divinely appointed for fear of the resentment of the people. Hence, as they failed to give Jesus an answer, He reserved the right to refuse to respond to their inquiry. And they left Him, whipped again.

There is no question in our minds concerning His authority. We know that He came from God, as Nicodemus acknowledged as his belief. And we know that He has returned to the Father, though the Paraclete, the Holy Spirit, now dwells among men. We know that His power has been manifested down

through the ages, even from His public ministry. Most of all, we have the witness within ourselves that He is the Son of God, the Redeemer of the world, the Saviour of our own souls.

CENTENARY PROJECT FOR JUNIORS

"Our Methodist Protestant Family in Baltimore"

LESSON TEN

"The Birthday Party"

Suggestions for Leaders

We have come to the last lesson in our Centenary Project. This lesson is to be a "Birthday Celebration" and may take the form of a birthday party prepared by the group who may invite others as agreed upon by the group; or it may be a public service in the church to which the public may be invited.

If the group decides upon a Birthday party the following suggestions may be carried out:

1. Place on a table in the room where the party is to be held all the "My Church's Birthday Book;" make sure each child's name is on his book.

2. On another table place all the "Photograph Albums."

3. Hang on the wall or screen the map or maps which have been made on which the denominational interests have been located.

4. Hang on the wall the "My Church's Birthday" Poster, "The Organization of My Church" Poster and the Triangle Poster.

5. Flowers and ferns may be used for decorations.

6. As the guests arrive, they may be met at the door by the children, the Centenary Discoverers, and conducted around the room where the children will explain the various maps, pictures, and posters to the guests.

7. Each member of the group and each guest may have been invited to bring a birthday gift to the church on its one hundredth birthday; the gifts may be some special gift to one of our colleges or mission stations; or it might be a gift to be included in the Centennial Gratitude Gift from your church. These gifts may be arranged in a basket made ready to receive them or in some nook in the room.

8. The following are some suggestive games:

(a) Centenary memory game. Appoint two leaders; let them choose sides. Each player must take his turn to state clear facts about some phase of our denominational work; facts will be given by alternating sides. When a player fails to remember a fact immediately when his turn comes, drops out of the game.

(b) Prepare posters containing pictures of our Mission Stations and missionaries, our colleges, and our denominational workers. Number each picture, Give to each player a pencil and paper containing the numbers of as many pictures as on the posters. A first, second and third prize may be given to the three who name the most pictures correctly.

(c) Other games may be played, such as Circle games, singing games, and running games.

9. Refreshments should be served at a large table on which there is a huge artificial or real birthday cake on which are burning one hundred candles. It will be better to use the artificial cake so that larger candles, which will burn a longer length of time, may be used. Place cards may be tied to candles burning at each place.

10. At the close of the refreshments, the worship service planned for this lesson may be used.

11. Send all of your hand-work used in the Centenary Project to Miss Ruth Parker, Hampdon Church, Falls Road at 34th St., Baltimore, Maryland. Mark your package, "Project Exhibit." Make sure that the name of your church is placed on each article which you send so that it may be returned to you.

For the groups who prefer to make their Birthday Celebration a public service and have it during a public worship service, the following will be suggestive:

1. Have on exhibit all the booklets, the maps and the posters which the Centenary Discoverers have made.

2. Have your large birthday cake with the burning candles on the platform.

3. Use the worship service accompanying this lesson in your public service.

4. The following is a suggestive outline for your evening service:

Prelude.

Worship service (use service printed with this lesson).

"Our Big Methodist Protestant Family and how it was started." (Let one Centenary Discoverer give this in about two minutes.)

"The Part of Our Family which lives in the Kentucky mountains. (Let one child tell about this).

"Some of Our Family live in Big Love Homes." (Let another child review this lesson).

"Some of Our Family Are New Americans." (Let one of the group tell about our Americanization work).

Hymn: "I Would Be True."

"A Part of Our Family Live in India." (By one child, two minutes).

"Our Chinese Methodist Protestants." (By one of the children.

"Our Family in Japan." (Two minutes review by one child).

Hymn: "The Whole Wide World for Jesus."

"Our Family Is Being Educated." (Let one Centenary Discoverer review this).

Offering to the Centennial Gratitude Gift.

Hymn: "I Would Be True." (All sing).

Worship Service

Theme: "Thanksgiving and Loyalty."

Call to Worship, and Praise: Leader—For our church and for what it stands, for its leaders who have fought for its cause;

Children—We thank thee, our Father; we praise Thee.

Doxology. (All sing).

Leader—For our colleges and all our schools, for our mission stations and our missionaries at home and abroad,

Children: We thank Thee, our Father; we praise Thee.

Doology. (All sing the second time).

Conversation: We are thankful for our church; for all it has done in the first hundred years of its history. Our faces, however, are not turned to the past; they are turned to the future. Our hymn, "I Would Be True," expresses what our attitude should be toward our church in the future.

Hymn: "I Would Be True."

Conversation: Let us sing the hymn which tells us something of our obligation to the nations of the world. We have a story to tell to the nations; it is the story of Jesus. We have a message to give to the nations; it is the gospel message. We have a Saviour to give to the nations; He is ours and He is willing to be the Saviour of all who will accept Him."

Hymn: "We've a Story to Tell to the Nations."

Conversation: May we pledge our allegiance to the work of the kingdom and give ourselves to the work of our church which is helping to carry forward Christ's kingdom?

Flag Salute: (Christian Flag): We pledge allegiance to our flag and to the Saviour for whose kingdom it stands, one brotherhood uniting all mankind in service and in love.

Prayer.

Special Notice

Please send all hand-work done in this project to Miss Ruth Parker, care Hampdon Church, Falls Road at 34th Street, Baltimore, Md., for the exhibit during the Centennial Convention, May 10-16.

BARACA-PHILATHEA CONVENTION

The eighteenth annual meeting of the North Carolina Baraca-Philathea convention is to be held in Durham May 16-18, and the indications are that it will be one of the largest-attended sessions ever held. The program is being shaped to include some very excellent features. Miss Henrietta Heron, Cincinnati, National President of Philatheas, and prominent world-wide union worker, will be one of the headliners. Dr. Frank S. Hickman, prominent professor of the psychology of religion in Duke University, and Rev. R. H. Daughtery, of Central Methodist Church, Mt. Airy, will be other speakers.

Entertainment will be provided by the Durham people and those intending to attend should communicate at once with H. V. Byrd, Box 543, Durham, N. C., who is local chairman. All organized Bible classes of the state are invited to send representatives to this meeting.

NOTICE

Next Sunday, May 6th, will be "Home-Coming Day" in the Sunday school and church at the First M. P. church of Burlington, N. C., and we wish to extend a special invitation to all ex-pastors of this church and all out-of-town members to be present at the services at both Sunday school and preaching on this day. Plans have been completed to make this a day long to be remembered; so plan now to be with us and shake hands with us.

Hoping to see you Sunday, May 6th.

J. G. ROGERS, Supt.,
L. W. GERRINGER, Pastor.

IMPORTANT

Free tickets, to the number of six, to the Lyric meeting in Baltimore, May 16, will be allowed each of our representatives, provided application is made for them by May 8.

A ticket will be sent to me for each of our representatives, but in order to get these extra tickets, application must be made for them. I trust that every one of our allotment may be used by our people. This will be a great occasion, and we hope that a large number of North Carolina Methodist Protestants will be there.

All persons who desire these tickets will please notify me at once.

S. W. TAYLOR.

126 Tate St., Greensboro, N. C.

BUDGET RECEIPTS FOR THIS WEEK

A. C. B.

Concord	$100.00
Mt. Pleasant	75.00
Mebane	50.00
South Winston	25.00
Porter	15.00

G. C. B.

Calvary	$41.49
Enfield	34.52
Concord	32.00
Porter	30.00
South Winston	25.00
Tabernacle	24.56
Mt. Pleasant	20.00
Henderson	15.00
Liberty-Siler (Liberty)	13.47
Spencer	2.05

College

South Winston	$15.00
Haw River Circuit	8.26
Porter	5.00

CHARGES PAYING IN FULL

A. C. B.

Yadkin College	$ 15.00
Haw River Mission	30.00

G. C. B.

Calvary	$255.81

College

Asheboro	$ 85.00
Liberty-Siler City	65.00
Yadkin College	5.00
Haw River Mission	10.00
Tabernacle	45.00
Spencer	10.00
Union Grove	10.00
English Street	40.00
Henderson	115.00
Burlington	125.00
Mebane	45.00
Concord	85.00
State Street	20.00
Mt. Pleasant	85.00
Gibsonville	30.00
Guilford	60.00
Friendship	50.00
South Winston	15.00
Porter	5.00

Superannuates

Orange	$ 37.00

CHURCHES PAYING IN FULL

A. C. B.

Siler City	$ 70.00
Spring Church	90.00
Lebanon, Spring Ch. Chg.	47.00

College

Spring Church	$ 12.00
Spring Valley, Vance Chg.	10.00
Center, Alamance Chg.	14.00
Bethel, Alamance Chg.	15.00
Pleasant Hill, W. Forsyth	20.00
Efland, Orange Chg.	36.00
Union Grove, Orange Chg.	17.00
Hebron, Orange Chg.	27.00
Saxapahaw	8.88
Concord, Saxapahaw Chg.	15.00
Union Hill, W. Forsyth Chg.	6.00
Hickory Ridge, Forsyth Chg.	30.00
Denton, Denton Chg.	35.00

Superannuates

Spring Valley (in full)	$ 4.00
Haw River	5.00

We are glad to enroll two new charges this week: South Winston (Union Ridge church), Bro. P. L. Kinnaman, pastor; and Porter, Rev. C. H. Hill, pastor.

Five charges contribute to the A. C. B. this week, ranging in amounts from $25 to $100. Ten charges remit on the G. C. B. and three on the college assessment.

The number of charges now having budget assessments is 75. We must expect that the remaining 17 charges will get in this list within the next few weeks. No charge should be content to go longer without budget credits.

With full appreciation of all that is being done by pastors and people to supply the material needs of the Kingdom, and praying the blessings of God upon these continued efforts, I am,

Fraternally yours,

S. W. TAYLOR.

May 1, 1928.

GRATITUDE GIFT CAMPAIGN REPORT

Charge	Quota	Pledge	Paid
Alamance	$300.00	$ 22.25	$ 22.25
Albemarle	50.00	50.00	.....
Anderson	150.00	7.50	7.50
Asheboro	500.00	500.00	167.50
Asheville	100.00	103.80	85.00
Bess Chapel	100.00	.....	.....
Bessemer City	50.00	.....	.....
Bethesda	20.00	.....	.....
Burlington, First	500.00	500.00	435.00
Burlington, F't'n Pl.	100.00	63.00	50.25
Caroleen	100.00	.....	.....
Charlotte, First	200.00	126.00	.....
Charlotte, North	25.00	.....	.....
Chase City	20.00	5.00	5.00
Chatham	100.00	30.00	30.00
Cleveland	250.00	.....	.....
Concord	450.00	450.00	.....
Connelly Springs	20.00	11.07	11.07
Creswell	150.00	.....	.....
Davidson	200.00	66.00	50.00
Davidson	200.00	43.00	.....
Democrat	50.00	15.00	.....
Denton	200.00	210.00	189.20
Draper	50.00	50.00	.....
Enfield	300.00	200.00	158.50
Fairfield	30.00	9.40	9.40
F'view-Glen Raven	200.00	5.00	5.00
Fallston	350.00	63.35	63.35
Flat Rock	300.00	100.00	.....
Forsyth	300.00	148.50	148.50
Friendship	150.00	47.50	47.50
Gibsonville	150.00	150.00	150.00
Graham	150.00	100.00	100.00
Granville	300.00	18.00	18.00
Greensboro, Calvary	200.00	200.00	.....
Greensboro, Grace	750.00	750.00	.....
Greensboro, W. End	250.00	127.00	127.00
Greensboro, W. End	250.00	125.00	.....
Greensboro, St. Paul.	100.00	65.00	.....
Greensville	150.00	42.00	.....
Guilford	150.00	107.50	.....
Halifax	350.00	160.00	130.00
Haw River Mission	25.00	.....	.....
Haw River Circuit	300.00	.....	.....
Henderson	500.00	500.00	.....
H. Point, English St.	50.00	50.00	50.00
H. Point, First	750.00	1,200.00	.....
H. Point, Lebanon	200.00	53.50	53.50
H. Point, Welch Mem.	200.00	200.00	200.00
Kannapolis	25.00	10.60	10.60
Kernersville	150.00	40.00	3.00
Lexington, State St.	100.00	115.00	115.00
Lexington, South	100.00	15.50	15.50
Liberty-S. City	200.00	213.62	213.62
Lincolnton	100.00	27.75	27.75
Littleton	200.00	22.75	.....
Mebane	200.00	111.50	111.50
Mecklenburg	100.00	11.50	.....
Melton's Grove	10.00	.....	.....
Midland	120.00	19.85	19.85
Mocksville	150.00	.....	.....
Mt. Hermon	250.00	64.06	64.06
Mt. Pleasant	350.00	350.00	.....
Moriah	200.00	77.67	77.67
N. Davidson	350.00	350.00	215.25
Orange	350.00	100.00	100.00
Pageland	150.00	.....	.....
Pinnacle	200.00	92.15	92.15
Pleasant Grove	200.00	100.00	91.50
Porter	20.00	24.50	24.50
Randleman	200.00	71.75	65.05
Reidsville	200.00	100.00	.....
Randolph	250.00	50.60	50.60
Richland	150.00	50.00	.....
Roberta	100.00	.....	.....
Rockingham	75.00	.....	.....
Saxapahaw	200.00	41.00	38.75
Shelby	50.00	.....	.....
Spring Church	150.00	34.00	34.00
Spencer	25.00	12.75	12.75
Tabernacle	250.00	163.47	20.00
Thomasville Com.	200.00	200.00	165.00
Thomasville, First	150.00	.....	.....
Thomasville, West	100.00	14.00	.....
Union Grove	50.00	12.75	8.25
Vance	200.00	91.30	91.30
Weaverville	100.00	.....	.....
West Forsyth	150.00	15.25	15.25
Whitakers	125.00	.....	.....
Why Not	200.00	21.88	21.88
Winston, First	250.00	250.00	.....
Winston, South	30.00	30.00	30.00
Yarborough	50.00	.....	.....
Yadkin	25.00	25.00	25.00

Total pledged, $9,286.35.

J. D. ROSS.

REPORT OF TREASURER OF SPECIAL FUNDS

General Conference Delegates:

Reported last time	$65.00
Siler City church	6.00
Roberta Charge	5.00
Moriah charge	10.00
Total	$86.00

J. CLYDE AUMAN, Treas.

May 1, 1928.

REPORT OF TREASURER COLLEGE BUILDING FUND

Amount previously reported	$183,241.99
W. L. Doub	15.00
Total	$184,256.99

Endowment Insurance Fund

Amount previously reported	$9,159.21

No receipts since last report.

J. NORMAN WILLS, Treasurer.

HERALD SUBSCRIPTION RECEIPTS

Rev. J. D. Morris, $1.50; Rev. G. H. Hendry, $1.50; Rev. S. W. Taylor, $1.50; Rev. G. F. Millaway, $1.50; Rev. Robert Short, $1.50; H. A. Garrett, $1.50.

—"Wasn't that a sweet sermon?" said a lady after hearing Brother Bates' sermon last Sunday morning.

FROM PASTORS *and* PEOPLE

Calvary, Greensboro.—I suppose the pastor of a church ought to report to the church paper now and then, whether the reporter does or not. So "I take my pen in hand" to let you all know what we are doing here at Calvary. I don't know how far back I ought to go to begin. Perhaps I had better begin with yesterday, and go back until my space, or paper, gives out.

Yesterday was big day all day. The attendance at Sunday school was 226, 14 more than the previous record attendance. Our hut is overflowing, and it appears we shall have to build another addition to take care of the folks. Too bad we cannot put up our Sunday school building, but we cannot attempt that until the debt on the church is considerably reduced from what it now is.

The attendance at both preaching services yesterday was fine. The attendance at the night service was perhaps the largest of the present pastorate; that is, for a regular service. Just before the morning service we finished raising our Gratitude Gift. It was given with such a fine spirit that it was delightful to see how the money came. "Not grudgingly, nor of necessity, but gladly."

Last Friday one of the classes got up a Snowdrift Cake baking, sold the cakes, and with the prizes that were given by the Snowdrift Company, cleared about $25. On last Monday night the Ladies' Aid gave a supper to the Guilford County school superintendents and cleared some $40. Some weeks ago the Circle headed by Mrs. J. A. Cox held a demonstration of aluminum ware in the hut. There were more than 60 couples present, and the church hut is equipped with $50 worth of aluminum ware as a result. The Missionary Societies went to the Branch meeting with budgets raised in full. So the women are not selfish in their activities. They are busy in Jerusalem, but they are not unmindful of Judea and the uttermost parts.

The Senior C. E. Society is busy raising the money to purchase a bulletin board to be placed on the church lawn. Such parts as cannot be made here will be ordered from the factory. The brethren who are skilled in the use of tools have volunteered to do the rest of the work. We hope to have it in place within the next two weeks.

The matter of building a parsonage is making haste slowly. The building committee is looking over plans both for the building and for financing it. The sound of the hammer will be heard in the air shortly.

On the Sunday night before Easter the choir gave the Cantata, "The Crucifixion and the Resurrection." It was splendidly done. The offering, with that given on Easter Sunday morning, totaling a little over $40, has been forwarded to the Conference Treasurer for the Board of Home Missions. The offering this year is more than twice that of last year.

We received three into membership on Easter Sunday, and one last Sunday. So far this year there have been 14 additions to the membership. We are expecting a number more before the year is out.

The Church Yearbook and Directory is proving a great help. And now, through the kindness of one of the members, we are having a weekly bulletin for use at the church services.

C. W. BATES, Pastor.

Burlington, First Church.—Sunday, April 29, was a good day for us. Attendance at Sunday school was 360 with offering amounting to $21.47. Full attendance at the morning preaching hour. The Lord's Supper was observed at this service with many participating in same, and as most of the time was taken up in administering this sacred ordinance, the pastor did not preach a regular sermon. The evening service was very well attended. At this time Brother Gerringer delivered a very helpful and inspiring sermon on the subject, "Never Man Spake Like This Man," (or the Incomparable Speaker).

We are to have a get-together meeting on Wednesday evening at 8 o'clock for the adult members of the church to discuss important matters of the church. It is hoped that we will have a full attendance of the members at this meeting.

Next Sunday will be observed as "Home-Coming Day" in the Sunday school and church and plans are well under way to make this day as interesting and helpful as possible. A special effort is being made to have the Home Department members and members of the Cradle Roll out in strong numbers. Plans are made to have a photograph made of the Cradle Roll and we want, at least, two hundred of the little folks in this picture. If you can come to these services Sunday morning and have no way of conveyance, please call Mr. Charles M. Coble at his residence some time this week and give him your name and street number, and he will see that you get a way to ride to and from church. Plan now to be present next Sunday, May 6th, and we assure you that you will enjoy the program.

Hoping to meet you at church next Sabbath,

L. A. BRAXTON.

Henderson.—There are many encouraging features about the work here, some of which have been mentioned by our good reporter.

The Coghill gift of $500 has been used in beautifying the church building. The woodwork on the outside and the walls on the inside have been painted, adding considerably to the appearance.

The good women of the church haven't forgotten the parsonage. Recently the Young Ladies' League bought a new suite of furniture for the reception hall and the Ladies' Aid re-papered three rooms. The men, seeing what the women were planning, got busy and put a new roof on the parsonage.

Our Sunday school recently reached a high-water mark with 218 present. The attendance at the preaching services is also increasing as the spring weather opens up. The congregation on Easter Sunday was unusually large and five new members were received.

Last Sunday we united with the other churches in the district in an all-day rally at Union Chapel church. At the evening service we had with us Dr. R. M. Andrews, who brought to us a very helpful message on "Courage." Dr. Andrews is a former pastor of this church and has many friends and admirers here. He was heard by a large congregation.

We are glad to report that Brother George B. Harris, who has been a patient in Watts Hospital at Durham for many weeks, has returned home, and we are hoping that he may be able to be with us in our services again at an early date. Brother Harris has been a leader in the church for many years and the entire congregation is praying for his complete and speedy recovery.

Brother J. B. Hicks and the writer are representatives to the General Conference which will meet in Baltimore. Our people here are interested in that occasion and many of them are planning to attend some of the sessions.

R. A. HUNTER.

Tabernacle Charge.—No report has appeared from this charge for some time. This is no indication that we have been idle. Both of our Sunday schools, in spite of the very unfavorable weather, have been running on full time. The interest and attendance are good. Large congregations attend the preaching services when the weather is favorable.

Our second quarterly conference was held at Julian March 31, with both churches represented. A committee was appointed to draft resolutions concerning the life of Brother David H. Hunter, who was a member of the quarterly conference for nearly one-half century. On recommendation of the pastor, the trustees of Tabernacle and Julian churches were instructed to place suitable markers on the highways near the churches. Brothers W. T. Hanner and R. L. Jones were elected as nominees for delegate to our next Annual Conference.

A number of our faithful members have been kept from church because of sickness, but we are glad that they are all improving.

Julian church and pastor were very sorry to lose Brother T. G. Coble and family, who recently moved to Greensboro. They are splendid people, and we hope they can visit us often.

Brother and Sister J. E. Hanner have the thanks of the pastor for some fine sweet potatoes.

H. L. ISLEY.

Concord.—Our Sunday school made a Gratitude Gift Sunday morning of $100 in memory of the late Mr. W. H. Scarboro, who was the first superintendent of our school and served faithfully in that capacity for more than 20 years. Mr. Scarboro loved the M. P. Church, and to his efforts is largely due what success we have made. Therefore, it is very fitting that our Sunday school should thus honor him. Other memorial gifts have been made also, and there is one other we wish to mention: one good woman made hers in memory of the late Rev. I. I. York, who was helping in a meeting years ago when she was converted. All of these dear old soldiers of the Cross should be honored. Some have gone on, but some are still with us, and what a fine thing to show our gratitude to them for all their years of service by making a Gratitude Gift in their honor.

Lots of our young people are planning to attend the Baltimore convention.

Our church was well represented at a young people's rally held at Pine Bluff church Sunday afternoon. Miss Bettie Brittingham, D. A. McLaurin and our pastor, Mr. Hendry, were all on the program.

Mrs. Harry Hunter and Mrs. R. A. Holland,

who have been seriously ill, have improved. The condition of Mrs. Lee Reed is critical now. Will all Christians remember her in prayer? MRS. D. A. McLAURIN.

Orange Charge.—Yesterday, the fifth Sunday in April, was a good day for us. Centennial services were held at Chestnut Ridge for the charge, as follows:

11:30 a. m.—Address, J. Norman Wills, of Greensboro, N. C.

1:30 p. m.—Song service. Historical papers.

2:15—Sermon, Rev. L. W. Gerringer, of Burlington, N. C.

Brother Wills gave us a splendid address, which was well received. Brother Gerringer was at his best, which is saying enough.

The historical paper for each local church contained interesting facts about these churches.

Brothers Wills and Gerringer were not strangers to the people of Orange charge, both having visited this charge before. Both have a standing invitation to come again.

B. M. WILLIAMS.

Pleasant Grove.—Brother Reynolds gave us a very interesting history of our church at the 11 o'clock service. He also delivered a very inspiring sermon Sunday night from Psalms 116:7: "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee." We all make mistakes and mis-steps, as did David, and we also should profit by them when we think how good and how bountifully the Lord has dealt with us.

The second quarterly conference was held Saturday afternoon, April 28. Very good reports were handed in from most all officers. The nominees for delegate to the Annual Conference are Mr. B. E. Kennedy and Mrs. R. J. Kennedy.

The Brotherhood held its regular monthly meeting Saturday night at the home of Mr. Ivy A. Teague.

There are still some of our members sick. Mr. Noah Charles, who has been shut in for some time, is not as well as he has been. Mrs. F. H. Clark has not been able to be out for several weeks. We hope for these a speedy recovery. REPORTER.

English Street.—The revival which has been going on at this place for two weeks closed Sunday night. There were not many souls saved as we hoped for, but we are not discouraged, for much good has been done to revive the church members and those who work with us from other churches. Six souls were born into the kingdom and eight were added to the church membership.

Our pastor was blessed in being able to secure the help of Rev. Claris Isley, of Bonlee, who delivered splendid messages each evening. He declared it a terrible tragedy for anyone, young or old, to dwell on this earth without Jesus as their guide, earnestly pleading for souls to trust in Him.

A special service for children on Thursday afternoon was held and the little folks will never forget it.

This young man, who has started this great work so early in life, promises to be a soul-winner for Christ. He has won many friends here by his personal interest in them. And we hope he will come back to High Point and preach for us again.

The Sunday school is increasing in number and we hope many others will take the opportunity to come and study these great lessons with us.

Mrs. W. P. Ridge, who has a bad head trouble, was not able to be in her place at Sunday school Sunday. The little folks miss her. Mrs. S. C. Ring is seriously ill and not expected to live. We are glad to say she has a hope that is indestructible.

Let us not be weary in well-doing. Persistence always precedes the reaping.

MRS. J. A. LEE, Reporter.

Asheville.—Miss Annie L. Forrest gave us a fine message Sunday morning. She also addressed the Sunday school in a most interesting manner, telling the children about missions in a way to impress them all their lives.

In the afternoon Mrs. C. C. McNeil carried Miss Forrest to Democrat and Clark's Chapel and Bethel Home.

The ladies of our church here are invited to a tea in honor of Miss Forrest this, Tuesday, afternoon in the home of Mrs. J. S. Williams. She has certainly endeared herself to all in these parts.

In the evening service Sunday the Christian Endeavor Society led the meeting with Brother E. C. Fawcett as principal speaker. He spoke in his usual inimitable manner on "Our Attitude to Other Religions." Brother E. C. Pratt presided over the meeting. In the morning service, Miss Flossie Stout's solo was a delight. She was accompanied by Miss Verdie McIntyre.

We were glad to have Mr. and Mrs. Paul Michael, of Pennsylvania.

REPORTER.

Grace Church, Greensboro.—The branch meeting of the Woman's Home and Foreign Missionary Societies was held at Grace church April 17, 18 and 19. The opening session on Tuesday was well attended. Wednesday evening a play, "The Color Line," was presented. After the play a very delightful musical program was rendered. Miss Charlotte Van Noppen played several pieces on the violin, accompanied by Mrs. Van Noppen. Mrs. E. S. Wills, soprano, and Miss Evelyn Barnes, contralto, sang several beautiful selections. Refreshments were served by the ladies of the church.

From now on, the first prayer meeting of each month will be turned into a supper in the hut. After the supper the meetings of the Grace church workers will be held. We think that this will greatly help the people of the church. The congregation will have a chance to get together the first Wednesday of every month.

Our pastor, Rev. R. J. Tamblyn, will preach the baccalaureate sermon at Guilford High School next Sunday.

Mebane.—Last Sunday was an especially delightful day at our church here, for at this time we held our Centennial service. First, we had a very interesting paper on our local church history, this being prepared and given by Mrs. H. C. Nicholson. This church is 25 years old and was erected under the leadership of Rev. W. D. Fogleman, he being its first pastor. During these 25 years this church has seen remarkable growth and has had some of the strongest men of our Conference as its pastors. We feel sure we have much for which to be grateful. Next on our program was a very helpful talk on "What Youth Demands of the Church," by Miss Elizabeth Nicholson, granddaughter of Rev. Mr. Fogleman and now a student at High Point College.

The principal address of the occasion was given by Rev. G. W. Holmes, a beloved former pastor. This message was very forceful and full of interesting facts about our early church. Rev. Mr. Holmes told of the early manhood and later years in the life of John Wesley, how during his youth he became interested in, and studied the Scriptures. It was he who started the great Methodist movement in the United States first by sending missionaries to this country and later coming himself. Then, 100 years ago this year there gathered in Baltimore, Maryland, a small band of faithful workers who believed the lay members should have a voice in church government and as a result of this meeting or conference the Methodist Protestant Church came into existence. The speaker then reviewed briefly some of the great achievements accomplishd by our church since that time. We have a right to feel proud that we are Methodist Protestants and we have had an opportunity to express our gratitude by contributing to the Gratitude Gift.

Monday afternoon the Ladies' Aid Society met with Mrs. George Wyatt, 29 members being present. The collection amounted to $27.60. Next month the election of officers will be held and a short program will be given since our society will be 16 years old in June. During the social hour Mrs. Wyatt served fruit salad on lettuce with crackers.

The Workers' Council met at the church Monday evening. REPORTER.

Mebane, May 1.

Pleasant Grove Brotherhood.—The Brotherhood held its monthly meeting Saturday evening in the home of Brother I. A. Teague. Brother Z. B. Morris presided in the absence of the president, Brother J. W. Burton. After the devotional service, the business was transacted.

Our subscription for the M. P. C. G. G. was paid.

Brother Reynolds urged the Brotherhood to buy a large record book for future use. In future years it will be possible for the church to see how and why the Brotherhood was organized. The next meeting will be held at the home of Brother Wesley Teague, of Thomasville, on the fourth Saturday night. At this time we hope to have some good speakers with us. REPORTER.

Rockingham.—On Sunday, April 29th, we had an excellent Sunday school. The attendance was good indeed. Each member seemed to take a great interest. It is growing in interest and number as the spring lengthens towards the summer. We hope to have the best record in Sunday school this year that the church has ever had.

Our Centennial day was a great success. We had with us as speakers of the day Dr. C. M. Compher and Brother W. T. Collins, of Winston-Salem. Dr. Compher is a very noted preacher. He was pastor for some time in Washington, D. C. He has a wonderful history of work for the Savior. Dr. Compher came to us in the morning at 11 o'clock with

a message that thrilled us to the depths of our souls. His text was "If I be lifted up from the earth I will draw all men unto me." After the morning service, we had dinner on the grounds, which was enjoyed by all. In the afternoon Brother W. T. Collins gave a history of our local church, after which Dr. Compher spoke to the children and young people. Brother Collins was formerly a member of our church. He is the only one that was on the building committee for our church that is living.

In the evening at 7:30 Dr. Compher again delivered a very inspiring message. These two men of God and this day will rest long in the memories of the people of our church and community. We were glad to have them with us and our doors stand open to them at all times. May God bless them in His service.

Pray for us that we may press toward the mark of the high calling in Christ Jesus and may succeed in anything we undertake to do in His name.

(MISS) BIRDIE CONNELL, Reporter.

DAVIDSON CHARGE BUDGET

Pastor's salary, $1,250; G. C. B., $761; A. C. B., $220; College, $75; Superannuate, $22; Representatives' Expenses, $12; total budget, $2,340; amount per member, $4.21; Gratitude Gift, $200; per member, 36 cents; total membership assessment for all purposes, $4.57.

Apportionment to Churches

Alleghany: Salary, $200.00; A. C. B., $35.20; G. C. B., $121.76; College, $12.00; Representatives' Expenses, $1.92; Superannuates, $3.52; total, $374.40; per member, $4.18; gratitude Gift, $30.00; per member, 34 cents.

Lineberry: Pastor's salary, $295.00; A. C. B., $51.92; G. C. B., $179.69; College, $17.70; Superannuates, $5.20; Representatives' Expenses, $2.83; total, $552.34; per member, $4.81; Gratitude Gift, $47.20; per member, 40 cents.

Pleasant Grove: Pastor's Salary, $250.00; A. C. B., $44.00; G. C. B., $152.00; College, $15.00; Superannuates, $4.40; Representatives' Expenses, $2.50; total, $467.80; per member, $4.04; Gratitude Gift, $40.00; per member, 35 cents.

Pine Hill: Pastor's Salary, $150.00; A. C. B., $46.40; G. C. B., $91.32; College, $9.00; Superannuates, $7.64; Representatives' Expenses, $1.44; total, $305.70; per member, $5.67; Gratitude Gift, $24.00; per member, 45 cents.

Chapel Hill: Pastor's Salary, $235.00; A. C. B., $41.80; G. C. B., $144.59; College, $14.25; Superannuates, $4.18; Representatives' Expenses, $2.28; total $442.40; per member, $3.30; Gratitude Gift, $38.00; per member, 30 cents.

Liberty: Pastor's Salary, $120.00; A. C. B., $21.27; G. C. B., $73.50; College, $7.25; Superannuates, $2.12; Representatives' Expenses, $1.16; total, $225.30; per member, $5.00; Gratitude Gift, $19.34; per member, 43 cents.

C. E. RIDGE.

—If church members who have fallen behind with their dues could see how the stewards agonize over the situation, they would be moved by pity for the stewards to catch up with the claims upon them. How would it do for the stewards to hold one of their meetings in the presence of all the members?

WOMAN'S MISSIONARY DEPARTMENT

MISS ESTHER ROSS, *Editor*
MISS MARY C. McCULLOCH, *Assistant*

Address matter for immediate publication in this department to Miss Mary C. McCulloch, 1705 Asheboro Street, Greensboro, N. C.

REPORT OF THE BRANCH MEETING OF THE W. F. M. S.

The annual session of the North Carolina Branch of the Woman's Foreign Missionary Society opened in the beautiful auditorium of Grace Church, Greensboro, on Wednesday morning, April 18, with the largest attendance ever recorded for a Branch meeting. We noted with pleasure that throughout the entire three days of the sessions a large number of our ministers were in attendance, lending inspiration and encouragement, and gathering information for the benefit of those in the churches they serve. We were also pleased to have Miss Annie Forrest with us during the entire time.

Rev. C. W. Bates led the devotionals, calling attention to the motto for the morning, "Go ye into all the world and preach the gospel to whole creation."

The minutes of the executive sessions held during the year were read, following which Mrs. M. P. Harrell read her report as corresponding secretary. This report was gratifying in many ways. It showed that 111 new members have been added to our ranks, three new societies organized among the adults and 15 new societies among the young people. It also indicated renewed zeal and deeper consecration in the work, and firmer establishment in the already organized societies, especially in the district where group meetings were held. This plan of getting the auxiliaries together for inspiration and education has proven very successful and was heartily recommended by a number of committees and secretaries. Again, however, it was necessary for Mrs. Harrell to urge that the corresponding secretaries report in full the work that is being done over the state, and stress the importance of sending in reports quarterly as well as annually. A few—a very few—forgot to send in reports this year, but we hope they will have especially good ones for the first quarter.

A growing list of Tithers and Intercessors indicated progress, as did also the reports of the various secretaries. Mrs. C. L. Whitaker made a strong plea for the Student Loan Fund after reading her report. This is one of the most worthy causes in the work of missions and to those who are preparing for foreign work it is a necessity. We are asked for only ten cents per member per year. May we not give ten times that amount?

During the morning Mrs. E. C. Caldwell sang a beautiful solo, and in the afternoon Miss Katherine Hutton delighted the audience with a splendid rendition of "Cast Thy Burden on the Lord."

At 11:15 Rev. J. Clyde Auman told in an interesting and earnest manner something of his work in Japan. He used as his subject, "The Second Mile in the Missionary Work," and pointed out how missionaries really have to go the second mile. In part, he said: "The spirit of missionary work is the same as always, but the means of teaching is different. The lesson leaders have learned is that the missionary himself must be willing to decrease and let the foreign brothers increase." Mr. Auman stressed the importance of Americans practicing the spirit of brotherhood they preach to the foreign people, saying that the majority of Japanese leave America non-Christian or lose zeal for Christianity because they are treated as outcasts here.

At 12:30 a delicious lunch was served by the Calvary and Moriah auxiliaries to a large crowd assembled in the hut, and at 2:30 the meeting reassembled in the auditorium. Rev. J. D. Williams was in charge of the devotionals. "When I Survey the Wondrous Cross" was sung reverently by the congregation and Rev. T. F. McCulloch led in prayer.

During the afternoon Miss Annie Forrest, field organizer, gave some interesting facts concerning our work and workers in Japan, China and India. Miss Forrest has been in North Carolina several weeks and has aroused missionary interest and enthusiasm in all the churches she has visited.

The report of the committee on extension of work contained so many good things of interest to those who could not attend the meeting that it was ordered published in the Herald. A copy of this report appears in the Woman's Missionary department of the Herald.

And so the work of the year was summed up and closed, the scope of it showing that the entire program of our Board had been covered this year. We have contributed to the Student Loan Fund and to the Birthday or Retirement Fund. Various auxiliaries and individuals are supporting Bible women and teachers in our foreign fields. We are praying more and paying more than ever before. The older members of the branch marvel at the changes that have come about during the past few years, changes in attendance, in enthusiasm, in determination, in plans and in prospects for the future years. We marvel, yes, and we humbly give our Heavenly Father the honor and credit for all the changes which been wrought, but we are not satisfied. As yet no young woman has gone to the foreign field from the North Carolina branch. Some of us forgot to contribute to the Student Loan Fund and as a result only two girls have been able to get financial help in preparing for foreign work. A number of names were dropped from our list of membership this year because they did not pay their dues. Perhaps this was of little importance to those who suggested that the names be dropped from the roll, but did we stop first to think that perhaps if we had prayed more earnestly these lost members might have been retained? They might have stayed away for lack of interest, and on the other hand they might have been going through deep waters and needed the prayers and encouragement of our good missionary women. Systematic instruction is needed in the Christian Endeavor societies and in the Sunday schools. Do you have a Secretary of Missionary Education in your auxiliary?

There is much yet to be done and we pray that God may continue to direct through another missionary year.

MRS. E. LESTER BALLARD, Sec'y.

REPORT OF COMMITTEE ON EXTENSION OF WORK, BRANCH MEETING, W. F. M. S.

We, your committee on Extension of Work, after careful consideration, offer to you the following recommendations, that seem to us worthy of your attention and adoption as plans to be followed during the coming year.

1. That an effort be made through the districts to organize more auxiliaries.

2. That an effort be made to get every woman in the church to be a working, contributing member of the missionary societies.

3. Because of the fact that there is a lack of missionary knowledge in our Sunday schools, we suggest a missionary secretary to present a missionary lesson or program once every quarter, or once every month when possible.

4. That we bring vital, up-to-date, accurate information to the attention of the entire church by placing monthly or quarterly in the church pews small, printed pages of "Missionary Radios" or "News From the Front!"

5. That the Secretary of Literature mail occasionally to the women and girls of the church a leaflet containing interesting missionary news, the local contingent fund to pay for both the literature and the postage.

6. Where there are young people in the women's societies that we encourage them by giving them a part on the program or electing them to an office. And that we send a representative annually from the Young People's society or from the church to the Young People's Conference to attend the missions class, paying their way, if necessary.

7. Remembering that "More things are wronght by prayer than this world dreams of," let us pray regularly and earnestly for each meeting of our societies, as well as for the work and workers abroad.

MRS. J. M. MILLIKAN, Chairman.

OF INTEREST TO YOUNG PEOPLE AND OTHERS

The Executive Board of the Woman's Foreign Missionary Society is meeting with the First Church at High Point beginning on the evening of May 9 and continuing over Sunday. It is expected that Rev. and Mrs. Soderbom, Dr. Fleagle and a number of our other missionaries will be here for the meeting. On Friday evening at 6:30 a banquet will be served at the church, at which time the exercise will be of especial interest to young people. Plates will be fifty cents each and should be secured by communicating with Mrs. D. A. Neese not later than Friday noon. (Earlier, if possible). It is hoped that the people of nearby churches will attend all the services.

MRS. PAUL S. KENNETT, Cor. Sec'y.

IMPORTANT NOTICE

To Representatives to the General Conference:

Any of the representatives electd at the last session of our Conference who find they cannot attend the General Conference in Baltimore, are asked to notify the Secretary of the Annual Conference to that effect, so notice can go to the alternates, and be certified to the Secretary of the General Conference.

C. W. BATES, Secretary,
113 Bellevue St.,
Greensboro, N. C.

IN HONOR OF THE DEAD

Black

Mr. John Black, aged 81 years, died at his home in Graham April 16. He had been a resident of Graham several year, going there from near Kimesville, Patterson Township.

Before the procession left the home, prayer was offered by Rev. W. E. Harrup. The funeral was held Tuesday afternoon at 3 o'clock at Mount Pleasant M. P. church, with Rev. D. I. Offman, Rev. G. F. Millaway, and Rev. D. R. Williams conducting the services. Four of his comrades of the Civil War marched in front of the casket to the cemetery.

Mr. Black was a Confederate veteran, a member of Company P, Third North Carolina Regiment, entering the war when only 17 years of age, and serving through most of it. He joined the M. P. church in Graham in October, 1916.

He is survived by the following sons and daughters: W. H. Black, Burlington; George W. Black, Hendersonville; Mrs. Bright, Schoolfield, Va.; Mrs. John Allred, Mrs. W. N. Drumwright, Mrs. Thomas N. Small, and James G. Black and John T. Black, Graham. The following brothers and sisters survive: Peter Black, Kimesville; Mrs. Ardelia Allred, Hillsboro; Mrs. Adoskie Clapp, Whitsett; Mrs. Sarah Moser, Liberty; Mrs. Cornelia Drumwright, Graham; Mrs. M. M. Glosson, Cary, and A. C. Black, Burlington. The grandsons were pallbearers.

D. R. WILLIAMS.

Elkins

On Sunday morning, April 15th, the entire community was saddened by the news that Dorothy Anna Elkins had passed to her eternal home that morning in the very early hours. When she was about five years old she had spinal meningitis, which left her a cripple for life. Se was a cheerful, happy spirit and made a large place for herself among the children and young people of Liberty.

She was the daughter of Robert L. and Florence Anna Elkins, and was born December 24, 1914.

She was converted and joined the Liberty Methodist Protestant church on June 13th, 1926, under the pastorate of Rev. F. L. Gibbs, and all who knew her will readily agree that no one ever lived a more consistent Christian life than did Dorothy. She was faithful and punctual to all her responsibilities to the church and to the community life. When the hour came for Sunday school to open on Sunday morning, the workers always knew that they might count on Dorothy being in her place, if physically able. And many, many times she was in her place when others less heroic would have given up and stayed at home. She was also peculiarly anxious to keep up with her classes in school, and often went beyond her strength that she might be in her place in the classroom.

Dorothy loved life, and made a brave struggle to hold on to life here that she might grow up into noble womanhood; in fact, she was one of the most heroic little soldiers it has ever been my privilege to know.

She leaves to mourn their loss: father and mother, four brothers and three sisters, many relatives and a great host of friends; for to know Dorothy was to love her and to be her friend. The floral offering was large and beautiful, and a large number of friends and neighbors gathered at the service to sympathize with the stricken family, and doubtless every heart present beat in loving sympathy with the bereaved ones as we dropped our tears with theirs because of their loss and ours.

The funeral services were held from the home of her parents in Liberty, and the little body was laid away tenderly to await the resurrection morning. There is a bright ray of hope for all who sorrow on account of her going; for if Dorothy be not safe in heaven then there is a poor chance for any of us. She was as pure and as lovely as a spring morning.

The services were conducted by her pastor, assisted by her former pastor, and close friend, Rev. Paul S. Kennett.

Yours in His loving service,

A. G. DIXON.

Barrow

Sallie L. Dwiggins, daughter of D. B. and M. J. Dwiggins, departed this life April 6, 1928, aged 58 years, 8 months and 14 days. She was married to W. M. Barrow about 40 years ago. This union was blessed with five children, four sons and one daughter. Two survive, Mrs. Hilah Lou Parish and John Hartsell Barrow, both of Kernersville. Her faithful companion departed this life March 4th, 1923.

There are two brothers and three sister: Mrs. Walter Wwiggins, Kernersville, R.F.D.; John Dwiggins, of Newberry, S. C.; Mrs. Annie Dillon, Kernersville, R.F.D.; Mrs. Emma Jones, of Greensboro, and Mrs. Addie Dillon, of Kernersville, R.F.D.

Sister Barrow was converted at the age of 12 years, and joined Pine Grove Methodist Protestant church, and remained an appreciated member of the same until her Lord called her home. Her death was very unexpected. On the morning she departed, she prepared her breakfast, ate a few mouthfuls, was stricken with hemorrhage of the brain, and died in less than an hour. A few weeks ago while seriously ill she lay upon her bed and sang, "I'm going home to die no more." She thought she was going then, but through the providence of God she was permitted to remain with us a little while longer.

In the passing of this good woman the church has lost a faithful member, the children a loving mother, and the brothers and sisters, a sister who loved them.

On the day following her death at 3 p. m. her funeral was conducted at Bethel M. P. church. The writer was assisted by Rev. J. R. Miller and Rev. R. B. Crowder, both of the Baptist church, after which the deceased, surrounded with many beautiful flowers and a host of relatives and friends, was laid to rest to await the day of the resurrection morn.

May the Lord greatly comfort the many relatives and friends, who keenly feel the departure of a loved one.

E. G. LOWDERMILK.

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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OUR CHILDREN'S HOME

Offerings by Churches and Individuals

Macedonia, Why Not Circuit, by W. D. Moore, S. C., $5.00; Union Chapel, Granville Circuit, $11.85; Gillburg, Vance Charge, $4.75; Friendship, Fallston Circuit, $6.25.

Sunday School Offerings

Midway, Haw River Circuit, $5.60; Seagrove Union, $3.50; New Hope, Why Not Circuit, $9.10; Hickory Grove, Guilford Circuit, $1.35; Mt. Pleasant, North Davidson Circuit, $7.25; Friendship, Haw River Circuit, $5.00; Bellmont, Mt. Hermon Circuit, $8.50; Asheboro, $35.00; Shiloh, North Davidson Circuit, $8.34.

We are grateful indeed for the above contributions of this week; however, we wish it had been more, although we are thankful for the continued support received.

We have recently received the following in domestic: Mr. W. L. Ward, Asheboro, 72 yards; Pickett Mills C., High Point, 150 yards; Mrs. Wm. C. Hammer, Asheboro, 6 pair sheets; Mrs. Jones, Asheboro, 2 pair sheets.

We wish to thank the contributors for this domestic, as it is coming at a time in which we certainly appreciate same.

E. F. ALLMAN, Superintendent.

FROM CONCORD TO BALTIMORE

All aboard for Baltimore! The bus leaves Concord early Friday morning, May 11th; expects to reach Baltimore in time for the College Banquet and night program of the same day. Twenty persons are registered for the bus. We can take two more along with us. If you have registered for the convention and would like to join us, let us hear from you at once. The first two applications will be accepted; $15.00 round trip fare, including a day in Washington.

Our passenger list is as follows: Two from Charlotte, one from Albemarle, one from Lexington, and the rest from Concord.

We expect to take in the first day of the General Conference also and will return Thursday, the 17th.

You must act quickly if you would go with us. G. H. HENDRY.

—We will have an opportunity to send some of our letters by airplane from this on. The flying mail man between New York and New Orleans will stop at the airport near Greensboro.

NO PRAYER MEETING

There is to be no prayer meeting this evening in a little negro church down in Atlanta, Ga. That's the news broadcast Tuesday by the Associated Press, and when that great and busy news-distributing agency considers such an item of sufficient importance to place it on its wires, there must be a reason.

And there is a reason for the abandonment of the mid-week prayer service. The church is without the essentials for such a meeting, except the desire. The parson who has been guiding the little flock of negroes has taken unto himself the five song books, the Bible, the collection box and the church organ. In other words, he has grabbed onto everything the congregation has, except the church building, and he probably will put a padlock on that.

The parson says the congregation owes him back pay, and he intends to keep his hands upon the property until the brothers and sisters fork over his just dues. He does not intend to let such an item escape their attention and has taken this means of making an impression.

The congregation is appealing to the courts to help recover its property. The brothers have filed a petition in which they say "it is well nigh necessary to hold Reverend Jones when the collection is taken up." Further enlightenment of this statement was not given by the Associated Press, but it is taken to mean that the parson has been trying for some time to get what he thinks should be coming to him.

Preachers, recognized in times past as an underpaid group of men, have had to wait long and often, at times, for their remuneration, and the action of the Atlanta parson may show them that fellow-workers in that section are having their troubles, also.—Twin City Sentinel.

—Bro. H. A. Garrett, field agent for High Point College, was in Calvary congregation last Sunday night.

—Joseph Ross made a trip from Asheboro to Pittsburgh in one day. And he did not go in an airplane, but an automobile. It is a wonder he was not arrested for speeding. Perhaps the reason was the officers could not overtake him.

—Miss Jezzie Smith has become Mrs. F. D. Pike, and has moved to Areadia, S. C. She wants the Herald to follow her. It is the only link, she says, between her and the M. P. Church in her present situation.

—We regret to hear that Rev. J. T. Sisk has felt constrained to give up his pastoral work. We are informed that he expects to devote himself to evangelistic work. We wish him good success in whatever field he may undertake to work.

—Bro. J. M. Stone of Grace Church came over to Calvary Sunday, April 22, and taught Bro. Norman Kirkman's Sunday school class and then made a short talk to the entire school. We were glad to see him.

—Buick, the originator of the popular car that bears his name, has lost out in the business world and is said to be so poor that he cannot afford a telephone. Perhaps the slogan will have to be changed: "If there is a better car made, Buick will make it."

—Lindbergh's airplane, The Spirit of Saint Louis, has been presented to the National Museum in Washington. This does not mean that Lindbergh does not intend to fly any more. Hereafter he will fly in another airboat.

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VOLUME XXXIV — GREENSBORO, N. C[illegible] 10, 1928 — NUMBER 27

"What Lack I Yet?"

The young man that asked Jesus this question was vaguely conscious of deficiency, notwithstanding his blameless moral life. He was so much concerned about eternal life that he was unwilling to let the matter rest without investigation. In this he was superior to those who think by persisting in ignorance to be able to defend themselves against blame. This young man was conscious of his ignorance but was not content to go on in ignorance. He wanted to know that he might do the thing necessary. Yet when Jesus told him what to do, his countenance fell and he went away sorrowful. Jesus' answer was a startling revelation to him. He had no idea that the way of eternal life involved so much. He had no suspicion that his deficiency was so great. He perhaps imagined that the Great Teacher whom he knew only as a great teacher would tell him to perform some special act to recommend him to the favor of God. Had Jesus told him to devote the tenth of his income to religious uses, probably he would have consented readily. But when Jesus pointed him to the way of complete self-denial, he was staggered by the greatness of the requirement. He could not at once get the consent of his mind to pay the price. It is to his credit that he went away sorrowful. He might have gone away with sneers and scoffs. We like to believe that he continued to weigh the matter until he was not only convinced that the great teacher was absolutely right but that he was ready to make the exchange necessary. Although his possessions were great, they dwindled into insignificance in comparison with eternal life.

Eternal life is a gift—declared so in the Bible. But we learn from the case of the rich young ruler that a man must put himself in a position to receive this gift. There was no room in this young man's heart for the great gift while his affections were upon his wealth and position. He must make the great renunciation before he could have eternal life.

We may measure our growth in the divine favor by what we have given up for God and His Kingdom. We may measure our deficiencies by what we still cling to contrary to the will of God. Not until we are ready to give up everything can we receive everything. When we are ready to give up all of self, then we may receive all of Christ. It is such a great thing that takes place in the soul that becomes a Christian! There is great danger of our making the impression on young and thoughtless people that it is a small matter to become a Christian. It is the greatest, most important experience of life. There is nothing else we can become that is to be compared with becoming a Christian.

There is a legend that the rich young ruler who went away from Jesus sorrowful later became a Christian and a missionary. I like to believe it and think it plausible. He must have continued to think about Jesus and His message, and if he thought honestly, what conclusion must he have reached?

"A Better Resurrection"

The unknown author of the Book of Hebrews, after describing (eleventh chapter) some of the heroes of faith, says (11th verse): "Others were tortured, not accepting deliverance; that they might obtain a better resurrection." What did he mean? How can one resurrection be better than another?

One opinion of the author's meaning is that he was contrasting a resurrection to the eternal life of the future state with a resurrection to the temporal life of the present state. Women by faith had received their dead raised to life again, as in the case of the Shunammite's son. Persons restored to the present life die again, whereas the other resurrection is to a state of immortality and therefore much better.

A more probable meaning is based on the conception of inequalities among people of the future life. Paul seems to teach that we shall differ in degrees of glory in the future state. "As one star differeth from another star in glory, so shall it be in the resurrection of the dead." Those who refused to accept deliverance from a martyr's death by recanting were nerved by the hope of a more glorious state in the future as a result of their faithfulness.

What Is It That Is Revolving?

Lecturers and magazine writers frequently afflict us if they do not terrify us with their pronouncements regarding the revolution that is taking place or is about to take place in the religious world. If we have not become accustomed to that sort of thing they may make us very uncomfortable—they speak with such an air of superior wisdom and finality. It is unquestionable that these writers and speakers are sincere. They believe what they say. And there is a basis in fact for their predictions. There is a movement going on which is clearly apparent to them. But the movement, like the movement of the solar system, is subject to more than one interpretation. There is the Ptolemaic interpretation and there is the Copernican interpretation. These lecturers and magazine writers would do well to pause and consider whether the world is revolving or whether the movement is not simply in their own minds. When we graduated from college years ago we had an oration on "The Present Religious Revolution." We then thought that the whole world was revolving; we now see that the revolution was mainly in our own mind. We suspect a similar thing will be found true in the careers of the alarmist prophets of today.

—We must learn to overlook little things we do not like. Otherwise we shall always be trying to enforce our will upon the other person, and this is neither fair nor loving.

—Sometimes we discover how worthy our friend is in a time of emergency or adversity. How well do we stick to our friend when others desert?

CAN CONVERSION DO FOR YOUTH WHAT RELIGIOUS EDUCATION CAN?

FLOYD R. GARRETT

For a number of years the question of conversion has been one of much discussion and much disputation. Not until recently have the opinions of the best religious leaders been changed concerning the sacred conventionality. Down through the years leaders have been struggling with the problem and its successful solution. Formerly conversion has had too much of an emotional state which soon loses its power and distinction. Conversion and decision have been interpreted as synonymous terms, but in reality are not.

Some of the best writers and religious leaders believe that if a child grows up in a religious home, a religious community, in church, enjoying religion and life there is no need for conversion. Only decision is needed.

The view that conversion is the most essential element in one's religious life appears to be false. From observation and statistics of different churches, both rural and urban, it is found that those whose lives are cleaner, purer, more serviceable to the church and to the community, are those who have grown up into religious experiences gradually. They have grown up in the church and no great emotional change was made in their lives.

James, the noted psychologist, tells us that the human body is made up of a bundle of habits which are built and interwoven into his life as he grows. This being the case, one could grow up a Christian and not know himself otherwise, or vice versa. When the child has reached adolescence he has moulded a life of habits. These habits determine his life during maturity and old age. In most cases when the non-Christian has reached such a stage, conversion may mean very little to him. His old habits soon reappear and master his life. How can he help it? Do we expect him to undo in a few minutes what he has built in several years? Do we expect him to gain in a few minutes what he should have obtained in several years?

Christian living is an evolutionary process, beginning early in childhood and building itself upon experiences which enter the life as it grows. Decisions should be made early.

To advocate the limitations of conversion would mean the destruction of a sacred cult practice, and I do not advocate its abolition. I do say that there is something more important in one's religious life. This more important factor is a system of religious education in the church which will be sufficient to train youth up in the Christian life; a system which will imbed right principles in the child before he grows up. To bring youth into the church early means a decrease of "emotional evangelism," which in most cases lasts only during the emotional period. To bring youth into the church by gradual growth rather than by conversion means the imbedding of the right attitudes, right habits, and right responses to the problems of life.

To show that gradual growth far surpasses the "conversional growth" a review of a recent survey is necessary. The survey was made of a small rural church of approximately 350 members. Of this number only a small per cent who attended the church were converted after the age of fifteen. All of the present workers were brought up in religious homes, in church and in the Sunday school. Not one of the recent "after-fifteen converts" was a loyal supporter, nor an influential worker in the church.

"A policy of religious education that postpones the beginning of personal religion of a social sort till adolescence, relying upon the chance that a conversion experience will reverse the set that childhood has given to the character, is a fatal policy. It has not worked in practice. For parallel with the streams of adolescent conversions are two other streams that issue from the Sunday schools, a stream of youths who come into full church membership without a conversion, and a stream of those who go into mature life without taking any religious stand at all. The constant aim of elementary religious education should be to make conversion unnecessary."

What a mistake is made when a church fails to give the gradual development training. Very few churches have added the necessary training. Too little is being done in the way of training of the young people. The time and money are spent on the adult church which in many cases is struggling by itself for existence. The building of a church on the foundation of youth is sure proof that the coming adult church will be securely rooted in a firm foundation.

Three stages, conviction, surrender, and victory, are the divisions given to conversion.

We leave conversion to do for us what the church should do. The supreme test of our religious power lies in the prevention of wrecks which call about such a problem of conversion. To put the matter in terms of construction rather than in terms of disaster, the predominant function of the church is to get Christian motives into control of the growing powers of children and youth. This function predominates in religion precisely as sanitation and hygiene predominate in matters of public health. The educational function must prevail in Christianity because of what it is: (1) The church can maintain the spirit of prophecy within itself only by educating its people. (2) Education of the people is an indispensable means for correcting the faults of the church. (3) Through popular education the church makes its contribution to the life of the community.

THE BROKEN ARM

At the request of the editor of the HERALD, I will give a little explanation. I have never had much trouble, never suffered much pain from bodily afflictions. So a broken arm was new to me, pain was new, but the pain was not all of it. Helplessness, being almost entirely dependent upon others for forty days, waiting for the arm to heal, my patience was severely tried. I felt myself to be nothing. I was led to see what it means to suffer pain and inconvenience, to be helpless, and to sympathize with others who suffer. It occurred to me one night, Would I swap back for an arm never broken, if it were possible? I answered, No, because the benefit was greater than the loss. A broken limb might affect others as it did me. The greatest sorrow in life for beings like ourselves would be to have no sorrow.

W. L. Watkinson—"I walked a mile with Pleasure, she chattered all the way, but left me none the wiser for all she had to say. I walked a mile with Sorrow, and ne'er a word said she. But oh, the things I learned from her, when sorrow walked with me."

G. F. MILLAWAY.

—Be careful of the person who does not like to work. Work must be considered a privilege and not a burden.

—Real love will change a grumbling person to a patient one.

MORE DEMOCRACY THE CURE

Shall I tell you what depresses me most in the discussion preceding the meeting of our General Conference? It is the frank, and in most cases apparently unconscious, acknowledgment of the belief that the motives and ideals of Christian ministers—and Christian laymen—in no wise differ from those held by so-called men of the world. The chief arguments against the election of bishops for a period of years and other similar changes seem to be based in the belief that even the Christian minister is incapable of responding to anything other than the appeal to selfishness. We cannot democratize our church because our Conferences would thereby become hotbeds of political schemes and schemers. We must not elect our bishops for a period of years, or limit their episcopal authority, because we should thus rob the office of a certain dignity or security and thereby make it unattractive to our most capable men. What a strange acknowledgment is here of the unworkableness of the Christian ideal of unselfish service, of the inability of the Spirit of Christ working in human hearts to make that ideal operative, and especially of the total breakdown of our church as an instrument for the achievement of such an end.

To approach the whole question from a slightly different angle, how are we going to reconcile this practical denial of faith in democracy with the sermons on that great theme which most of us ministers have preached in the last dozen years? Were the sermons pure bunkum? Or are we to suppose that democracy is alone unsuited to Methodist ministers and outstanding Methodist laymen?

If the dire consequences that have been prophesied should ensue as the result of the changes in organization that have been suggested, I wonder if it has occurred to some of us that the men who would then so grossly indulge in these orgies of political selfishness are those who have been trained under the present dispensation.

Lest some become impatient with this apparently silly question, may I say seriously, even in the United States of America in the year 1928, that I believe that the cure for the weakness of democracy is to be found in more democracy rather than less. If that sounds familiar to some of my brother ministers, I refer them to the above and aforesaid sermons.

I cherish no illusions concerning the effects to be accomplished by the limitation of episcopal authority or the election of district superintendents or the election of bishops for eight years, or the admission of laymen to the Annual Conferences. I am quite inclined to agree that these changes would lessen the efficiency of the machine as a machine. Perhaps they would take from our bishops something of that superficial dignity with which they have been invested in popular thought. But as I most surely believe that democracy in government, even under its present limitations, has enriched, and, yes, dignified, the life of the common man, so I believe that even these simple reforms will make for a new sense of personal freedom and worth in the breast of the great mass of our ministry.

Is the efficiency of the machine something to be sought above all else? Especially if it dampen personal ardor, and blight the freshness of pure ideals? None of us would claim that. And yet, can any man doubt, as he looks into his own life and thinks of the lives of other fellow ministers, that this is just what has happened? Of course the abandonment of these vestiges of autocratic forms will not bring in the golden age. But it will at least bear witness to the fact that the church no longer believes in false and outgrown distinctions among men, and that it places its seal unreservedly on Jesus' estimate of man as man. It will place men where Christianity always places them—quite dependent upon the possession and development of qualities of Christian leadership for their influence over their fellows.

The function of the church is to create free, Christianized personalities. If its organization is such as to rob any portion of its ministry—its chosen leaders—of this sense of freedom, should not that fact cause deep concern?

As I read what I have written the words sound harsh and unreasonable, but as I allow my mind to travel back over nearly thirty years in the ministry of our church, I am bound to say that I believe them true. Not that I expect that any reforms in organization will recreate the church. The Spirit of God alone can do that, and He will do it when we are ready to pay the price of obedience to what we know to be His will. But that mighty Spirit will be helped and not hindered if we seek to shape the organization of the church in sympathy with the ideas of freedom and faith in humanity which are the very breath of life to our Christian hope.—*Robert E. Brown, Pastor Trinity Community Church (Methodist Episcopal), Grand Rapids, Mich., in Zion's Herald.*

A PROTEST

To the Delegates-Elect to the National Democratic Convention to assemble in the City of Houston, Tex., June 26, 1928.

Honorable Delegates:

We the undersigned, legal Democratic voters of the County of ....., State of ....., do hereby record, and respectfully transmit to you this our solemn protest against the nomination by the Democratic party for the presidency, or vice-presidency, of the United States of any candidate who has declared himself in favor of the repeal of the Eighteenth Amendment or the Volstead Law, enacted thereunder; as also any candidate who is not fully committed to the principle of the complete prohibition of the liquor traffic, and the endorsement of all laws enacted to that end, which is now the established policy of the American people and nation.

(Name of Voter)

Attach other sheets, as needed. Get as many signatures as possible. Send to the Southland Committee of Safety, 827 Stahlman Building, Nashville, Tenn.

A CHANGED HOME AND WHAT IT DID

An Argentine woman who had bought a Spanish Bible was so much afraid of her husband that she read it every day in his absence, as he was an enemy of religion. One night, however, she had omitted to hide the Book, and her husband saw it on the table. Without saying anything, he began to read it, and then remarked to his wife that it appeared to be a good Book; and every night when he returned home he went on reading his wife's Bible.

Shortly afterward his wife suggested that they should go together to see her parents, to whom they had not spoken for about two years. They went, and asked forgiveness, and now both families are following the Lord.—*The Bible in the World.*

The best evidence of the Bible's being the Word of God is to be found between its covers. It proves itself.—*Charles Hodge.*

OPTIMISM | *The President's Letter* | EVANGELISM

West Forsyth

May 4.—On this date we were in North Charlotte, conferring with our people regarding our work there. We are having some difficulty in developing this field as we would like to do; but this is not unusual with new enterprises. We think we have the work provided for now, and we shall watch with interest for encouraging developments.

North Charlotte

Sunday, May 6, was given to this charge in the interest of the Gratitude Gift and the college assessment. The appointments were Baltimore 11 a. m. and Stony Knoll 3 p. m. Congregations were not large at either place, but encouraging, both in numbers and the manifested interest. Rain in the afternoon no doubt reduced the attendance at Stony Knoll. In addition to the Gratitude Gift and the college assessment, other conference programs were emphasized, and full support of the charge urged. At Baltimore the college assessment of $14 was raised, and about $10 on the Gratitude Gift. The full amount of $25 was pledged at Stony Knoll, and the college assessment had been provided for already. While we were working at these points, our good friend, Bro. C. G. Hunter, was presenting the Gratitude Gift to the Sunday school at Pleasant Hill. He secured pledges to the amount of $32, and expects the full allotment of this church, $70, to be paid.

Bro. Whitaker is pressing the work along all lines. A goodly sum will be raised on the Gratitude Gift, and he expects the college assessment to be paid in full. His people speak highly of the earnest and helpful interest that he takes in all forms of church work, both local and general. The spiritual necessities of the church are on his heart, and along with other matters he is giving earnest concern to this. We have now visited all of the churches on this charge, and our impressions of the field are favorable. We would like to see this work come into its own, and become one of our choice charges. Wise, patient, and zealous leadership, and the hearty co-operation of the people will bring about, in the course of a few years, marked and pleasing results in this materially developing section of our conference. The indications are that this year will be fruitful and, perhaps, one of the best of the present pastorate. A coat of paint and some other repairs are needed at the parsonage. We trust the brethren will give this prompt attention.

During these visits we have met with kindness and hospitality at the hands of both pastor and people, for which we are very grateful.

Markers

Bro. H. L. Isley says in HERALD of last week, "On recommendation of the pastor, the trustees of Tabernacle and Julian churches were instructed to place suitable markers on the highways near the churches." Good! Let this be duplicated throughout the conference, that the people who travel our highways may know that the church "by the side of the road" is a Methodist Protestant church.

Children's Day

The programs are now out, and copies are no doubt now in the hands of pastors and Sunday school superintendents. This program is well worthy of the church, and the Board of Foreign Missions should have our full co-operation in this effort to promote our missionary enterprises. The program will impart missionary information and stimulate missionary interest, and besides, the Children's Day program is a means of providing much of the funds with which to carry on our work. Please see to it, brethren, that this program is given in every church, and an offering taken for foreign missions. Take credit on your G. C. B. for amount of offering.

Next Week

Our usual letter will not appear next week, owing to the fact that we are to be in attendance upon the General Conference. We hope to see many of our people in Baltimore during this conference. A few are asking for tickets to the Lyric meeting Wednesday night, May 16. They may be procured at the conference church any time after 10 a. m. Wednesday morning, as we can not get them in time for distribution here. We are glad to note that a number of our people have gone on already in order to be there for the Young People's Centennial Convention. Let us all pray very earnestly that God may be in this General Conference and Young People's Convention in great power, and that the church may begin the new century with renewed vigor and enlarged programs of Kingdom service.

Finally

This is the last word through the HERALD regarding the Gratitude Gift, before the meeting of the General Conference, when this money must be in hand. We do not want to go to the General Conference without our full allotment of $12,000, though a small amount of it will probably be unsubscribed. It is our faith that 28,000 Methodist Protestants in the oldest conference in the connection will not endorse a failure in this worthy undertaking to praise God and honor his church on this the first centennial of our Zion. Denominational loyalty, conference integrity and gratitude to God all demand that we lay upon the altar of the church our full quota.

Appointments

May 13, with Bro. Neese in the formal opening of the new church at Worthville.

May 10, with Board meeting in High Point.

May 16, General Conference in Baltimore.

June 3, with Mocksville charge.

June 10, with Fairfield church.

June 17, with Saxapahaw charge in rally at Concord church.

With brotherly love and anxious concern for success, in the largest measure, of all plans to exalt Christ and establish His Kingdom, and with fervent prayers for you all, I am,

Fraternally,

S. W. TAYLOR.

May 9, 1928.

COULD THIS HAPPEN IN YOUR HOME?

Christian Life gives this from an old bookmark:

"Mother, I've found an old dusty thing
High on the shelf—just a book!"
"Why, that's a Bible, Tommy dear.
Be careful—that's God's book!"
"God's book!" the child exclaimed,
"Then, mother, before we lose it,
For you know we never use it,
We'd better send it back to God."

Denominational Enterprises

FOREIGN MISSIONS

Who Not Every Sunday School?

From every quarter of our denominational world orders are coming in for Children's Day programs and pageants. Most of the schools are ordering both. And why not? Children's Day Sunday ought to be a day set apart for the cause of foreign missions. Well could the Children's Day program be used in the morning and the pageant in the evening. This will make a day full of interest and a church full of people for both services.

Never has our church reached the happy experience of every Sunday school observing Children's Day. What a fine experience that would be and how wholesome and beneficial in its results! Not only would it result in blessing for the cause of Christ's Kingdom abroad but there would come also added blessings upon our churches and our work in the home land.

It is worth while to do some things together. There is not a more favorable or more beautiful month in the year in which to do some things together than the month of June. It is not only the month of roses and of brides, but to us Methodist Protestants it is also the month of Children's Day and Foreign Missions. Last year 1,035 of our Sunday schools held the Children's Day service. But these are not all of our Sunday schools. There are a large number that have never observed this great day and have not yet entered into the worthwhileness of doing some things together.

Well did Dr. Klein, in one of his refreshing missionary articles, write, "Surely every Sunday school ought to share in so good a cause, apart from the valuable aid a Children's Day service would be to the Sunday school that never held one. The local church that is not fostering the missionary spirit, not sharing in the supreme work God assigned to the church—sending the gospel to all peoples—cannot expect, in fullest measure, His blessings because it is not doing His will, as is plainly set forth in the gospel."

We must be sharers of His gospel if we would be recipients of His mercies and blessings. There is no finer or more inspirational way of sharing His gospel than by using the Children's Day services. And there is no class of people that will delight to be such sharers more than the boys and girls of our Sunday schools. And their sharing will bring joy and gladness to parents, brothers and sisters, uncles and aunts, and cousins. Why deny them this delightful privilege and miss the joy ourselves? Try it!

An Additional Incentive

To every Sunday school that holds the service this year we have something that has never been given in the 100 years of the church's existence. We are preparing an historical poster of our foreign missionary workers. On this poster will appear the picture of every missionary that has ever served in Japan, China and India, under the direction of the Board of Foreign Missions and the Woman's Foreign Missionary Society. This is a very valuable poster. A copy will be sent, absolutely free, to every Sunday school holding the service. We won't even ask you to pay the postage. All we ask is to let us send you our free supplies, you put on the program and take an offering for foreign missions and send it to your conference treasurer telling him that it is your Children's Day offering. This will then go direct for foreign missions and will apply on your General Conference budget.

The Right Spirit

One young lady, the chairman of the Children's Day Program Committee, in ordering the supplies, wrote, "Our superintendent has plans to try to get a big offering. We are going to try to have a fine program with your help." One superintendent wrote, "We have a small school but will try hard to have a good offering." These schools will not fail. May this splendid spirit catch fire and spread. "Let's go." Right now fill out the order card and let's have every Sunday school in the procession this year.

S. W. Rosenberger, *Executive Secretary.*

BEIRUT UNIVERSITY HAS TRANSFORMED ARABIC COUNTRIES

The Near East would revert to medievalism in its industrial and commercial as well as intellectual and spiritual life if the teachers, lawyers, doctors and government officials whom the American University of Beirut has trained were withdrawn from the land, President Bayard Dodge wrote J. Elmer Long, of Durham, who is state chairman for the Near East College Association campaign now being conducted in North Carolina.

President Dodge wrote that the peoples of the Near East themselves recognize that graduates of the university are responsible for the modern renaissance which is transforming the Middle East. Students of Near Eastern affairs, casual visitors and travellers, he asserted, are unanimous in the opinion that graduates of the university exercise greater influence over their communities than the graduates of any similar institution in the United States.

"Wherever you go in the Near East," President Dodge writes, "you will find that the government official who vises your passport in the ports of Alexandria, Jaffa, or Beirut; the physician, pharmacist or dentist whose services you may need up the Nile near Luxor, down the Euphrates in Iraq, over the plains of Palestine or the mountains of Lebanon; the editor of the English paper which you buy in the streets of Khartoum or in the hotels of Jerusalem and Baghdad, are graduates of the university.

"At the present time King Feisal's secretary, the director of medical services, the secretary of the Council of Ministers, and the inspector of education in Iraq are graduates of the university. The head of the Bahai religion in Haifa, the leading judge of Palestine, the governor of Tiberias, the director of the Ministry of Interior in Cairo, the editor of the leading newspaper in Cairo and in the Arabic world, the civil judge of Khartoum, the Minister of Interior and Public Health in the Lebanon Republic, and the medical officer of the government of Syria, are all graduates of the university.

"Sir Said Schoucair Pasha, the greatest authority on financial affairs in the Arabic East, who has received the highest honors from the British as well as the Turkish and Egyptian governments for his services, was once a poor student from the Lebanon.

"One of the most outstanding examples of the influence of the university is that of the Bordeosh family of six brothers in Palestine—one is a physician, another a dentist, two are pharmacists and two leading business men.

"In sixty-two years the university has graduated 1,328 students. Of these 151 physicians, pharmacists, dentists and

nurses are in the employ of the governments of Lebanon, Syria, Palestine, Trans-Jordan, Iraq, Egypt and the Soudan; 721 graduates are physicians either in government service or private practice; 271 are in business and the remainder are engaged in educational, religious, journalistic and legal work.

"These men are raising the standards of professional and business ethics, fighting disease and ignorance and promoting principles of peace and accord among the diverse nationalities and many sects of the Near East."

FASTING

Fasting, in the spiritual sense (Isa. 58, and I Cor. 7:5), has a much broader basis than a temporary abstinence from food. It aims to put an end to the dominion of the body over the soul, and to restore the soul's dominion over the body. You know that everything that feeds and pleases the body has a tendency to repress the clearness and elasticity of the life of the soul. The side of our life that is turned toward the world rarely operates in harmony with the side of our life that is turned toward God. When you are alone you feel as a rule closer to God than when you are in company. In the banquetting hall you seem farther away from God than in your bed-chamber. In the midst of your cares to increase your wealth you enjoy less of God's presence than at the times when you give of your money to the poor. You are closer to God when you feed the hungry than when, with your family and guests, you feast on choice food and drinks.

In brief, experience confirms again and again, that the less enjoyment you have in the world, the more intimate is your thought of God. The more you get apart from the cares and the joys of the world, the closer becomes your walk with God.

Fasting has a right of being introduced into the habits of life. Our first interest is eternal life. This can only be tasted in an ever deeper knowledge of God. This is true as fed by secret prayer. And secret prayer has need, that in the face of the offensive dominion of the body and the environments, the dominion of the soul be strengthened by fasting rightly understood. That sobriety in food and drink is an aid in this direction, appears from the difficult in prayer, which you find upon your return from a banquet hall. But this is merely the beginning of real fasting. It is not only abundance of food and drink, but extravagance as well, in diversions and satisfaction of the senses, and in financial cares, voluntary or involuntary, that harmfully affect your approach to God. Fasting, therefore, is an aid to sanctify prayer and to make it more fervent is by no means alone the depriving of the body of food and drink, but the withdrawal of self by generosity from the dominion of money, by sobriety and simplicity of life to liberate oneself from the power of self-indulgence and certainly also by seclusion to escape the mastery of environment.

This is what the Lord declared, when He extended fastening to loosening the bands of wickedness, and to feeding the hungry. From time to time the soul must set itself free, cast away all bonds and become entirely itself. Then the gates lift up their heads, then the door of eternity is opened, and God makes His approach to us, and our soul its approach to God, and the knowledge of God, which is eternal life, blossoms in the sanctuary of the heart.—*Selected.*

As the years pass, life becomes more joyful for those who really love. The important point is to be sure that we love.

THE GOSPEL

The only thing which makes a church memorable and sacred is its love for the holy Gospel of the Lord Jesus Christ.

I can think of no words of the Bible which so briefly and completely sum up the ideals and purposes of a New Testament church as this word with which the Apostle handed the church at Philippi down to immortality, "Your fellowship in the gospel."

The true Gospel is just as unworldly, as unlike man's wisdom and devices as when it first fell from the lips of Christ's apostles. As is well said of it on the Luther monument at Worms, it "strikes the world with thunder and lightning."

Christ's death on the cross, not as an accident, not as an example, not as an appeal to our emotions, but as sin-bearer, tasting death for every man, as the sinner's substitute answering to the law of God and thus enabling God to remain just and yet the justifier of them that believe in Jesus; His resurrection from the dead; His ascension into the heavens; His bestowal of the Holy Spirit; His present mighty intercession; His coming again in glory to judge men and angels—these are the sublime and stupendous facts which comprise the Gospel and which, when she heard them, made even the demented maid of Philippi cry out, "These men are the servants of the most high God, which show unto us the way of salvation!"

The great problem before our church today is to get our people to "strive together" for the spread of the Gospel, for the bringing of men into the kingdom of Christ. But, on the human side, the secret of the rapid conquest of the Gospel was that those who had received it and believed it became propagandists, missionaries, witnesses to it. Last summer I met a classmate of mine who had been passing through deep waters of affliction and trial. He told me that in the midst of his troubles he said to his wife: "We have talked about it, and preached about it, and sung about it, and prayed about it, now we will see if it works!" "It worked, did it not?" I said to him. "Yes," he answered, "it worked!" Can you show in this church, in this city, in your home, in your place of toil or business, that the Gospel "works"?

"So let our lips and lives express
The holy Gospel we profess;
So let our works and virtues shine
To prove the doctrine all divine."

The fellowships of this world pass and perish; but the fellowship of the Gospel abides and survives.—*McCartney.*

MY CHURCH IS CHRIST'S CHURCH

"My" church is Christ's church, and Christ is concerned about it. He is its head and Lord. The churches are His organized agencies for carrying on His work in the world. He walks in the midst of the churches; He knows their works; He reproves them for their imperfections and shortcomings and commends them for faithfulness and zeal; He chastises them when they cannot be brought back to faithfulness without chastisement, and, as a last resort, He removes their candlesticks. "My" church is mine because it is Christ's, and I belong to Christ. I show my loyalty to His church, and whatever shows contempt for Christ's church shows contempt for Christ. As you love Christ, be faithful and loyal to your church, because it is the church and you belong to Him.—*Baptist Advance.*

OUR STORY PAGE

HERBERT MAKES HIS WAY TO SCHOOL

YETTA KAY STODDARD

Herbert James (nicknamed "Herb") was a lonely little ranch hand not quite four feet five inches tall. No one knew where he came from or who his parents were. He came to the ranch house one day, asking for "a job."

"What can you do, my little man?" good old Foster James had asked.

"I can do 'most anything. Ride your ponies. Wash your ma's dishes. Feed your pigs."

"What's your name?"

"Herb."

"Where did you come from?"

"I don't know. We were in a wagon and we fell over the trail and when I woke up there wasn't anybody but me."

"Was it your father and mother with you?"

"No. I was in a 'sylum and they farmed me out and I got lost."

"Well, come in, Herb, and eat your dinner. Maybe we can find something for you to do. What do you want to do most?"

"Go to school and learn to figure and be an engineer."

But Herbert had not got down to book lessons. Rancher James had not far to look for something for the little fellow to do and the days went on with tasks piling up. Almost before any one realized it, the boy was doing a ranch hand's work, getting nothing but his board and clothes for it.

"Maybe I can go by next fall," he was saying to himself one afternoon, as he went up the trail towards the Upper Corral. "If they'd let me ride Hamie back and forth, I could go to school and do chores on the ranch morning and night."

He decided to ask "the boss" when he came back to the ranch house after "riding the fence."

What Herbert was doing was not difficult but it took time. Thousands of sheep were enclosed in the Upper Corral where they remained sometimes for weeks at a time without shepherd or caretaker of any kind. As long as the fence held they were practically safe; but if one place became broken through it would not take long for the corral to be emptied. Where one sheep went through the others would follow. It was Herbert's task to examine the fence, examine it carefully, making sure that it was intact.

It was a hot afternoon. There was a strange threatening stillness in the air. Not a breeze stirred. Not a bird whistled. The silence and heat were oppressive.

Suddenly, for an instant, Herbert went dizzy. It seemed to him as if the rock on which he sat had heaved beneath him. His pony snorted.

"What was that, Hamie?" Herbert asked his pony, looking around.

There was fear in the pony's eye. Herbert knew then what had happened.

"It was an earthquake, Hamie. That's all. And it's all over and no damage done."

He mounted and rode along the fence again. As he approached the West Line, he looked across to the dam which held back in storage enough water to supply the town of Antler for a year. It made him think of a blue stone set in a dull golden ring—the shiny water and the yellow sands that rimmed it.

"I believe I'll have time to ride over there," he said. "There's nothing but chores when I get back and I can easily do them."

He had not gone far when he stopped his pony short, sat up in the saddle and gazed with fixed eyes at a point to the right of the spillway, a new crack in the solid masonry!

"The earthquake cracked it open!" he was saying, aghast at the thought of the damage that would be done to the town of Antler if the water undermined the foundations of the dam.

"They've got to be told. Somebody must get out here and put a force on to mend it. Quick!"

Believing that there was not time to go down to the ranch house to notify the people there of the break. Herbert headed his pony down a precipitous and rocky grade. It was a short cut to Antler. The danger of falling did not enter his mind.

He had reached a point of rocks jutting above the lower trail. Once down there, the way would be easy. Hamie would fly, he knew. The difficulty was to get there; for he had come dashing down at such a pace that he found himself in a position from which he at first thought he could not extricate himself nor the pony. The rock was shelving; the jump from it to the trail too far; and there seemed at first to be no possible path on either side. He dismounted, wondering if it would be practicable to try the jump alone, leaving Hamie on the rock until he returned. That would take too long, even if he succeeded in the jump, which he doubted.

He clambered down under the rock. There was a straight slide beneath it. Herbert considered.

"I believe Hamie could take it. He slid coming down from North Hill one day, and that's longer, even if it isn't so steep."

Carefully he led the pony down to the place under the rock. There, mounting, and throwing his arms around Hamie's neck, he whispered.

"Go!"

When Herbert came to himself about two hours afterwards he was lying on the lower trail, with Hamie standing near.

"I must have been thrown over his head," he was saying. He sat up and examined his limbs. His head and shoulder ached terribly, but that was all.

"The dam!"

He had remembered his errand now. Painfully he mounted and let Hamie have his own way along the narrow path. They went at a terrific pace, with the wind whistling past the horse's pricked-up ears.

Into the town, up to the door of the Mayor's house, Herbert rode, knocking loudly and calling out at the same time.

"Quick! The dam!"

The Mayor opened the door himself. Herbert told him what he had seen from the ridge behind Upper Corral.

"There was an earthquake, you know," he said.

"An earthquake? My wife and the neighbors were talking about feeling one at half-past two this afternoon, but I didn't notice it. I thought they imagined it," said the Mayor, anxiously. "Are you sure about the break?" he asked.

"Yes," said Herbert, convincingly, "I rode over in the direction of the dam right after I felt the jar of the quake, and I saw the crack. I know it was not there when I was up at the Upper Corral last week."

"You go back with me, boy," said the Mayor, hurrying out to the stable and mounting.

"It'll take more than one man to stop the leak," ventured Herbert.

"I know. We'll rouse the fire company and some of the men as we ride through town. You go across the street now and tell Jim App to follow us."

Through the darkness along the trail the men from Antler rode late that night, led by the Mayor and Herbert. They found the dam as the boy had described it. The foundation had been cracked and there was danger, already, of undermining—of losing the precious water, or worse still a flood that would destroy Antler.

It was dawn the next morning when the Mayor and Herbert rode into the side yard at the ranch house. Foster James was already out. He was saddling his horse.

"I was just going to look for you, Herb," he said. "I thought something had happened to you up at the Upper Corral. Where have you been?"

The Mayor answered for the boy.

"He's been saving the lives and property of the people of Antler, James."

Then, between them, he and Herbert told the story of the night's work. The Mayor was saying, at the end:

"And I know the people of Antler will want to do something handsome for Herbert. What do you want? Do you know? Boys usually want something pretty bad."

"I'd like to get a good education," said Herbert. "I want to be a civil engineer some day."

"All right. Will Antler do to start in?" asked the Mayor.

"Of course," laughed Herbert.

"I'll let you have Hamie," said Foster James. "You'll need a pony to take you back and forth."—*Selected.*

A MAN OF HIS WORD

"Mother," said John, hanging his head, "I broke my promise to you today. I spent my lunch money for ice cream instead of milk, but I'm sorry, and I won't do it again."

"Being sorry doesn't alter the fact that you broke your promise that you made only the other day. And having broken the promise once, how can I know that you will keep your word now when you give it again? Listen, John, it is a very serious thing to break your promise. You will want to be trusted all through your life. You must begin now to build your character for the future. When a man has earned the reputation of being trustworthy he becomes heroic and his word is taken in all things. Let me tell you a story. Long ago there was waged between the ancient city of Rome and its enemy city, Carthage, a long and hard war. First one country would win a batlte, and then the other would win, and it was hard to tell which would prove the final victor. This went on for many years, wearing out both armies. Now among the generals in the Roman army was a man named Regulus, of whom it was said that he always kept his word. Regulus had left his home, his wife and his children because he felt that his first duty was to his country and he had engaged in the battles of this lengthy war until he was broken in health. It was in this condition that the Carthagenians captured him and carried him a prisoner to Carthage. There, weak and lonely, he dreamed of his home and wondered if he would ever see his family again. Deep in his heart he felt that in time, if they held out long enough, his beloved country would be victorious in this long fight. He could see that Carthage was gripped by fear. It is true foreign soldiers had been hired to augment the troops of Carthage, but even with these they would not be able to fight much longer against Rome.

"One day an astonishing thing happened. Some of the rulers of Carthage came to the prison to talk to Regulus. They offered to let him go home to see his family. Regulus was overjoyed. Then he heard the conditions under which he was to go. Carthage was anxious to make peace with Rome. The rulers of Carthage wanted Regulus to carry the message to Rome and urge the Romans to ask for peace. 'Tell them of the battles you have lost,' said his captors, 'and show that nothing can be gained for them by prolonging this war. But you must promise us that if they will not make peace you will come back to prison.'

"'Very well,' said Regulus, 'I promise you that if they will not make peace, I will come back to prison.' And so they let him go for they knew that he was a man of his word.

"Great was the rejoicing in Rome when Regulus returned. He was questioned about the war and he answered them truly. He told that Carthage wanted to make peace, but he advised them not to stop the fight at that stage of affairs. 'The people of Carthage are afraid,' he said, 'and well they may be. Keep on the war a little while longer and Carthage will be yours. As for me, I have come to bid my wife and children and Rome farewell. Tomorrow I start back to Carthage and prison, for I have promised.'

"Then the people begged him to stay. They offered to send another man in his place, but to all their entreaties Regulus answered: 'I have given my word and I will not break it.' So he bade them good-bye and returned to the certain death that awaited him, but he had kept faith with the men who had trusted him and with himself, for he had been true to his word, and more than that no man can do."—*Exchange.*

THE PATH TO HOLINESS AND POWER

Sorrow seems to be necessary to the making of majestic men. Those untouched by it appear to be too much concerned for self and too much enamored of the world to become completely surrendered to God and to carry the needs of their fellowmen fully upon their hearts. It was a lonely disciple, who had been scourged and banished, that the Heavenly Father adjudged to be fit to receive the sublimest revelations of the eternal world ever given to a human being in this present life, and Christianity's mightiest builder was afflicted with a grievous "thorn in the flesh" for which there could be no deliverance this side of the tomb. The most moving and inspiring preachers that we have ever known had been trained in the school of suffering. In finding relief for their own burdened and bleeding souls, they learned the secret of how to comfort and strengthen other needy ones about them.

Wonderful are the following words contained in the 12th chapter of the Epistle to the Hebrews: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" And the writer, furthermore, states that the object of this chastening is "that we might be partakers of his holiness." These and other like passages of Scripture should tend to reconcile us to the sorrows and afflictions that may come to us along life's pilgrimage and help us to try to obey the exhortation of the poet:

"When God afflicts thee, think He hews a rugged stone
Which must be shaped, or else aside as useless thrown."

YOUNG PEOPLE'S WORK

CHRISTIAN ENDEAVOR TOPIC

May 20:
"How to Train for Larger Leadersship"
Num. 27: 15-23.

Plans for the Meeting

Invite some of the former alumni to the service and have each one tell how the Christian Endeavor has helped him or her to be a leader. Then have the present members to tell how the various society activities are giving them opportunity for leadership.

Have the members to bring a list of qualities that one would expect to find in a Christian leader. Have these read and commented on. Then discuss how these qualities can best be acquired and developed. Let each member measure himself in the light of the standard set by the members.

Leader's Help

1. Point out the truth that in every field of activity of today there is found a trained leadership; namely, the field of secular education, the world of medicine, farming, manufacturing, etc. Show that the religious world needs a trained leadership, also.

2. Show that huge sums of money are used to train leaders for the temporal world but in the eternal things of life very little is done.

3. Call attention to the fact that one needs not wait until one enters college or some higher institution of learning before starting to train for service, for the great opportunities for training are found in the local churches. In the Christian Endeavor, the Sunday school, the Daily Vacation Church School, and the various activities of the church.

Pertaining to the Topic

The writer has just listened to the greatest sermon he has ever heard, preached by one who has been in the business of developing the leadership of the church. He said many things that one would never forget, but he gave one principle that will make one a leader if applied; namely, "Always do the right thing, in the right way, and at the right time."

There is a cry being heard from every part of the Kingdom for a greater leadership. Leadership training is one thing that the Protestant world has neglected too long. If Protestantism hopes to meet the challenge of the new times in which we live, the Protestant churches must prepare a leadership that will take the life of the child at its very beginning and see to it that it has the proper religious nurture.

Some qualifications for leaders are: (a) a sound Christian character; (b) a general education; (c) courses and experience in some field of religious education; (d) if a teacher, one must possess skill in presenting the materials to be taught. Unselfishness, love, sympathetic attitude, courage, good health, etc.

Some places for training are: Denominational and interdenominational standard training schools; summer training schools and summer conferences; local church, Sunday school, Christian Endeavor; correspondence courses with the International Council and the various denominational boards (for our own church write Lawrence Little, executive secretary, Concord, N. C.); colleges that are promoters of religious training; seminaries, and universities that promote religious training.

Correlation with the Sunday School Lesson

The Sunday school lesson for May 20th is along the thoughts of Teaching and Loving. Certainly this subject can be carried into the Christian Endeavor discussion. Have some one who is connected with the Sunday school to tell the society the part that love plays in the developing of leadership.

F. L. GIBBS.

SUNDAY SCHOOL LESSON

May 20: "Jesus Teaching in the Temple"
Scripture Basis—Mark 12:13-44.
Golden Text—He taught them as one having authority. Matt. 7:29.

AN APPEAL TO PASTORS

In a previous letter I very earnestly requested the pastors to report on the cards sent out just before Easter the number of members received into the churches during the Easter season and also the amount of the offering for Home Missions. There were 834 ministers to whom the cards were sent. Up to the date of writing, May 3, only 367 have reported.

It is very important that I shall hear from all if a complete report is to be made to the General Conference. Will the pastors therefore take a minute of their time and return the card they received or mail another card stating the number of members received and the amount of the Easter offering? It will greatly help me with my report.

J. M. SHERIDAN.
516 N. Charles St., Baltimore, Md.

GIPSY SMITH IN CONCORD

As a preacher Gipsy Smith, Jr., has gripped Concord as no other person has done. Night after night he has been heard by large audiences, and by the very winsomeness of his personality and the depth of his teachings he has led many to consecrate their lives to the Kingdom of God. There have been no tactics of the hoodlum, no plea to class consciousness, no play upon feelings, no wild and distorted tantrums from the pulpit. He has preached regeneration, and has offered the love of God and the blood of Christ as the only means of salvation.

Hundreds face the closing of the meeting with regret. Many there are who would like to hear this evangelist night after night for an indefinite period. And still more there are who find in their heart a personal note of regret over his leaving. They would like to keep him here always, so entirely human, so delightfully wholesome, and so overwhelmingly Christ-like is this preacher, healer and friend.—Concord Times.

—A new cradle roll member for Calvary church has come to enliven the home of Bro. J. Norman Kirkman. It is Charles Calvin Kirkman, weight ten pounds.

WAR EXPERIENCES AT HAW RIVER

Capt. C. A. DeSaussure, general agent, passenger department, Memphis, Tenn., writes that the article about the new bridge at Haw River, N. C., on the Greensboro-Goldsboro line of the Danville division, which appeared in the March issue of the Bulletin, recalled one of the most thrilling of his experiences while a soldier of the Confederacy, which he describes as follows:

'I was a private in the Beaufort, S. C., Artillery, No. 5, on the second gun of the first section. This battery, then known in service as Stuart's Battery, had been personally placed by General R. E. Lee and charged with preservation of the Charleston and Savannah Railroad from being cut by the Federal gunboats and forces which infested the inlets of the coast line between the two cities.

"When Sherman's advance developed the uselessness of further effort in that direction, the battery was ordered to join. Gen. Joseph E. Johnston in his movement to effect a junction with General Lee, who was moving south from Richmond. After participating in the engagements at Averysboro, Bentonville and Smithfield, the march was resumed towards Greensboro.

"After leaving Raleigh wet weather set in. We followed the line of the railroad and when we reached Haw River, it was a roaring, raging torrent between its high banks. There was no wagon bridge and fording was impossible. To wait was equally impossible. Our army consisted of only 17,000 while Sherman with his 60,000 well-fed, well-equipped men were close behind.

"The railroad bridge, a single track deck structure, no trusses or anything to even suggest protection from a fall into the rushing waters (it seems to me now 100 feet) below. But the ten or twelve-foot width of this 250-foot length was covered with plank and our battery, four guns, four caissons, ammunition, commissary and baggage wagons and forge went across on this narrow path. It looked like a mile. We got across in safety, but I recollect seeing a wagon and team go over the side onto the rocks and into the water below.

"At one of our Confederate reunions years ago three of us of our battery happened to meet up with an old fellow and it developed that he was from the banks at Haw River. We mentioned the circumstances and he told us that one of the mules from that wagon was not killed by the fall, but was broken loose and swept downstream and caught by his family, and that that mule made his crop and saved him family from starvation that summer."—Southern News Bulletin.

—We were pleased yesterday to have a call from Dr. C. E. Wilbur, formerly editor of our Sunday school publications. He had been wintering in Florida and was returning to his home in Pittsburgh, Pa. Mrs. Wilbur remained to attend the Executive Board meeting of the W. F. M. S., in session this week in High Point, N. C. Dr. Wilbur also visited Rev. R. J. Tamblyn, his former pastor.

—We learn that Brother Jesse Causey is available for county commissioner in Guilford. There are few citizens in the county as well qualified. He has honesty, intelligence, and courage. We hope he will be elected.

FROM PASTORS *and* PEOPLE

High Point.—At the morning service on Sunday Dr. S. K. Spahr delivered a very comforting message on "The Ministry of Suffering," basing his remarks from the two texts in Psalms 119:50, "This is my comfort in my affliction; for thy word hath quickened me," and Hebrews 2:10, "To make the captain of their salvation perfect through suffering." Dr. Spahr said in part that nowhere has he found a promise that men shall not weep, but God himself shall wipe away all tears from their eyes. Some people seem to think that God should in some way exempt them from suffering and sorrow, but it is a part of His great plan. It is an extremity of God to make us beautiful and by sharing in the sorrows of earth we shall become like Him, "the man of sorrows and acquainted with grief." Jesus sympathizes with us in the burdens and sorrows of life. As a blacksmith uses fire and a hammer, so God lays upon us the fire of trial and suffering to make us love Him. Happy are we if we can say, "Not my will but thine be done."

The message at the evening service was given by Prof. Paul S. Kennett.

Commencement exercises at High Point College will be held May 26-28, with the baccalaureate sermon by Rev. C. D. Sinkinson, of Atlantic City, N. J., in First Methodist Protestant church on Sunday, May 27th, at 11 a. m. On Sunday evening at 8 o'clock Dr. R. M. Andrews will deliver his farewell address to the senior class in the college auditorium. On Monday, May 28th, the senior class of 44 members will receive their degrees and the commencement address will be deliverd by Hon. Max Gardner, of Shelby, N. C., who will doubtless be our next Governor. A program in detail of these interesting exercises, closing the first four years of the college's work, will be published at an early date.—(Received too late for last week's issue.—Ed.)

Fairview.—We are still at work, praying and trying to find ways to carry on the Master's work. We have been having a very large attendance for the past few Sundays.

On May 13 an all day service will be held at Fairview. We will have a dedication service, a Mother's Day program and a Centennial service. Every one that has ever been a member at Fairview is asked to be present at the dedication service. A record will be kept of all present that Sunday for Sunday school. After the dedication service, Mother's Day program will begin. Dinner will be on the grounds. In the afternoon the Mother's Day program will continue. Then the Centennial service will begin.

We wish to have a large number present. Come and help us make this a great day for the Master. REPORTER.

Liberty-Siler City.—On Thursday evening, May 3, we held a consecration service in the new parsonage in Liberty. Lots of people came, the pastor of the M. E. Church, Rev. D. T. Rowe, spoke a brief message of congratulations, Mr. L. L. Wrenn led in prayer, we sang several selections, and the pastor made a brief address and led in the prayer of consecration.

We had a good time together, and the people were justly proud of the home they have built for their pastor. It was a very happy occasion.

Since the Siler City people did not get here on the evening we were pounded by the Liberty people, they came to the consecration service with their pounds. They came well laden, so our pantry is well supplied with lots of good things to eat. We found in the lot two bags of flour, lots of canned fruit, pickles, preserves, jellies, peas, beans, tomatoes, sausage, tea, coffee, sugar, honey, salmon, cream, raisins, brains, beets, soap, mushrooms, a towel, a pair of socks, and a porch swing. We thank the people so much for their presence, and for their gifts. May God bless and direct them and us.

We plan to leave for Baltimore on Wednesday morning, May 9th, to attend both the Young People's Convention and the General Conference. This will take us away from each church for one Sunday. Rev. W. M. Pike has our thanks for his promise to preach for us in Liberty May 13, and Rev. J. W. Braxton, of High Point College, also has our thanks for his promise to preach in Siler City on Sunday, May 20th. We hope to be home for the fourth Sunday in May.

Let all whose minds turn toward Baltimore May 10 to 25 pray that God will lead and abundantly bless in the Young People's Convention and in the General Conference.

Faithfully yours in His service,

A. G. DIXON.

Midway, Haw River Circuit.—Our pastor has filled all his appointments since coming to this work. His sermons are good and helpful. We have learned to love him very much and look forward to his coming on each fourth and second Sunday. Next Sunday afternoon at 3 o'clock we are planning to have a Mother's Day program; will have some special music flowers and Brother Curry will give a sermon suitable for the occasion.

It is a little late to report about Easter, but better late than never. On Easter Monday we had the corner-stone laying for our new church. A large crowd was present and the service was very impressive. There were six preachers present, all taking a part, the main speakers being Brother Reed, our former pastor, Brother Taylor, the president of the Conference, and Brother A. G. Dixon, one of our own boys. Brother Curry read the history of the church, which was very interesting.

On Easter Monday night we had our Easter program. The children did well. Much credit is due to Mrs. John Bartee and Mrs. R. P. Butler. Our school teachers also helped in this work.

The Children's Day program is now being prepared and we hope to have it in the near future.

Our new church is almost finished, and we will have an all-day opening service in the new church the fourth Sunday in this month; come, everybody, and see how happy we are in this beautiful new structure, and let us have a good day of worship together.

Our Sunday school is growing in number and interest. We had a good crowd yesterday and had some good music given by a quartet of four young men.

Brethren, pray for us in our work.

MRS. G. W. APPLE, Reporter.

May 7, 1928.

Davidson Charge.—It was a treat to us to have Brother Taylor with us on this charge. He preached four times while on the charge. His sermons were instructive and inspiring. We were glad to have him hold our second quarterly conference. Brother F. M. Cook, of Alleghany, and Brother J. P. Elliott, of Lineberry, are the nominees for delegate to the Annual Conference.

Our annual circuit rally will be held at Chapel Hill Camp Ground on the third Sunday in May, beginning at 10 o'clock. The morning program will be made up of speeches and songs from the local churches and we are expecting the children from our M. P. Children's Home at High Point to come down for the occasion and render a program in the afternoon. We are pleased to make this announcement. We extend to all a hearty welcome to come and spend the day. Don't forget to bring well filled baskets.

C. E. RIDGE, Pastor.

Union Grove, Orange Circuit.—Rev. B. M. Williams, our pastor, filled his appointment Sunday, and as usual gave us such a good gospel sermon.

Our S. S. has started up and we are planning to have Children's Day the first Sunday in June and hoping and expecting Rev. J. F. Minnis, returning from India, to be with us.

Union Grove was represented at Centennial service at Chestnut Ridge the fifth Sunday, but the heavy rain Friday p. m. kept several away, afraid of the roads. It was a splendid service and those who were not there missed a great deal. Mr. J. Norman Wills gave such good food for thought in the morning. The good old songs were inspiring. The history of the different churches by Messrs. Kennett McAdams, of Hebron, G. F. Crutchfield, of Efland, C. H. Jones, of Chestnut Ridge, and W. A. Davies, of Union Grove, were interesting. Our church history is worth preserving and we trust more interest will be given to that. Rev. L. W. Gerringer gave a good sermon in the afternoon. It was good to be there. We regret more were not there to enjoy it and are ashamed that Orange Circuit did not raise the amount asked for as our Gratitude Gift. The majority of our people surely did not realize what it was. Orange circuit has six ministers in the Conference and we wonder if some think that enough for us.

Union Grove is about 88 years old. Revs. Cooley, Stockard, and Thompson preached there each during the summer and fall of 1849. We got this from an old textbook of a good woman who lived in this community, but do not know their names.

Our meeting is to start the first Sunday in August with Rev. J. C. Auman as help. We ask prayer for an outpouring of the Holy Spirit on our church and community.

N. B. L.

Mt. Zion, Pinnacle Charge.—Interest is very good in Sunday school. Brother Hunter has faithfully filled every appointment.

We held an Easter service the fourth Sun-

day night in April, three weeks after Easter: delay due to sickness.

Last Sunday night Brother Neese helped Brother Hunter conduct a service for the Centennial Gratitude Gift.

Last Monday members met and gave a general spring cleaning inside church, in cemetery and grounds.

The women have reorganized the H. M. S.

Wednesday night, May 9, there is to be a trustees' meeting.

Next Sunday immediately after Sunday school the women will organize a Ladies' Aid Society.

We are planning for a good time for the third Sunday in June: that is memorial day at Mount Zion; an all-day service with dinner on the grounds. At night the same day we will give a Children's Day program. You are invited.

Brother S. T. Lane continues on the sick list.

Mr. Clifton Barber and Miss Ruby Waller were quietly married at the home of O. W. Barber. The groom is a son of Mr. and Mrs. O. W. Barber and the bride is a daughter of Mr. and Mrs. J. H. Waller.

A word to Pinnacle and Mt. Zion charge regarding the Centennial Gratitude service at Baltimore: Our present pastor, Brother A. L. Hunter, is serving this charge for his 19th year. Think of it! Almost one-fifth of the centennial, and almost one-half of his entire ministerial life has been spent with us. I am sure there isn't a single member who will deny that he hasn't done more for this charge than any one minister that has served us. Therefore, why not send him up to Baltimore, expenses prepaid, to attend this great meeting. Pinnacle, Shoals, Pilot, Mt. Zion, let's do this. Talk it over next Sunday and get busy and do this little part and hand him purse enough the third Sunday in May to take care of his expenses there and back.

C. W. ALLEN, Reporter.

Lincolnton.—A fine Easter program was rendered by our young people, trained by Miss Dailey Hartman and Miss Hester Johnson. Many thanks to these girls for putting over such a fine program.

We are all greatly delighted with the way the church has moved on in spite of the epidemics that we have had to contend with. Our C. E. Society has grown in numbers and interest since the first of the year. I suppose we have up near 75 on roll. Had 50 in meeting May 6.

One thing we are sad over is so many of our people are leaving town since the mills have lagged so much. This is the reason we are behind with our budgets. But the backbone of the church is here to stay.

We had a fine meeting in Caroleen with Rev. L. S. Helms and people. We had 56 conversions in ten days; had 15 at altar last night and eight professions.

We will start an evangelistic tent meeting at Goodsonville, N. C., May 13. Rev. J. J. Waldrop will be choir director. Pray for this campaign.

We are getting on fine considering our backsets and down-sets. W. L. CARSON.

May 7, 1928.

Enfield.—The last regular meeting of the Enfield Ladies' Aid Society was held on April 23 at the home of Mrs. Hight, Miss Myrtle Clark and Mrs. J. P. Neville being joint hostesses. As this was the annual meeting of the society, many interesting reports were made of the year's work. The treasurer, Mrs. J. M. Person, in giving an itemized report of receipts and disbursements, made a very gratifying statement of work done and of the present financial condition of the society. The visiting committee and the flower committee made reports, and there was also a very good report from the committee having charge of the sale of "Skidoo Cleaner."

Election of officers for the coming year was then held and resulted as follows: President, Mrs. Ralph Rives; first vice-president, Mrs. J. P. Neville; second vice-president, Mrs. Hubert Whitaker; secretary, Mrs. P. S. Bellamy; treasurer, Mrs. Sam Pierson; reporter, Mrs. Eli Bellamy.

Mrs. Cecil Matthews and Mrs. Exum Bellamy sang several selections, which were greatly enjoyed. At the conclusion of the business a delicious salad course with coffee and salted nuts was served by the hostesses. This was a glaelyrSHRDLUPSTRDLUetaoiUNsh was a largely attended and most enjoyable meeting. REPORTER.

Grace Church, Greensboro.—The first prayer meeting of the month, May 2, was held in a different manner. As has been decided, the first prayer meeting was a supper. The ladies of the church gave a delightful supper. Around the tables after the meal, prayer meeting was held. Several songs were sung, and Mr. Tamblyn gave a pleasing talk on the "Parable of the Vineyard." Afterwards, Mr. E. S. Wills called the session of the Grace Church Workers to order. The attendance was checked and several committees reported almost all present. The publicity committee had all present. Fine reports were heard from all the committee chairmen. It seemed that the recreation committee had the best report. Every committee was urged to have a written report at the next meeting. Much progress has been made in this body, since it is doing much for the church. Everybody is a "worker."

The Sutton Philathea Class had a most interesting meeting at the home of Mrs. D. S. Coletrane on Friday evening. In addition to their budget of $200 they pledged $50 for the Centennial Gratitude Gift. After the reports of the various committees, they were entertained by a delightful social hour.

Th Home Missionary Society met Tuesday evening with Mrs. O. R. Stout and Miss Zelian Hunter as hostesses at the home of Mrs. Stout. Dr. S. K. Spahr was in charge of the devotionals. Miss Ruth Huffman, of the church choir, gave several splendid vocal selections. The three circles reported $50 raised on this year's budget. This is a most encouraging report for the first month of the year.

Dr. and Mrs. C. E. Wilbur are visiting Rev. and Mrs. Tamblyn this week. They are en route from Florida to their home in Pittsburg. While on their way home they will attend the General Conference at Baltimore.

Mr. and Mrs. Baxter Terrell and family have returned from their winter home in Florida.

REPORTER.

Caroleen.—The revival meeting began Sunday night, April 22, and closed Wednesday night, May 2. There were many souls born into the kingdom and members revived. There were 54 conversions; only six added to the church membership so far. Our pastor, Rev. L. S. Helms, was greatly blessed in being able to secure the help of Rev. W. L. Carson, of Lincolnton, N. C. He delivered splendid messages each evening. The people from the other churches were good to attend these services.

We were glad to have with us last Saturday night Rev. J. T. Sisk. He led the singing for the preaching service; his daughter played the piano. Rev. Mr. Sisk and his daughter also sang a special song. We understand that Rev. Sisk has moved to Forest City, N. C.

FANNIE McKINNEY.

Friendship, North Davidson Circuit.—Our work is still moving along nicely. We had a large congregation Sunday, May 6th, at which time our pastor, Rev. R. S. Troxler, gave us a splendid sermon on "Service."

Prayer services were held at the church on Sunday night, April 20, but there was no service last Sunday night due to such unfavorable weather, but we hope these services will be continued on through the summer months.

On next Sunday night, May 13th, at 7:30 a Mother's Day program will be rendered at our church under the supervision of Mrs. A. L. Hartley and Miss Maie Shoaf. We are looking forward to a splendid service and everybody is cordially invited to attend.

REPORTER.

Henderson—Due to sickness in the family of the reporter we have been unable to write of all the meetings and progress made in our different departments. However, our pastor was kind enough to write last week of the splendid work we are doing in our church as a whole.

Our Sunday school attendance is very gratifying and the interest is good in all classes. Some classes have a perfect attendance each Sunday. A few changes have been made in the primary department which enables the entire S. S. to hold their classes on the main floor.

The Missionary Societies held their monthly meeting April 16 with Mrs. O. O. Young. A splendid spirit for the new year was shown and the election of officers was had. The same officers were re-elected, the society feeling that they were all capable and well suited. Plans were made for the work in general and the program carried out in full. At the close of the meeting the hostess served refreshments.

The Philathea Class held a most interesting meeting Tuesday night, May 2, in the classroom. The meeting was presided over by the president, Mrs. A. B. Young. Over 40 members answered to roll call and a number of visitors were in attendance. During the business period many matters of importance were discussed. The class voted to give $10 toward buying sheets for the Children's Home; also $10 to be given on the Centennial Gratitude Gift. A committee was appointed to investigate prices for having the chairs of the primary department painted. Other committee reports were given and two delegates were appointed to attend the annual Baraca-Philathea meeting to be held in Durham, May 16-18. The program committee gave an in-

teresting report in a speech made by Mr. J. B. Hicks, S. S. superintendent, on "Co-operation;" also a reading by Mrs. C. E. Ellis was much enjoyed. The meeting was dismissed by prayer offered by Mr. S. R. Harris. A picnic supper was then served and every one seemed to have a splendid time.

Sunday morning, May 6, our pastor, Rev. R. A. Hunter, preached the baccalaureate sermon at Aycock school and Rev. M. P. Chambliss filled our pulpit here. He preached a splendid sermon and in spite of the sudden change in weather a goodly crowd was present.

Our pastor and Mr. J. B. Hicks, representatives elected for the General Conference, will leave some time this week for Baltimore. God's blessing we pray upon them and the General Conference as a whole.

We gladly report Mr. Geo. B. Harris' return hom from Watts Hospital and hope for his speedy recovery.

Mrs. Ruby Dickerson, of High Point Children's Home, worshipped with us yesterday. We are always glad to have visitors.

MRS. CLYDE L. FINCH, Reporter.

First Church, Burlington.—Speaking of red letter days, whatever that means, I think First church of Burlington had that yesterday. Yesterday was "Home Coming Day" with us. Special music was one of the features of all the services, beginning with the Sunday school. There were 455 present for the Sunday school and a large congregation for the 11 o'clock service. We were delighted to have former members, out-of-town members and friends with us.

It was a great day for us. The thing of greatest interest, of course, was the vote of the membership for a new church site. When the ballots were in it was found that not a vote was cast against purchasing a new site and building a new church. We are all sure all our friends will rejoice with us. The plan is to purchase the site this year and then begin as early next year as possible on the new building. The new site is a corner lot, corner of East Davis and Cameron streets, owned at present by Mr. L. I. Young.

Our C. G. G. Fund treasurer informs me that our allotment is secure.

Another item of interest is the fact that Miss Maxine Taylor, of Enfield, now teaching in Henderson, has been employed for the summer weeks to direct the young people's activities and to assist the pastor in the work. The church here has long felt the need of such a worker. We are hoping that this arrangement will be so satisfactory that the church will want to employ someone for whole time service. Miss Taylor is highly recommended by a number of our pastors and their wives who know her. Miss Taylor will take up her work here June 8.

L. W. GERRINGER, Pastor.

Burlington, N. C., May 7, 1928.

Asheboro.—Our revival meeting, which began on April 22, closed on May 2. Rev. H. W. Maier, of Thomasville, came on Monday of the first week and did all the preaching until the close of the meeting. His sermons were greatly appreciated by our people and all were delighted with his work. We had a service at 8 o'clock in the morning for the young people, then for several days we had meetings during the noon hour in some of the mills, and then at 8 in the evening at the church. The church people of the town attended the meeting very satisfactorily, though as is the case in most of places these days, the non-church people did not attend in any large numbers. Yesterday morning we received five new members, four on profession of faith, and one by letter. Those joining on profession of faith were Clendon Lowdermilk, Thomas Bulla, Mildred Lamb and Eldon Cox, while Mrs. Clendon Lowdermilk joined by letter from the M. E. Church, South. We are expecting several more to join next Sunday. There were about 20 decisions for Christ in the Sunday school and it is reasonable to expect that the larger part of them will join the church.

On Wednesday morning of this week, Miss Nan Lowdermilk, Miss Callie Way, Mrs. M. W. Ridge and Mrs. Pritchard will leave here for the Young People's Convention in Baltimore. The writer will leave on Monday of next week for Baltimore to attend a meeting of the Board of Education on Tuesday and the General Conference, beginning on Wednesday. Mrs. W. C. Hammer and Mr. W. L. Ward will also attend the General Conference.

Next Sunday night we will give the Centennial story of the Methodist Protestant church. The pastor will be assisted by Misses Enolia and Bertha Pressnell, Kate Bulla and Annie Gilbert Ross.

Next Sunday morning we expect to observe Mother's Day with appropriate services.

Mr. J. S. Lewis, who has been right sick for several days, seems to be somewhat improved.

J. E. PRITCHARD.

Enfield.—Sunday morning at 11 o'clock we were favored with a real treat in having in our midst and hearing a message from Miss Hempstead, of New York. Miss Hempstead is a returned missionary from Japan. She did kindergarten work while in Japan. She worked in the same city in which our pastor worked. She is visiting Mr. and Mrs. Auman for a few days.

Our pastor gave us a very worth while sermon the fifth Sunday night. The fifth Sunday morning he attended the rally at Whitakers Chapel. He was also at that church, both morning and evening, of last Sunday.

We are glad to have Miss Myrtis Johnson back with us. All of us missed her while she was in High Point.

Robert Earle Parker led the Intermediate C. E. last Sunday evening. He made a good leader. The Intermediates are doing splendid work in their society. The Seniors also have a live C. E.

Several of our people are expecting to attend the Conference in Baltimore. Mrs. R. C. Rives was elected to represent our C. E. Best wishes to all those attending the Conference and may they get so much inspiration that on their return they may have much to share with those of us who are not attending.

REPORTER.

Enfield.—Last Sunday we were fortunate in having to speak at two of the churches, Enfield and Whitakers, our friend and fellow worker on the mission field, Miss Ethel Hempstead. Miss Hempstead is on her way to attend the Board meeting of the W. F. M. S. in High Point this week. It is a great joy to have her stop over with us for a few days. These few days it has been a real pleasure to recall anew the experiences which were common to all of us. Miss Hempstead plans to return to Japan in August.

Although last Sunday was not my regular appointment and although the pastor could not be present at the service given over to Miss Hempstead at the Enfield church, yet one of our efficient laymen by the name of E. I. Bellamy took charge of the service and conducted it in a very creditable manner, I have been told.

The services at Whitakers and Roseneath were well attended.

The Rally at the Whitakers Chapel church the fifth Sunday was considered a great success and it would have been considered more so if the people had attended a little better.

Last week the writer was called upon to conduct the funeral of Mr. Edwin McCutchin's little six weeks old baby boy. Our heart goes out in great sympathy to this young couple in their sorrow. They took the separation in a very beautiful spirit.

J. CLYDE AUMAN.

Spring Hill, West Thomasville Circuit.—Brother Andrews delivered a good sermon yesterday.

Our Sunday school keeps growing in number; it certainly is encouraging to see so many of the parents coming. Mr. Ernest Johnson is now superintendent.

Prof. J. B. Swaim is teaching a singing school and will teach again next Saturday.

Miss Lema Tise doesn't improve much. She has been sick a long time and suffers greatly, but is still interested in others. She remembers all her friends, especially the children. The writer visited her a few days ago and her bright face and kind words have a lasting effect. We trust her health will soon be restored.

Mr. G. E. Glascoe is improving after being sick for the past three months. He has been greatly missed at church. We hope they will soon worship with us again.

REPORTER.

State Street.—Mr. and Mrs. Bethea returned Saturday from Halifax County where they had spent a week. Mr. Bethea preached the commencement sermon for the Aurelian Spring High School and attended all the closing exercises. His son, Louis, graduated with honor from this school and will probably enter college next fall.

The services Sunday were all good and all well attended.

There will be no service next Sunday except Sunday school; our pastor will leave Thursday for Baltimore to attend the General Conference. On the third Sunday Brother C. B. Way will preach for us.

The first Sunday in June our special revival service begins. We are hoping to have a great meeting and ask your prayers to this end.

REPORTER.

Cid, Denton Charge.—Rev. E. A. Bingham and lovely wife and children, accompanied by Miss Willis, a sister of Mrs. Bingham, and Miss Chandler, of Denton, filled his appointment at Cid Sunday, and delivered a most excellent sermon about Jonah. In my belief we have a lot of Jonahs today. We are liking our minister fine. We are holding our prayer services at the church, as the measles

has been around right much. The epidemic is about over, and we are hoping to get back normal again with our congregation.

We have kept our Sunday school going, although the attendance has been small.

There was a large attendance at Denton commencement. There were 23 graduates and over 40 students in the seventh grade that received certificates of promotion to the eighth grade. The ten boys and girls that spoke in the contest did excellently. The writer had the pleasure of seeing quite a number of our faithful M. P.'s. Rev. Harris Hill and wife, of Porter, attended the exercises.

Mr. Thomas Harris died at the home of his sister, Mrs. J. A. Morgan, on the third instant, and was buried at Old Union on May 5. He was a member of this church. The funeral was conducted by Rev. Parker. Mr. Harris leaves three brothers and one sister to mourn their loss and many friends. Floral designs were numerous and lovely. He was nearly 64 years old. He had expressed his willingness to go when the Master called him. A large crowd of sorrowing relatives and friends attended the funeral. Much sympathy is extended to the bereaved relatives.

Mrs. Sadie Kindley Hughes is real sick and has been for several weeks. She may go to the hospital if her condition doesn't change for the better. She has our sympathy. Mr. Ed Kindley is our class leader and a worker in the vineyard. MRS. N. W. LANIER.

Siler City.—Dr. Dixon is still filling his regular appointments with splendid messages. He brought to us last Sunday morning a very interesting message, but the preaching service was called off Sunday evening because of a revival at the sister M. E. church.

Nearly two months ago the ladies of our church challenged the men in an attendance contest. The purpose was to see which of the two could get the most new Sunday school members. The ladies were successful and will probably be entertained. The men were given a week to decide how and where they will entertain, and, therefore, will let their decision be known next Sunday morning. The attendance contest is one of the most successful contests we have had this year. Some 30 or 35 new members have been added to our Sunday school, and the old members seem to have become more interested. Our average attendance now is near 100. Messrs. O. E. Stone and George Siler have received their S. S. attendance certificates.

Those attending the Baltimore Conference from Siler City are: Dr. and Mrs. A. G. Dixon, Mrs. Emma B. Siler and Mr. Los Wrenn, who is a delegate. Because of her health, Miss Sallie Smith will be unable to attend as she had planned. During Dr. and Mrs. Dixon's stay in Baltimore the Junior and Senior Christian Endeavorers will take charge of the prayer services, assisted by other members of the church.

Last Saturday afternoon the Senior Christian Endeavor Society sold pies, cakes and candy in a building down town. The net proceeds were $12.00.

Mr. E. D. Woody, our Sunday school superintendent, has been confined to his room a number of weeks because of an attack of influenza. However, we are glad to say he is improving. REPORTER.

BUDGET RECEIPTS FOR THIS WEEK

A. C. B.

Mt. Pleasant	$150.00
Chase City	10.00
Bess Chapel	5.27
Draper	1.31

G. C. B.

Winston-Salem	$80.00
High Point, First	41.05
Reidsville	25.00
Charlotte, First	23.15
Pinnacle	16.63
Kannapolis	6.00
Draper	3.21
Democrat	2.50

College

Reidsville	$50.00

CHARGES PAYING IN FULL

A. C. B.

Yadkin College	$ 15.00
Haw River Mission	30.00

G. C. B.

Calvary	$255.81

College

Asheboro	$ 85.00
Liberty-Siler City	65.00
Yadkin College	5.00
Haw River Mission	10.00
Tabernacle	45.00
Spencer	10.00
Union Grove	10.00
English Street	40.00
Henderson	115.00
Burlington	125.00
Mebane	45.00
Concord	85.00
State Street	20.00
Mt. Pleasant	85.00
Gibsonville	30.00
Guilford	60.00
Friendship	50.00
South Winston	15.00
Porter	5.00
Reidsville	50.00

Superannuates

Orange	$ 37.00

CHURCHES PAYING IN FULL

A. C. B.

Siler City	$ 70.00
Spring Church	90.00
Lebanon, Spring Ch. Chg.	47.00

College

Spring Church	$ 12.00
Spring Valley, Vance Chg.	10.00
Center, Alamance Chg.	14.00
Bethel, Alamance Chg.	15.00
Pleasant Hill, W. Forsyth	20.00
Efland, Orange Chg.	36.00
Union Grove, Orange Chg.	17.00
Hebron, Orange Chg.	27.00
Saxapahaw	8.88
Concord, Saxapahaw Chg.	15.00
Union Hill, W. Forsyth Chg.	6.00
Hickory Ridge, Forsyth Chg.	30.00
Denton, Denton Chg.	35.00

Superannuates

Spring Valley (in full)	$ 4.00
Haw River	5.00

We are listing one new charge this week—Kannapolis, Rev. E. G. Cowan, pastor. It is gratifying to be able to add this field to our growing list. We now have SIXTEEN charges that still have no credits on any budget. Reidsville takes her place this week on the honor roll of charges paying the college assessment in full. Thank you, Reidsville. We are anxious for this roll to grow. Join us, brethren, in saying the college assessment MUST BE RAISED. If you will do this, we will raise it. Winston has the largest contribution on G. C. B. this week, and we surmise it is an Easter offering,—$80.00. Fine for Winston!

Two things are necessary in raising these budgets—PUSH and PRAYER. Pleasing results always follow this program.

With full sympathy toward al pastors, all charges, and all conference interests, I am,

Fraternally,
S. W. TAYLOR.

May 8, 1928.

P. S.—South Winston and Porter should have been noted last week as paying College assessment in full. Calvary has the distinction of being the only charge to date paying the G. C. B. in full. What charge will be the first to join Calvary? S. W. T.

REPORT OF TREASURER OF SPECIAL FUNDS

General Conference delegates:

Reported last time	$ 86.00
Kannapolis charge	5.00
Mt. Pleasant Charge	12.00
First Church, Charlotte	12.00
Liberty Church	9.00
Fallston Charge	15.00
Whitakers Church	8.00
South Winston Charge (Union Ridge Church)	5.00
Haw River Charge	12.00
By cash from V. W. Idol, treasurer	50.26
Balance	$214.26

J. CLYDE AUMAN, Treas.

May 8, 1928.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$183,256.99
George F. Siler	5.00
Total	$183,261.99

Endowment Insurance Fund

Amount previously reported	$9,159.21
Mr. and Mrs. L. L. Wrenn	25.00
Total	$9,184.21

J. NORMAN WILLS, Treasurer.

HERALD SUBSCRIPTION RECEIPTS

Rev. E. L. Ballard, $1.50; Rev. H. C. Carmichael, $3.00; Rev. S. W. Taylor, $1.50; Rev. C. L. Spencer, $1.50; Rev. C. E. Ridge, $1.50; Rev. J. W. Hulin, $1.50; Rev. B. M. Williams, $1.50; Rev. W. H. Neese, $2.50; Rev. J. C. Auman, $1.50.

—It makes the boy proud and brave to think that his uncle is a cop. It may make us proud and bold to think that the brother of one of our preachers is a major-general in the United States Army. Rev. C. H. Carmichael has had a brother in military service for over thirty years. Recently he was promoted to the rank of major-general, which is the highest rank except that of general, which belongs to war time.

GRATITUDE GIFT CAMPAIGN REPORT

Charge	Quota	Pledge	Paid
Alamance	$300.00	$ 22.25	$ 22.25
Albemarle	50.00	50.00	50.00
Anderson	150.00	75.00	7.50
Asheboro	500.00	500.00	250.00
Asheville	100.00	103.80	85.00
Bess Chapel	100.00	.....	.....
Bessemer City	50.00	.....	.....
Bethesda	20.00	.....	.....
Burlington, First	500.00	500.00	435.00
Burlington, F't'n Pl.	100.00	63.00	50.25
Caroleen	100.00	.....	.....
Charlotte, First	200.00	126.00	124.50
Charlotte, North	25.00	.....	.....
Chase City	20.00	5.00	5.00
Chatham	100.00	45.00	45.00
Cleveland	250.00	.....	.....
Concord	450.00	450.00	.....
Connelly Springs	20.00	11.07	11.07
Creswell	150.00	.....	.....
Davidson	200.00	69.50	69.50
Democrat	50.00	15.00	.....
Denton	200.00	210.00	189.15
Draper	50.00	50.00	.....
Enfield	300.00	200.00	181.05
Fairfield	30.00	9.40	9.40
F'view-Glen Raven	200.00	5.00	5.00
Fallston	350.00	65.35	65.35
Flat Rock	300.00	100.00	80.00
Forsyth	300.00	148.50	148.50
Friendship	150.00	48.80	48.80
Gibsonville	150.00	150.00	150.00
Graham	150.00	100.00	100.00
Granville	300.00	68.35	68.35
Greensboro, Calvary	200.00	200.00	.....
Greensboro, Grace	750.00	750.00	.....
Greensboro, W. End	250.00	127.00	127.00
Greensboro, St. Paul	100.00	65.00	47.50
Greensville	150.00	150.00	.....
Guilford	150.00	107.50	50.00
Halifax	350.00	210.00	180.00
Haw River Mission	25.00	12.50	12.50
Haw River Ct.	300.00	52.00	52.00
Henderson	500.00	200.00	200.00
H. Point, English St.	50.00	50.00	50.00
High Point, First	750.00	1,200.00	930.00
H. Point, Lebanon	200.00	53.50	53.50
H. Point, Welch Mem.	200.00	200.00	200.00
Kannapolis	25.00	10.60	10.60
Kernersville	150.00	41.60	41.60
Lexington, State St.	100.00	115.00	115.00
Lexington, South	100.00	14.50	14.50
Liberty, S.-City	200.00	221.13	221.13
Lincolnton	100.00	.....	.....
Littleton	200.00	43.50	43.50
Mebane	200.00	114.50	114.50
Mecklenburg	100.00	12.50	12.50
Melton's Grove	10.00	.....	.....
Midland	120.00	19.85	19.85
Mocksville	150.00	.....	.....
Mount Hermon	250.00	66.06	66.06
Mt. Pleasant	350.00	350.00	350.00
Moriah	200.00	77.67	77.67
N. Davidson	350.00	350.00	215.25
Orange	350.00	100.00	100.00
Pageland	150.00	.....	.....
Pinnacle	200.00	111.15	111.15
Pleasant Grove	200.00	100.00	100.00
Porter	20.00	24.50	24.50
Randleman	200.00	71.75	65.05
Reidsville	200.00	100.00	.....
Randolph	250.00	50.60	50.60
Richland	150.00	50.00	10.50
Roberta	100.00	.....	.....
Rockingham	75.00	.....	.....
Saxapahaw	200.00	45.75	45.75
Shelby	50.00	.....	.....
Spring Church	150.00	94.50	94.50
Spencer	25.00	12.75	12.75
Tabernacle	250.00	168.72	168.72
Thomasville Com.	200.00	200.00	200.00
Thomasville, First	150.00	66.00	66.00
Thomasville, West	100.00	12.25	12.25
Union Grove	50.00	12.75	8.25
Vance	200.00	91.38	91.38
Weaverville	100.00	.....	.....
West Forsyth	150.00	85.00	15.25
Whitakers	125.00	129.00	129.00
Why Not	200.00	31.38	31.38
Winston, First	250.00	250.00	250.00
Winston, South	30.00	30.00	30.00
Yarborough	50.00	3.00	3.00
Yadkin	25.00	25.00	25.00

Total amount pledged, $9,902.41.

J. D. ROSS.

THE MAN YOU MIGHT HAVE BEEN

The man you might have been
You surely still can be;
The way is straight and clear
If you will only see.

The man you might have been
You can be, it is true;
But claim the good as yours
And yours will come to you.

The man you might have been
You yet can be, you must;
Resolve to do your best,
Be strong today and trust.

The man you might have been
You ought to be, you will;
Be brave, have faith, go on,
Success is o'er the hill!

—Grenville Kleiser.

—If you're easily tired, losing weight, have indigestion, a cough that hangs on, don't hesitate, go to a good physician at once. When you have gone to him insist upon a thorough physical examination, including your chest. If the doctor tells you that you have tuberculosis obey whatever instructions for the cure of your disease that he gives you. In that way you will cheat the tuberculosis death rate of one more victim, and save your own life.—N. C. Sanatorium.

—A group of the young people at the State School for the Blind in Batavia, New York, have formed a Christian Endeavor Society. They hold regular meetings every Sunday evening. They have a blind pianist and violinist to accompany them in their singing. At a recent County Union rally these blind Christian Endeavorers presented a very fine musical program. They contribute liberally to the county work, both in money and in co-operation.

Good Policy

Stop and let the train go by,
It hardly takes a minute;
Your car starts off again intact,
And, better still—you're in it!

—Boys' Life.

—The Christian Register gives the number of church members in the United States as 48,594,163. Of these 16,735,691 are Roman Catholics.

Our Children's Home

Offerings by Churches and Individuals

Friendship, Chase City charge, Virginia, $2.80; Henderson, special on linens, $1.00; Maple Springs, Forsyth Circuit, special Fifth Sunday Rally, $12.31; C. E. Society, First M. P., High Point, $5.00.

Offerings by Sunday Schools

Draper, $1.04; Gideon Grove, Flat Rock Circuit, $2.00; Harmony, Yarborough Chapel Circuit, Beginners Class, $2.00; Spring Church, Spring Church Charge, $3.64; New Salem, Randleman Charge, $3.30; Flat Rock, Flat Rock Circuit, $4.45; Moriah, $7.00.

Our cash contributions have not been so many this week, but we have been helped in a much needed way, by receiving a nice amount of sheeting from the following:

Miss Annie Forrest and Miss Hunter, one bolt. Efland Missionary Society, 14-2 yards. Henderson, 27 sheets and one pair pillow cases. Mrs. T. A. Hunter, Greensboro, two pair sheets. J. W. Scott, Greensboro, one bolt pillow tubing. Philathea Class, Asheboro, four bed spreads. Fletcher Brothers, Winston-Salem, four bed spreads, one dozen towels. Chatham Mills, Winston-Salem, five blankets. Mrs. S. M. Johnson, Mrs. Markland, Mrs. Pegram and Mrs. Tise, five sheets and two pair pillow cases. Mrs. Adams and Mrs. Coble, one sheet and one pair pillow cases. Mrs. Paschall, one sheet. Mrs. Shouse, one sheet. Mrs. Martin, one pair cases. (These last named are from the First Church, Winston-Salem, Missionary Society.) Steifel Mattress Company, Winston-Salem, two mattresses.

For all of the cash contributions, domestic, blankets, and mattresses, we are indeed grateful.

E. F. ALLMAN, Supt.

—Felix Huston Robertson, the last surviving Confederate general of the Civil War, died at his home in Waco, Texas, April 20, at the age of 89. He was the youngest man to attain the rank of major general in either the Confederate or the Union armies.

—Mr. L. T. Cates, Burlington, evangelistic singer, has some open dates. Any church or pastor that will need a singer may address correspondence to the above address.

—The Greek city of Corinth was almost totally destroyed in a recent earthquake.

—Five Mexican war veterans are still living and drawing pensions. The last Revolutionary war veteran died in 1869, at the age of 109.

—Germany is the first nation to reply to Secretary of State Kellogg's note in favor of outlawing war. Her reply is favorable.

—Judge John Bassett Moore has resigned as judge in the World Court to give his time to the completion of a 75-volume work on international law.

—A fiery cross was seen burning almost in front of Calvary church last Sunday night. Brother Bates, seeing the flame, feared that it might be an automobile on fire and sent to see. Who is responsible for it or what was meant by it is unknown. It is supposed to be the work of some fun-loving boys.

IN HONOR OF THE DEAD

Tribute of Love and Respect

In the passing of David Harrison Hunter, the members of Tabernacle church have been called upon to bow in humble submission to the will of our Heavenly Father, in the removal of one of our oldest and best members. We therefore offer this love and respect.

Resolved, That we as members of this church express our deep sense of loss in his going from us.

That we express our gratitude to the Giver of all for his exemplary life, his loyalty and faithfulness to his church and his Christ.

That we may ever remember his faithful service and that his life, his example and his influence may be an inspiration to our church and community. In the passing of Mr. Hunter his loved ones and friends have suffered irreparable loss, a devoted and consecrated worker who was every ready and willing to do his part toward furthering God's kingdom, and may we when the last call comes hear the words which so aptly fit the life of our deceased member, "Well done, thou good and faithful servant."

Resolved, That we express our sympathy to the grandsons and the other members of the family, and that a copy of these resolutions be sent to the grandsons and the Methodist Protestant Herald.

Respectfully submitted,
J. E. HANNER,
G. A. GARRETT,
B. L. JONES.

Britt

On the morning of Wednesday, April 4, 1928, at 7:40 o'clock, the death angel came and took Mrs. Elizabeth Wood Britt to her eternal home at the ripe old age of 81 years and 16 days. When about 20 years of age she married Mr. Solomon G. Britt. To this union were born eight children, four of whom preceded her to the glory world several years ago. Twenty years ago her husband died and left her all alone, all the children having married and left the home years before. After his death she lived with her children. Her health began to fail several years ago and for the past three or four years her mind had been so impaired that she did not know one person from another. She was confined to her bed for only three days prior to her death. All that medical aid and loving hands could do was done but we could not stay the hand of death. She passed away peacefully in the home of her daughter, Mrs. Josephine Bellamy, on Wednesday morning and was laid to rest in the cemetery at Eden church Thursday afternoon, the funeral services being conducted by her pastor, Rev. C. L. Spencer, assisted by Rev. J. Clyde Auman, of Enfield.

Early in life she joined the Eden M. P. church and lived a devoted Christian life until her death. She is survived by three daughters, Mrs. N. Keeter, Mrs. Josephine Bellamy, and Mrs. W. T. Neville, all of Enfield, and one son, Mr. Lewis J. Britt, of Chattanooga, Tenn; one brother, Mr. J. B. Wood, of High Point, and one sister, Mrs. Nick Brown, of Durham; also 34 grandchildren and 16 great-grandchildren.

A precious one from us has gone
A voice we loved is stilled,
A place is vacant in our home
Which never can be filled.
But since she could no longer stay,
To cheer us with her love,
We hope to meet with her again
In yon bright world above.

HER GRANDDAUGHTER.

Moore

On April 4, 1928, death claimed Robert Lambeth, baby of Dr. and Mrs. J. S. Moore. Although Robert had been with us only three weeks and two days, we had learned to love him with an undying love. How sad it is to think we shall see him no more in this life. There are so many little things we see that belonged to him and we miss him as the days go by. We can't understand why we had to give him up, but feel that God saw it was best, for we know He never makes a mistake.

The funeral was conducted by Rev. G. L. Curry at the home on April 6. Interment was in Greenview cemetery at Reidsville.

Besides father and mother he is survived by one brother, J. S., Jr., and a host of other relatives and friends. We cannot call Robert back, but by living close to Jesus we can go to him.

GRANDMOTHER D.

Mikles

Mrs. Malinda Mikles, better known as "Granny Mikles," died February 24, 1928, aged 98 years, 5 months and 19 days.

She was married to Jessie F. Mikles and to this union were born 10 children, seven boys and three girls. All have preceded her excepting three boys. She leaves with these 65 grandchildren and a host of other relatives and friends to mourn her departure; but we should not mourn as those who have no hope. She professed faith in Christ in early womanhood and lived a consistent member of the church for more than 75 years, when she was called from this to the church triumphant.

We visited her many times during her last years after she was unable to attend church and for some time confined to her room, and always found her cheerful considering her condition, and would always express herself as being only waiting till the good Lord thought best to take her home, seeming perfectly resigned to His will, even if it was for her to suffer longer. She was so appreciative of the kindnesses of those who daily ministered to her wants and would often say to us who visited her: "They are just as good to me as they can be, but why am I left here just to suffer and be waited on?" and none of us could understand, but He who knoweth all things does understand, and never makes a mistake, and no doubt those who so willingly waited on her, day and night, will some day reap a rich reward. Her life should be an inspiration to all her relatives and friends, remembering that she has fought the battles of such a long life, and at last won the victory, and is now at the beautiful gate waiting to welcome them one by one, as their tasks on earth are done.

She had made her home with Brother J. D. Mikles for several years.

Our sympathy goes out for them and all the bereaved ones.

Burial services were conducted by the writer, assisted by Brother Corum, of the Baptist church, after which the remains were laid to rest in Mount Zion cemetery.

A. L. HUNTER.

Dorothy Elkins

A child once asked his father, "Papa, where do I go when I go to sleep?" The father could not answer and so asked the child where he thought he went. The little one promptly replied, "I think I go into the arms of Jesus."

When I learned yesterday that my little friend had gone into the arms of Jesus, the first Scripture which came to mind was: "My beloved has gone down into his garden to gather lilies." What thought could be more appropriate at this time when we have just a week ago been looking with sweet reverence upon the Easter lilies, and when as spring comes on apace we shall soon be gathering for ourselves great handfuls of the other varieties. There comes to my memory a day such as this when as a child of five I went down into a lovely meadow and plucked an armful of the most exquisite lilies to give to my mother.

And I think if this imagery was ever justified it is in this case. For I never knew a child of a sweeter disposition, never saw a purer lily than Dorothy. I knew her well before the hand of affliction laid its finger upon her. I visited her often in the early days of her illness, as she lay in the little bed, always smiling, and I never heard from her lips one word of complaint. And as the years have gone by I have seen her many a time bravely trudging along with her playmates, always with the same bright smile, and never calling to them if she fell slightly behind.

And so I think that the Master has added a choice lily to His bouquet.

"He gazed at the flowers with tearful eyes,
He kissed their drooping leaves—
It was was the Lord of Paradise
He bound them into sheaves.
My Lord hath need of the flowers gay,
The reaper said, and smiled:
Dear tokens of the earth are they,
Where He was once a child.

"They all shall bloom in fields of light,
Transplanted by my care;
And saints upon their garments white
These sacred blossoms wear.
And the mother gave in tears and pain
The flowers she most did love;
She knew she would find them all again,
In fields of light above."

And in those fields of light I am sure that Dorothy is today racing with her playmates free from all the limitations of the body. For while the Bible teaches a resurrection it does not teach a resurrection of the body as we possess it here. In fact, it states plainly that the opposite is true.

"For that which thou sowest, thou sowest not the body that shall be but bare grain, it may chance of wheat or of some other grain; but God giveth it a body as it hath pleased him. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. So also is the resurrection of the

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body."

And so we come this afternoon to lay the body to rest, but the spirit is now at peace.

"We gazed with chastened feeling on the
spoiler's work;
'Twas but the casket there;
For well we knew the precious gem had gone
To deck the Savior's sparkling diadem."

We would like to keep our lilies—we would like to preserve their beauty and charm, but if they stay here in this sordid world it is by no means sure that the purity will remain. Some years ago I witnessed a play in which a girl of perhaps fourteen was dressed as a woman and played the role of a woman. I was intrigued by her beauty and charm and wondered why I did not know a mature woman so lovely. Later as this same child grew older I wondered again what had gone with her fair purity, but as I have become older I have learned than even the noblest of mature people do not have the innocence of childhood. And I have also found that sometimes our flowers fade and sometimes they become soiled. In this case, however, we have no fear.

"You have lost a child? No, she is not lost to you who are found in Christ; she is not sent away, but only sent before. Like a star, which, when going out of sight, does not die or vanish, but only shines in another hemisphere, she shines in heaven and may light you thitherward."

"A fisherman's child, who had been in the habit of placing a light in the window at night to guide her father home, lay dying. Turning to her father, she said: "Papa, I will place a light in the window of heaven for you."

For many of us, cherub hands have placed a light in heaven's window. May we follow its gleam.

PAUL S. KENNETT.

Johnson

Mrs. Margaret Johnson passed away at the age of about 93 years. Mrs. Johnson was at one time a member of Mount Pleasant M. P. church, Fallston circuit, in Cleveland County, N. C. Several years ago she moved to Chase City, Va., with her son, Mr. J. E. Johnson, where she was living when death claimed her. When Friendship M. P. church, near Chase City, was built she moved her membership to this church, and it was the writer's happy lot to become her pastor. She was a fine Christian woman; one of the old-time type. Shouting and praising God did not run out of date with her. No doubt the pastors who served Fallston circuit, as well as the older members of Mount Pleasant church, can recall times when in revival meetings she would become very happy.

She died April 19th and was buried April 20 near Chase City, Va.

We are not informed just how many relatives she leaves, but she had some in both Virginia and North Carolina, and many friends in both states who will remember her for her good and kind disposition. We believe that she is enjoying richer and better things than this world can give, and our loss is her eternal gain.

The bereaved family has the sympathy of the church and community.

J. B. O'BRIANT.

MOTHER

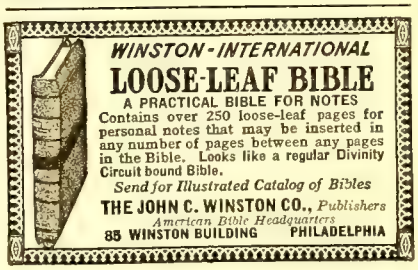
I have praised many loved ones in my song,
And yet I stand
Before her shrine, to whom all things belong,
With empty hand.
Perhaps the ripening future holds a time
For things unsaid;
Not now; men do not celebrate in rhyme
Their daily bread.

—Theresa Helburn.

—Mrs. Isabel Teague died last Sunday night and was buried at Tabernacle on Tuesday after an elaborate funeral service in the church. Three ministers took part in the service, one of whom was Rev. H. C. Carmichael, a near neighbor of Mr. Gallimore at whose house Mrs. Teague died, Mrs. Gallimore being one of her daughters. Other daughters are Mrs. Mary Teague, of Siler City, and Mrs. Crouse, of Greensboro. Five sons are living: John, Bryson, Caswell, Clyde, and Julian. Mrs. Teague was a member of church at Bethlehem, the pastor of which church also took part in the service. The leader of the service was the pastor of the Holiness church in Greensboro. The husband of the deceased, Franklin Teague, died over two years ago. Both were beyond eighty years old. Both left strong testimonies to their faith in Christ. We believe great is their reward in Heaven.

—Miss Vista, daughter of Rev. A. G. Dixon, has been selected to present to the General Conference North Carolina's contribution to the Gratitude Gift of one hundred thousand dollars.

—The new church at Concord will present a striking and pleasing appearance when completed according to plan.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—The funeral of Mrs. Edward Kirkman at Tabernacle last Friday called together a large number of friends of the deceased, who was a daughter of Bro. J. C. Reynolds. Brothers Johnson, Millaway, Bates, Ashburn, and T. F. McCulloch assisted Pastor Iseley in the funeral service. They spoke of her character in the highest terms of praise.

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VOLUME XXXIV GREENSBORO, N. C., MAY 17, 1928 NUMBER 28

Pres Elderdice 5dec8
Westminster MD

"The Great Pyramid—Its Mystery Solved"

This is the name of a little book sent us by Beauchamp Publishing Company, of Boston, for review. We have read it with interest. We think the title a misnomer. Instead of solving a mystery, it invests with mystery a subject that was not mysterious before. The great pyramid is one of scores of pyramids built in Egypt. It happens to be the largest of all, but that is explained by the supposition that its builder was richer and more powerful and perhaps longer-lived than the other builders. And we may add that he was perhaps more vainly ambitious than the others.

It was formerly mysterious how workmen could handle such heavy stones as are found in these structures, but that is no longer mysterious. Their *modus operandi* has been explained.

As to the purpose of the pyramid builders, it has long been known that they were preparing for themselves what they hoped would be safe places of burial. Near the center of the great pile of stones was a chamber to receive the body of the dead king. A passage large enough to slide a coffin through led to this chamber. The entrance to this channel was concealed. It was also elevated above the ground about fifty feet. The channel slanted downward and led to a deep pit under the base of the pyramid. It is possible that this pit was meant for drainage, but it is also conceivable that the monarch was preparing to practice a grim joke on the man having the temerity to invade this sacred place. Following this passage, instead of being led to the death chamber of the king, he would find himself fallen hopelessly into this deep pit. For another channel was provided to lead upward from the channel already referred to, but the entrance to which was closed by huge granite blocks. Explorers have found this channel and tunneled into it and followed it to the death chamber or vault prepared for the king's body. From this chamber two ventilating flues lead upward obliquely to the surface, insuring that the dead king would have fresh air.

It matters not whether the king who built this pyramid was buried in it or elsewhere. There can be no reasonable doubt that he built it for his own tomb. It was centuries after his death probably before this tomb was rifled in search of treasures. Long enough for all that was perishable to perish. Even if no mummy has ever been found in this tomb, the presence of the "coffer," or huge stone coffin, indicates the purpose. In addition to this chamber, called "The King's Chamber," there is a smaller room called "The Queen's Chamber."

This great pyramid conforms to the same general plan as other pyramids known to have been built for the tombs of kings. Its greater size is about all that distinguishes it.

But imagination has busied itself and woven about this structure a marvelous fabric. It has made God the architect

(Continued on Page Three)

Pray for the General Conference

Very few of our readers can attend the General Conference in Baltimore, but all can help the Conference by praying for it. Some of the problems to be handled are difficult and delicate. Pray that committees and the Conference as a whole may have divine guidance and inspiration. Pray that our General Conference and the whole denomination may take the proper attitude toward the great evils of the day. Pray that we may not turn aside either to the right or to the left from the straight way of truth and righteousness. Pray that our eyes may be open to the opportunities for service that God gives to us. Pray that our faith may be increased and our devotion to our mission strengthened. Pray that no mistakes be made in the reorganization for the work of the quadrennium. Pray that there be no unseemly strife. Pray that brotherly love pervail throughout. Pray that the program adopted may involve just the things Christ would have us do.

Church Business Meetings

We wish to raise the question whether our churches have enough meetings to attend to church business. We have a feeling that they do not. We believe that in many cases matters concerning the church are neglected because there is no suitable opportunity for the church to act upon them. Some matters are provided for by the quarterly conference, but not all. In some cases the quarterly conference has its attention called to certain matters, but it fails to take action because it is not clear what should be done or what is the will of the church. It seems that there ought to be held statedly meetings of the members of the church to attend to church business not handled by the quarterly conference. Our Discipline provides for "monthly meetings" in all stations which might answer the purpose of business meetings, but these monthly meetings are not generally held. Ought they not to be held? If so, when?

We believe every church should meet and adopt a program and then work to it. We believe every church would work better to a program that itself had adopted.

—Rev. C. W. Bates as General Conference statistician has prepared three charts showing the growth of the church in the one hundred years of its existence, the variation in the budget receipts, and the advance in the value of church property. These charts show that in recent years there has been a gratifying increase in numbers and in the value of church property. The showing for the budget is not quite so flattering. Other churches have in recent years experienced a falling off in budget receipts. It is not clear just what caused this. We suspect it is one of the results of the war. We are having to pay in exorbitant taxes the cost of the war, and we have not so much money for missionaries, or think we have not.

EPISCOPACY IN THE M. E. CHURCH

(With the approach of the meeting of the General Conference of the M. E. church, to be held in Kansas City in May, several questions are receiving discussion. "Shall we have term episcopacy?" is one of the most important. The Rev. Ray Allen, of the Genesee Conference, has an able article on this subject in a recent number of the *New York Christian Advocate*. He answers the question in the affirmative. I am summarizing his ten points for the benefit of HERALD readers. —L. K. L.)

1. A life tenure episcopacy *is an offense to our founder.* John Wesley founded Methodism, both in England and in America; but he never founded life tenure episcopacy anywhere. He never wanted it. He repudiated it. He wanted superintendents, and said not a word as to how long they should serve. He selected a certain assistant, or superintendent, for America, and when that superintendent assumed the title of bishop, without warrant or authority, Mr. Wesley wrote him a most scathing letter, usually omitted by official Methodist historians. It closed with these words: "How can you, how dare you, suffer yourself to be called a bishop? I shudder, I start at the very thought! Men may call me a knave or a fool, a rascal, a scoundrel, and I am content. But they shall never, by my consent, call me a bishop."

2. A life tenure episcopacy *is without legal sanction.* We began with superintendents with never a word said as to length of term. Even after the superintendent assumed the title of bishop, cautiously asserting that the two words had the same meaning, no action was taken by any General Conference, or by any other Methodist organization under heaven, which sanctioned, or so much as mentioned, life tenure. The incumbent simply assumed life tenure as he had the title, and his successors have followed in his train.

3. A life tenure episcopacy *is exceptional in Methodism.* Most branches of Methodism do not have it. This autocracy is not known in Methodism anywhere, except in certain branches having their base in this democratic country. But even in this land of the free some branches of Methodism have deliberately rejected it. Monarchial Canada never accepted it, and it is not known in monarchial England, in Ireland, in Australia, in New Zealand, or in Japan. Unfortunately it does still exist in the United States and in Denmark.

4. A life tenure episcopacy *is alien to American thought.* A century ago our American pioneers were at the same time pioneers in thought also. While the world was yet under autocracy, they boldly blazed a better way, believing all men were created free and equal. Since that day nearly the whole world has followed where they nobly led. Strangely, in this first and greatest of all true republics, there still remains this imported anacronism of a life tenure episcopacy.

5. A life tenure episcopacy *is contrary to accepted principles.* In this democracy we elect by universal suffrage, presidents, governors, senators, congressmen, and a thousand other officers, all for short terms, re-electing if we choose, although we do not choose to elect presidents for a third term because of recognized dangers. No public official in all the broad land, holding an executive position, is elected for life. It would be contrary to our whole theory of popular government. And in our beloved church, every editor of every one of our Advocates, and every head of every one of our great boards, is elected for a quadrennium only, and by this method we succeed in getting men equal to those in the episcopacy. In our episcopal elections, and there only, do we repudiate our principles.

6. A life tenure episcopacy *is a relic of a bygone age.* The time was when a king was a king because he had killed many people, or because he was the son of his father, and in either case it was assumed that he ruled by divine right, and the king could do no wrong. The time was when it was assumed that the right kind of hands, placed on a man's head for a few seconds, so transformed him that thereafter until death interfered he could rule with regal right. Our church got started down that road shortly after Louis XIV was asserting that he was the state. Men had to believe Louis then; they do not now. That age has gone—forever!

7. A life tenure episcopacy *is a needless temptation to the holder.* Strong men can stand temptation, if not too subtle or too long continued. But when we elect any man to this exalted position, sought or unsought, and whether he be strong or weak, humble or haughty, we subject him thereby to a needless temptation as long as life endures. The race of courtiers is not yet extinct, and they will forever flatter, defer to, and cajole. This is sweetly pleasing to most recipients, and he is tempted to think of himself and his opinions more highly than he ought to think; meanwhile rewarding the courtier and slighting those who are truer friends. We have no right to elect any man to be so subtly tempted; and in so far as he yields, we share his responsibility.

8. A life tenure episcopacy *is an obstacle to church union.* Church union is on every tongue, even though as yet mostly talk. We fraternize with every church that will fraternize with us. Thus far, however, we have made no effort to unite with any except our Southern brethren. But here in our midst are the Presbyterians, for instance, that noble people, and no difference of creed or spirit separates us. Our only difference is in government. They would never accept our life tenure episcopacy, and we know better than to ask it. But they do need more superintendency than they have, and we need less. If our superintendents were not elected for life, we could begin negotiations at once, with good prospect of success.

9. A life tenure episcopacy *is occasion of serious loss.* The autocracy necessarily inherent in life tenure episcopacy has been, directly and indirectly, the main reason for the great defections which have marred our history and prevented our being a larger and more Christian church. First, in 1793, under James O'Kelley, thousands, including William McKendree, left the infant church. Both O'Kelley and McKendree were able and worthy men. One returned, and was made a bishop. The other never came back, and has received scant courtesy from official Methodist historians. In 1830, after heated argument and many expulsions, there came a larger withdrawal, which resulted in the organization of the Methodist Protestant church. Later, in 1843, came the third great farewell, resuling in the Wesleyan Methodist church. But, more important than these three great defections combined, it must not be overlooked that there has been a continuous loss of ministers and members, totaling an unknown but appalling number. The overshadowing reason for these great losses has been none other than the autocracy inherent in life tenure episcopacy.

10. A life tenure episcopacy *is incompatible with present demands.* Since the great war there has been throughout the world such a rising tide of democracy as was never before known. Autocracy has toppled from its throne, and the few

remaining kings have no authority. Our church has shared this advancing thought, and has had a spontaneous growth in democratic sentiment unprecedented. A recent poll of 5,000 pastors brought 3,090 replies, of which more than 96 per cent favored an episcopal eight-year term. For long, to speak was so dangerous that few took the risk, but now those who recognize this serious defect in our government have become so numerous that numbers give courage, and memorials and resolutions are multiplying at an astounding rate. To ignore this demand would be not only foolish, but futile. It is not belligerent, but it is earnest. It will not be tolerant of evasion, or subterfuge, or refuge in legal quibbling. The demand must be met with frankness, fairness, and in friendship. The church of our love should grant, without further delay, this reasonable demand of her intelligent and devoted constituents. She will then be better fitted to do unhampered the work which God has committed to her hands.

TEACHERS MUST COME CLEAN ON TOBACCO QUESTION

Will H. Brown

The sentiment against employing teachers in our public schools who use tobacco is almost reaching the proportions of a tidal wave. In several states teachers who use tobacco are turned down, regardless of how capable they may be.

Lorraine E. Wooster, state superintendent of schools in Kansas, has issued a drastic order, in part as follows: "No recommendations for school positions will be made for teachers, instructors or superintendents who use tobacco in any form. No state certificates or institute certifificates will be issued tobacco users. Schools and colleges which permit the use of tobacco by administrative heads, instructors or pupils, cannot remain on the accredited list. Credits sent to the state department from normal schools, colleges and universities where the heads of these institutions, faculty members or students use tobacco in any form, will not be accepted for certification."

The Board of Education of the state normal schools of Nebraska has adopted a resolution that hereafter instructors in any of the normal schools of the state will be refused leaves of absence to study or attend the Universities of Columbia, Chicago, and Northwestern, "because cigarette smoking is common among women in these institutions." A member of the board says of the action: "The tobacco evil is so great that it should be utterly discountenanced by every institution that trains teachers."

The Michigan State Normal School recently dismissed four women students for smoking, not even permitting them to graduate.

ONE DAY AT A TIME

God reveals Himself just as we need Him. He never gives us what we shall want tomorrow; He gives us richly what we need today. Just as water, poured into twenty goblets, will take the different shape of every goblet, so the grace of God poured into twenty days will fill the different need of every day. And that is why Christ, who knows the Father's heart, bids us never be anxious for the morrow—"Give us this day our daily bread." When we need the ladder, we shall have the ladder. When we require the army, we shall get it. We shall have grace to live by when we are called to live. We shall have grace to die by when we are called to die.—*G. H. Morrison.*

THE GREAT GUEST COMES

While the cobbler mused there passed his pane
A beggar drenched by the living rain,
He called him in from the stony street,
And gave him shoes for his bruised feet.
The beggar went and there came a crone,
Her face with wrinkles of sorrow sown.
A bundle of faggots bowed her back,
And she was spent with the wrench and rack.
He gave her his loaf and steadied her load
As she took her way on the weary road.
Then to his door came a little child,
Lost and afraid in the world so wild,
In the big, dark world. Catching it up,
He gave it the milk in the waiting cup,
And let it home to its mother's arms,
Out of the reach of the world's alarms.

The day went down in the crimson west
And with it the hope of the blessed Guest.
And Conrad sighed as the world turned gray:
"Why it is, Lord, that your feet delay?
Did you forget that this was the day?"
Then soft in the silence a Voice he heard:
"Lift up your heart, for I kept my word.
Three times I came to your friendly door;
Three times my shadow was on your floor.
I was the beggar with bruised feet;
I was the woman you gave to eat;
I was the child on the homeless street."

—*Edwin Markham, in Delineator.*

"The Great Pyramid—Its Mystery Solved"

(Continued from Page One)

as He was the architect of the arc of the covenant and the tabernacle made for the Israelites. The purpose of God in this great pyramid, according to this view, is prophetic. The passageway leading to the Pit by one branch and to the King's Chamber by the other represents the march of the human race. It is claimed that marks along this way indicate great events in the history of the world. The beginning of human history, the Flood, the birth of Jesus, the resurrection of Jesus, the World War of 1914-1918, and other important events are all indicated. Very near at hand (May 29, 1928) is the beginning of "chaos" "which many think will usher in another devastating war, Armageddon."

The book asserts that these events are indicated in the stone of the pyramid, but does not tell how they are indicated.

The quality of mind possessed by those responsible for this marvelous fancy may be indicated by this token: The statement is made that the pyramid lacks only a small fraction of being placed with the points of the compass. This deviation is explained not by supposing that the builders had made an error but by supposing that the land on which it stands has somehow received a wrench! If they are going to make God responsible for this pyramid, why do they not invest Him with power either to foresee or prevent this distortion of the land on which this prophetic pyramid was located?

The book has some interest as a curiosity and as a revelation of the vagaries of the unrestrained human mind, but no one need expect to find in it a chart of future events.

Denominational Enterprises

FOREIGN MISSIONS

Chinese Christian Fortitude

Many examples of Chinese Christian fortitude, at the present time and in the face of the militant struggle through which China is passing, might be given. I just want to give you a few as gleaned from the last issue of *The Missionary Review of the World:*

The wife of one of the Chenchow (Hunan) preachers was told by the chairman of the labor union, who had been a preacher, that they would better leave as it might not be possible to get away later. Mrs. Chiang answered: "Why should I leave? I have done nothing to be ashamed of. If I have to die I might as well die here." Her courage has been richly rewarded. The work has not been interrupted.

An evangelist in a Hengchow (Hunan) country field, disregarding the orders of the local merchants' guild, boldly preached Christ in the chapel. He was arrested, his hands were tied behind his back, and he was made to wear a high hat—a symbol of humiliation. The courage and grace with which he bore this trial brought his persecutors to shame, and since then services in the chapel have been well attended and no further obstructions have been offered. Elder Wu, of the Lei Yang church, was killed because he was rich and a Christian.

At Wei Ts'un, just behind the battle line, homes were filled with soldiers. Hardly had the smoke of battle cleared away when a delegation from this village came in to express their appreciation of what the preacher had done. These callers were the village head of police, the school teacher, and gentry. "No one could have equalled Mr. Chao," they said. "He stood at the door of the chapel, which was full of 500 women and children, and kept out the soldiers when every one else ran. Twice they pointed their guns at him and once fired over his head. 'If you intend to harm these women,' he said, 'you must kill me first.' The whole village is going to present him with a large wooden tablet of appreciation."

The dark cloud which settled over Nanking has a radiant lining. In a most remarkable and heartening manner students, servants, Christians and even some non-Christians stood by their threatened foreign friends, at times willingly risking their own property and lives. This loyalty was not the experience of a few only, but of all. One Nanking missionary remarked that the loyal friendship manifested throughout the unanticipated tragedy almost made the experience worth while. One building contractor responded to the request of a missionary friend for a loan with which the threats of the looters might be averted only to have his own house looted; he was also forced to go into hiding. At a moment when another missionary was ringed about with rifles and facing the demand, "Your money or your life," two Chinese young men appeared and pleaded for his life. One of them opened his coat and exposed his own defenseless body as a pledge for his foreign friend. For some the ricksha man's humble hut provided shelter.

Since the warmer weather has come, the war is being waged with new vigor and the war zone is drawing very near to Kalgan, our mission station. Rev. C. G. Soderbom, now on furlough in the United States, says that if General Yen Hsi Shan makes the proposed drive on Peking, Kalgan will be on the line of march and it is possible that there may be fighting there. He requests that an appeal be made through our church papers to pray for God's protecting care over our workers, our school girls and our mission. This is a very critical time for our mission there and we need to offer up much prayer. Especially should we remember Horace Williams and Mrs. F. A. Larson, our two missionaries there at the present time.

The orders for Children's Day supplies continue to come in. It will not be long now until the time for giving the programs will be at hand. If you have not yet ordered your Children's Day supplies, won't you sign the card today and forward it at once so that these supplies may reach you in time for your Children's Day service?

S. W. Rosenberger, *Executive Secretary.*

FORTY-FIFTH COMMENCEMENT OF THE WESTMINSTER THEOLOGICAL SEMINARY

The forty-fifth commencement of the Westminster Theological Seminary began on Sunday morning, May 6th, with the baccalaureate sermon which was preached by President Hugh Latimer Elderdice in the Methodist Protestant Church, Westminster, Maryland. The subject of the sermon was "The Home of the Soul," based on the first verse of the 90th Psalm. President Elderdice spoke of the historical search for home and rest, and the conviction of saints in all ages that God is the dwelling place and refuge of the soul. The closing words of the sermon were addressed to the members of the graduating class in the form of a challenge to find in God the rest, poise and strength to enable them to perform a good ministry to the present age.

The annual alumni sermon was preached on Sunday night in the Methodist Protestant Church by Rev. B. F. Ruley, of the class of 1899, now pastor of the South Baltimore Methodist Protestant Church. The text was a part of Isaiah 61:6, "Men shall call you the ministers of God." The sermon was a very thoughtful and comprehensive discourse on the inspirations and functions of the ministry. Special music at the Sunday services was well rendered by the seminary octet, with a duet also by Mrs. Gibbons and Mr. Paschall.

On Monday evening, May 7th, in the seminary chapel, the pageant "Abraham and Isaac," dramatized from Genesis and the Psalms by Miss Dorothy Elderdice, was presented by seminary students under the direction of Vera S. Gibbons. This play was produced in connection with the course in "Drama in Religious Service," which was conducted by Miss Elderdice in the seminary through the past year. Much praise is due the members of the cast and the production staff for their excellent work. The characters in the pageant were as follows: Shepherd's Chorus, F. W. Paschall, W. A. Roberts, A. A. Pierce, G. A. Brown; the Scribe, Harold M. McAdow; Abraham, Ralph R. Richards; the Voice of Jehovah, Frank L. Shaffer; Isaac, Maurice Katz; the Angel, Vera S. Gibbons.

Miss Elderdice, the writer of the pageant, supervised the stage setting and costumes but had to give up the actual direction in the latter stages because of illness. However, her genius was evident throughout the pageant and she deserves all of the compliments and praises that were expressed by those who saw this excellent piece of religious dramatics.

The Board of Governors of the seminary met on Tuesday morning at the home of President Elderdice. The annual

report of the president of the seminary showed a prosperous year and hopeful outlook for the future of the institution.

The graduating exercises were held in the Methodist Protestant Church, Westminster, Tuesday evening, May 8th. Special music was rendered by the seminary octet. The address to the graduating class was delivered by Rev. Vernon N. Ridgely, superintendent of the West Baltimore District of the Methodist Episcopal Church. His theme was the changing, the partial and the complete emphases of the gospel. He traced the history of the church through ritualism, the emphasis on vital experience as seen in Luther and Wesley, the emphasis on ethical conduct, social service, and religious education, concluding that in the preaching of the whole gospel, and not merely of one phase of it, will the Kingdom of God be established. A large audience, the best of years, was present to hear this fine address.

On the recommendation of the faculty and by order of the Board of Governors the following diplomas and degrees were awarded:

The Diploma of the Seminary: Geore Amberson Brown, Taneytown, Md.; Walter Ray Kuhn, Silver Lake, Ind.; Alwyan Herschel Lynch, Birmingham, Ala.; Kelvin Layton McCray, Cleveland, W. Va.; Ralph Russell Richards, Clarksburg, W. Va.

The Diploma of the Seminary with degree of Bachelor of Sacred Theology: Frederick Nelson Bowers, Lewiston, Md.; Ira Moler Dinkle, Bolivar, W. Va.; Ferry Lee Gibbs, Burlington, N. C.; Andrew Gladys Lynch, Birmingham, Ala.; James Edward Reamy, Crisfield, Md.; Charles Edward Subock, Unionville, Md.

The Diploma of the Seminary with degree of Doctor of Sacred Theology: Charles Martin Elderdice, Westminster, Md.; John Nicholas Link, Baltimore, Md.

PROGRAM OF COMMENCEMENT EXERCISES OF HIGH POINT COLLEGE

THURSDAY, MAY 24

8:00 p. m.—Oratorical and Essayist Contest, college auditoirum.

FRIDAY, MAY 25

8:00 p. m.—Play, presented by the Department of Expression under the direction of Mary Todd.

SATURDAY, MAY 26

4:00 p. m.—Dedication of Memorial Gate and Tree Ceremony, campus.

8:00 p. m.—Class day exercises, college auditorium.

SUNDAY, MAY 27

11:00 a. m.—Baccalaureate sermon, Rev. C. D. Sinkinson, D.D., pastor of Christ Methodist Protestant Church, Atlantic City, N. J., First Methodist Protestant Church.

6:45 p. m.—Vesper service, on college campus.

8:00 p. m.—Address to senior class, President R. M. Andrews, college auditorium.

MONDAY, MAY 28

11:00 a. m.—Baccalaureate address, the Hon. O. Max Gardner, Shelby, N. C., in college auditorium.

Persentation of diplomas.

—Intemperance is the mightiest of all the forces that clog the progress of good.—*Buxton.*

"KINDLY AFFECTIONED"

"Yes, Osborn is going," said one of my brother lawyers to me, speaking of the farm-manager, a man who had worked for me at one time and had given satisfaction in the best sense of the term. "I can't for the life of me think why. I offered to raise his wages, but he just said quietly, "I've made up my mind to go, so the money doesn't count." And when I saw his expression—absolutely final—I knew it didn't. It's queer, though, for he had an excellent living, and I know he likes farm work. And I've never had a word with him, not one word, in four years!"

Had my friend but known it, his last sentence offered complete explanation of Osborn's departure. But he was in blissful ignorance of that fact, and I did not realize it until I heard it from Osborn's lips on the following day.

He walked into my office and asked quietly: "Can you give me work, Mr. Tracy? Town or farm, I don't care which, as long as I'm busy; but I want to work for you again."

"I haven't anything of my own to offer," I answered, "but I believe I can get you the management of the Brook Lawn farm. I'll have to understand why you are leaving Mr. Johnson, however. It's the first question I'll be asked when I mention you for a tenant."

Osborn's face changed, and he spoke with evident difficulty and emotion.

"I'll tell you, sir. And it's not much to tell, or to hear, some folks would say, but I can't stand it any longer. I've worked for him four years, and he's always done just as he agreed—and so have I. But he's never spoken one word to me in that time except about the work! Not one word! Of course I didn't think I was engaged for company, but I did feel that once in a while he might say the work was done right, or that it was a fine day—or something.

"I kept telling myself that it was just his way, but, last February my little boy died. I suppose my wife and I felt as bad as any parents could, and that's bad enough, God knows. The day after the funeral, Mr. Johnson drove into the yard. 'I want to speak to you, Osborn,' he said. And I thought he was going to offer sympathy.

" 'Yes, sir,' I said, putting down a tool.

" 'You'd better drive over to Kinney's this afternoon and make arrangements about seeds. Looks like an early spring.'

"Then he drove off. And I kept thinking. My wife came out after a little. She was lonely and—you know how women feel.

" 'Did he say anything, Andrew?' she asked.

" 'About the garden it was,' I answered.

"She just sighed and said, 'Oh! Well, dinner's ready.'

"But I knew then we had to go, for I couldn't stand it. It seemed to me, Mr. Tracy, as if he didn't feel that I was human!"

And in my ears with his concluding words rang two sentences. One was "Not one word in four years!" and the other, "Be kindly affectioned one to another with brotherly love."—*The Living Church.*

THE CYNIC AND THE SAINT

"I could have made a better world,"
A cynic to a saint once cried;
"And that is why God put thee here;
Go forth and do it," he replied.

—*Max I. Reich, in The Sunday School Times.*

OUR STORY PAGE

BOB, BETTY AND THE "COW PLATE"

J. L. Glover.

"You go to church, mother, and I will stay at home and look after the children. I have a little cold and don't feel up to going out today," said Grandfather.

Grandmother looked at him doubtfully. The children, Bob and Betty, were just getting over whooping cough and were not allowed to go out yet, although they were quite well enough to play. They were staying with Grandmother when they caught it, and as the baby had never had it, they stayed on there. On this bright Sunday morning they might have gone to Sunday school but for the fear of giving it to other children; so Grandfather proposed staying with them, that Grandmother might go to church. But Grandmother was not so sure about that.

"I don't know about leaving them," she began. "Suppose they give you any trouble, father?"

"Nonsense! I'll tell them to behave; and if they don't—"

Grandfather's face expressed a fierceness which might have struck terror to the children's hearts, but did not in the least, for Grandmother smiled at them at the same moment. "If they will promise—" she began.

"We'll be good," Betty promised for both of them. "Please go, Gran."

So finally, after some indecision, Grandmother consented to go, and went away to get ready. She gave Grandfather his Sunday paper, and the children their Sunday school lessons to learn while she was gone; and went away at last with a tolerably easy mind.

All went well for a time. Grandfather, after seeing that the children were well employed, read his paper until he fell asleep behind its shelter. The children studied the lesson and heard each other their hymns and catechism; and then, having nothing to do, began to look about for occupation. There was nothing interesting to be seen from the window. All the church-going people had passed; the street was quiet and deserted.

Presently Bob, in his journey round the room in quest of something to do, drew near the whatnot in the corner, on which were kept Grandmother's choicest treasures of old china—delicate gilt cups, old-fashioned china candlesticks with a shepherd and shepherdess perpetually smiling at each other; slender vases that looked as if they were made of eggshells; and most precious of all, an old plate of Chinese workmanship, which told a wonderful story with quaint Chinese men and women and a remarkable looking cow, which was so much the most prominent object in the perspective landscape that the plate was always known as the Cow plate. It was the last of a set which had belonged to Grandmother's great-grandmother, and she would not have taken a thousand dollars for it, she said.

Bob stood and gazed at it silently, and Betty came and stood beside him and gazed too.

"I always did want to look at the Cow Plate close," whispered Betty. "Do you think we might, Bobby? Maybe Grandfather would let us, if we promised to be just as careful. Do you think he would?"

"He's asleep," said Bob, looking around cautiously, "and Grandmother wouldn't like us to wake him. I'm going to take it down, awful careful, and we'll sit on the floor and look at it. Then it'll be safe. Move, now, Betty, and let me push the chair up, easy."

Very carefully, with great consideration for Grandfather's slumbers, they pushed a chair close to the whatnot. Bob climbed up and lifted the Cow Plate from its easel with careful hands.

"Hold it till I get down," he whispered, and Betty took it from him, standing close beside the chair. All would have been well if just as he moved to get down a spasm of coughing had not seized Bob. This of course set Betty off too, and there they were, both nearly strangling themselves in their efforts to suppress the ill-timed explosion before the inevitable whoop should wake Grandfather.

In her terror and distress Betty threw up both hands, forgetting all about the plate, and the next instant it lay in three pieces on the floor. Of course the crash and the coughing awoke Grandfather, and he started up in consternation.

"What is the matter, children? Did something fall?" he asked; but both children were coughing and crying too much to answer him. Jumping up to come to their rescue, he spied the broken pieces on the floor. The cow's head had been broken just across the neck, and her head with its spreading horns lay gazing at him pathetically.

There was no time to ask questions until the paroxysm of coughing was over, and Betty lay in Grandfather's arms, quite limp and white with exhaustion, while Bob stood at the window as if he never meant to look around the room again. At last, however, Grandfather said, "Come here, Bob, if you feel better, and pick up the pieces, and try to tell me all about it. What were you doing with the Cow Plate?"

Silently Bob came and picked up the fragments of beautiful transparent china, and tried sorrowfully to fit them together again.

"If we could," he said, "maybe Grandmother wouldn't notice it." But he did not look at Grandfather as he spoke.

"Tell me about it," Grandfather repeated; but just as Bob was about to speak, the door opened quietly and Grandmother came in. The coughing and crying had taken so long that none of them had noticed that it was time for service to be over, and they had not heard her come back.

She saw at once that something was wrong, and she stood looking from one to the other. "What is the matter, father?" she asked.

"The children have something to tell you," said Grandfather. "Bob was just going to tell me when you came in, so he will tell us both."

Then Grandmother's eyes fell on the pieces in Bob's hands. She said nothing, but her eyes asked a question, and Bob answered it.

"Yes, Grandmother; we took down the Cow Plate. We meant to be awful careful, but I started to cough, and that made Betty, and—and—it fell and broke. And we're awful sorry. It was my fault."

"No, it wasn't, Gran. I asked him to take it down—'least, I put it in his head. And I was holding it when it dropped. Please don't punish Bobby." Betty began to cry again. Then Grandfather spoke.

"It was a little my fault, too, mother, for I promised to look after them, and I went to sleep instead. So you must blame me, too, for the misfortune. I would not have had it happen for a good deal."

Grandmother looked at the three culprits, all so penitent, and then at her beautiful, priceless plate, in fragments; and

if she had not just come from church she might have been tempted to speak severely. But she was silent for a little. Then she spoke quietly.

"I am sorry," she said, "and I know you are, too. You have punished yourselves, so I shall not punish you any more. But it need not have happened if my little boy and girl had obeyed. You knew, did you not, that you are never allowed to handle that plate—or anything else on that whatnot? And now you see the reason why."

"Please forgive us, Gran, and we'll save up our money and buy you the prettiest plate we can find, to make up," promised Bob.

"It would not 'make up,' my boy, for that was the last plate of its kind. It was more than two hundred years old, and there are no more like it. But if you learn the great lesson, that it is easy to do wrong, but impossible to undo it, the loss of my plate will be worth it," said Grandmother gently.

Betty was in her arms, crying bitterly on her kind shoulder, and Bob's arms were round her neck. Grandmother kissed them both.

"There, don't cry any more," she said.

That was a very unhappy Sunday, even though Grandmother was so kind and forgiving; for the vacant place on the whatnot made Betty cry every time she looked at it, until Grandfather changed things a little and put the shepherd and shepherdess candlesticks in the place.

The next morning he went out very quietly on an errand of his own. When he came back he shut himself up in the library for a while. Then he returned to the sitting-room, and presently he called the children to look. They could scarcely believe their eyes, for there stood the Cow Plate on its easel again, apparently as sound as ever. It was only on close inspection that one could see three long cracks crossing and marring the fair landscape.

"Oh, grandfather, how good you are! You did mend it," cried Betty.

"Yes; but it will always show the cracks, spoiling its perfection, and reminding us that a thing, once broken, can never be made quite perfect again," said Grandfather gravely and kindly, a hand on each small shoulder.—*Selected.*

THE CHILDREN GO SHOPPING

The Sloan children hopped out of bed eagerly that first morning after they had come to their new home to live. Everything looked strange and unfamiliar when they arrived the evening before, and there was a little feeling of homesickness in their hearts for the well-paved streets and the tidy row of brick houses where they had lived in the big city.

The sun was shining brightly, and they were eager to explore the big lawn and the rolling stretch of country round this piece of property which their father had just bought.

It was their mother who named it "The Friendly Lodge," and the children agreed that this was a very nice name indeed. Friendly Lodge was on the edge of the little city of Waynesville, where their father proposed to build a shoe factory.

It was early in the spring and only the evergreens were ready for summer.

"Oh, see the pussy-willows!" cried Judith joyfully, as she looked out of the bedroom window. "There's a whole clump of them right down by the fence."

"And look at the little hills where we can slide in the winter!" burst out Neva, the younger one.

At last they were ready for breakfast, and Judith was much pleased when her mother asked her if she thought she could find a store and buy a few things for her which she needed very much.

Judith loved to do things like a grown-up lady, and she always felt very important to be sent shopping. And Neva didn't like to be left behind, so she teased to go too.

"Follow the walk down to the corner," directed their mother, "and that will bring you to Main Street. Then turn to the right and walk until you come to the stores. They are not very far away. I'm sure you will have no trouble."

They started out as soon as their mother had time to get them ready, and Judith carried the money and the list of things she needed in the little red pocketbook which matched her red hat. She kept Neva firmly by the hand, and they had no trouble finding Main Street.

They enjoyed gazing into the store windows greatly. Many people looked at the children and smiled, for with their bright eyes, clear pink and white complexions, and stylish little hats and coats, they made a pleasing picture.

They found a store where they could get the small things which their mother wanted, and they liked the sales girl very much who waited on them, for she smiled and said:

"Little ladies, why don't you go down and see the birds in the basement? The canaries are wonderful singers!"

Neva was quite excited.

"I want to go an' see the birds," she pleaded. "Let's go, Judy."

Judith hesitated a minute or two and then she couldn't see any harm in going down the broad stairway which the pretty sales girl pointed out. So Judith, still holding Neva's hand, went downstairs, and sure enough, there were dozens of lovely birds in beautiful cages, and many of them singing as though their little throats would burst.

There was a big, green parrot that clung to the wires of its cage with its feet, and when the children stopped and Judy said, "Polly wants a cracker!" the parrot screamed angrily back at them, "Go home! Go home! Go home!"

Judith started a bit guiltily. Her mother was waiting for the little parcels in her pockets. They really must go at once.

It was a little bewildering to Judith that the broad staircase was right in front of them, for she had expected to turn around and go back and find it. And when the children reached the top of the stairs, it looked different. But there was a door and the street outside, and neither of them realized for a minute that they had gone through the store and up a different staircase from the one they went down, and were now out upon another street entirely than Main Street.

They turned to the left when they should have turned to the right, and the farther they went, the more confused they became. They were on the point of tears and asked several to tell them the way to "The Friendly Lodge," but all of the people shook their heads and said they had never heard of it.

They met an old gentleman with a kind face and very white hair who was walking slowly, but he had never heard of "The Friendly Lodge" either.

"What's your father's name?" inquired the old gentleman.

"His name is Sloan," said Judith.

"Muvver calls him Daddy and so do we," informed Neva.

The old gentleman frowned.

"I'm afraid I don't know him," he said. "What does he do for a living?"

"He makes shoes," cried Neva, "lots and lots of 'em. They

go in big boxes on the train, and people buy them."

"Ah, I know now," smiled the nice old man. "Come with me and I'll take you over to the shoe factory. It isn't far from here, and we'll find out from Mr. Austin what department your father is in."

The children didn't quite understand all this, but they were sure their troubles were over.

The nice old gentleman turned right around and led the way. He didn't do any more talking except once in a while to say, "This way, girls—we're nearly there."

He took them in a small elevator up to the office of a man he called Mr. Austin, who listened to the nice old gentleman.

"No," exclaimed Mr. Austin, "Sloan isn't here. He's the new man who has just come to town and is going to build a factory of his own, I am told, and for my part, I don't like the idea of it. Why, it's all I can do to get business enough to keep going. The man must be crazy!"

"My daddy isn't crazy, and I don't like anybody who says he is!" exploded Neva.

"And I don't either," challenged Judith. "He's a nice daddy, and you'd like him if you saw him."

"There, there," soothed the old gentleman. "We'll see if we can find him.

"I rather think," said the old gentleman, turning to Mr. Austin, "that he is up at the bank. I just came from there and saw a strange man talking to the president, and I overheard a little of the conversation. It had a good deal about shoes in it.

Sure enough, Mr. Sloan was at the bank, and came at once in answer to the telephone call to claim his two strayed children. And, of course, Mr. Sloan thanked the old gentleman for being so nice to his two little daughters, and the old gentleman introduced him to Mr. Austin and Mr. Austin told him that he had a great champion in Neva.

It was plain that he had taken a liking to Neva, for he patted her on the head and told her always to stand up for her own family and friends.

Then the old gentleman proposed that Mr. Sloan sit down and talk over the shoe situation. And that was only the beginning of it, for in a few days it was all decided that in place of building a new factory, that Mr. Austin and Mr. Sloan would go in together, and have one good-sized factory which would be known as the "Austin & Sloan Shoe Concern."

And Mr. Austin, who had no wife and family of his own, often came out to "Friendly Lodge" to dinner, and liked nothing better than to tell the story with a twinkle in his eye, of the day when the children were lost.

And that's how it came about that two of the finest shoe designs made by the new company were called "The Neva" and "The Judith"—shoes which proved very popular, although the people who bought and wore them didn't know the story back of them, and how they came to be named that way.—*Selected.*

WHERE BURDENS ARE LIGHTEST

"Scientists tell us that there is a place up in space above the earth where a stone weighing a ton would weigh nothing. The attraction from other bodies at that height would overcome the attraction of the earth, and you could hold this immense stone on your finger. There is a place high up in the spiritual realm where our burdens become light. The closer we are to God, the lighter our sorrows are; the closer we are to earth, the heavier they rest upon us."—*Selected.*

CONSECRATED BACKBONE

It is not easy to stand alone against the crowd. One of Satan's choice arguments to lure the Christian into letting down on a strict separation from the world is, "Every one is doing it; why should *you* not?" Satan is a liar here as well as elsewhere, for every one is *not* doing things he would have us do, though a large number may be. But this knowledge does not make it any easier to stand against the majority.

A speaker recently characterized "consecrated backbone" as one of the greatest needs of the day. We are so fearful that we may give offense if we dare to stand firm for our convictions. Yielding a minor point, Satan tells us, would make it so much pleasanter for every one concerned. Or we are fearful of being very much alone and missing some worthwhile things if we hew to the line too closely. So we slump down, not necessarily into gross sin, but into that which takes the fine edge off our spiritual life and deadens our sensitiveness to the voice of the Holy Spirit.

God's Word, however, is uncompromising in its call to the Christian to exercise a "consecrated backbone" and to stand unmovable in the faith (I Cor. 16:13); in the liberty and separation from the word wherewith Christ has made us free (Gal. 5:1); in one Spirit (Phil. 1:27); in the Lord (Phil. 4:1); perfect and complete in all the will of God (Col. 4:12).

The Word also tells us how we are to accomplish such inflexible standing; "for by faith ye stand" (II Cor. 1:24), and by putting on the whole armor of God (Eph. 6:10-18). With all the winsome and lovable qualities of heart and character, the ability to say "No," when God asks for that, is also a vital part of our Christian development. Eight characteristics of the nine-fold fruit of the Spirit are lovable, winsome ones, but there is one that may not always be so agreeable to our self-indulgent friends. It is "temperance," or self-control. Shall we not ask God to perfect in us that strength that shall enable us to stand?—*The War Cry.*

THE GROWING DISRESPECT AMONG THE AMERICAN YOUTH

Few people today who pretend to be observers of social conditions will deny that one of the most alarming problems of the hour is the lack of respect for parents and elders that is everywhere manifested among American youth.

Modern ideas of home training have much to do with this situation. Parental authority is not asserted as it was in the average home of fifty years ago. Many a modern mother is trying to imitate her flapper daughter, and her chief interests are outside of the home. She is a woman of many social engagements. We heard recently of a home where the husband, in order to get money to satisfy creditors, sold the kitchen stove, and his wife did not even discover it for a week.

Nor can all the blame be laid at mother's door. The Word of God makes father the head of the home. His duty is to keep the fires of the family altar burning, and to see that his children are brought up in the nurture and admonition of the Lord. The saying that the child, like a canoe, behaves better when paddled from the rear, has long since been forgotten.

A newspaper writer said recently: "The problem as to what is to be done with parents who disobey their children will soon become one for serious consideration." Sons and daughters are given all the rope they want in these days, and it is no wonder they soon hang themselves with it.

The modernistic teachings in day schools and even churches, without a doubt, foster this spirit of anarchy among young folks. When the fear of God is taken away, it is not surprising that immature minds should become deaf, not only to parental warnings, but to the laws of the land. When the very speech of American youth savors of rebellion against Christian parents, when they openly ridicule father and mother as moss-backs, it is not strange that the same disrespect should be shown toward others. Where the hoary head is not held in honor, you need not expect to find the laws of the state and country regarded.

President Coolidge, some months ago, in commenting on these conditions among youth, said, with his usual keen insight: "The present-day need of American youth is more home control through parental action. There are too many indications that the functions of parenthood are breaking down."

With the Bible teachings barred from the schools, and with mere perfumed oratory coming from many a pulpit, ever. What can counteract these pernicious influences unless the need for real Christian homes is more imperative than there is raised up a great host of Christian fathers and mothers who know and do their duty as taught by the Bible?

With joy the parent loves to trace
Resemblance in the children's face,
And as he forms their docile youth,
To walk the steady paths of truth,
Observes them shooting into men,
And lives in them life o'er again.
—*North Avenue Church News (Atlanta).*

OUR BEST

Hear ye the Master's call, "Give me the best!"
For, be it great or small, that is His test.
Do then the best you can, not for reward,
Not for the praise of man, but for the Lord.

Every work of Jesus will be blest,
But He asks from every one his best.
Our talents may be few, these may be small,
But unto Him is due our best, our all.

Wait not for men to laud, heed not their slight;
Winning the smile of God brings its delight!
Aiding the good and true ne'er goes unblest,
All that we think or do, be it for the best.

Night soon comes on apace, day hastens by;
Workman and work must face testing on high.
Oh, may we in that day find rest, sweet rest,
Which God has promised those who do their best.
—*Selected.*

KEEPING THE SABBATH

There are enough holidays for most of us. Sunday differs from other holidays in the fact that there are 52 of them every year. Therefore, on Sundays, go to church.

Yes, I know all the excuses. I know that one can worship the Creator in a grove of trees, or by a running brook, or in a man's own house just as well as in church. But I also know as a matter of cold facts the average man does not thus worship or thus dedicate himself! If he stays away from the church he does not spend his time in good works or in lofty meditation.—*Theodore Roosevelt.*

STRIKINGLY INCONSISTENT

Human nature is full of inconsistencies. It is not uncommon to see men assume an attitude with reference to something which is in irreconcilable conflict with their bearing toward something else. For instance, we sometimes hear a person proudly affirm that he cannot accept religious teachings which he cannot understand, while in all nature about him he is accepting mysteries which are insolvable and working in harmony with them. He ridicules the doctrine of the Incarnation because it is beyond his comprehension, but he sows his grain in the spring and gathers it in the autumn, though the secret of life in vegetation is one which the grandest human intellects have never been able to peer into to the slightest extent. He decries a religion that conditions its benefits upon faith, but fails to see that all his labors and achievements are predicated upon faith in his fellowmen and his belief in the constancy of the laws of the universe. Indeed, people are, as a rule, remarkably credulous about everything except the existence and regnancy of God and the wonderful disclosures of the great written revelation that He has given the world. Even the life of the average Christian is largely made up of struggles with doubt, and is, to a considerable extent, impoverished and dwarfed by a lack of trust in the teachings and promises of the Heavenly Father. Truthfully does the poet sing:

"It is strange that we trust each other,
And only doubt our Lord;
We take the word of mortals,
And yet distrust His Word.
But, oh, what light and glory
Would shine o'er all our days
If we always would remember,
God means just what He says."
—*Selected.*

THE CHARM OF GENEROUS GIVING

What was the charm of our Lord in the widow's mite? It seems to me it must have been that her love saw only the recipient. Not her gift, so small that many would have been ashamed to offer it, not even herself and her own need: only her Lord, the author of her being, her tender shepherd, her Lord who daily loaded her with benefits, the God of her fathers. Her gift was the glowing tribute of a selfless love. She knew no limit but the end of her resources. And, "He who was rich, yet for our sakes became poor, that we through His poverty be rich," looking into the woman's heart, saw the love and the joy and the faith and casting them into the scales with her gift, pronounced hers the greatest gift of all. —*Selected.*

EMOTION LEGITIMATE AND PROPER

We note every now and then a statement declaring that a revival held somewhere was *free from emotion.* We have little faith in such reports. There may be unemotional *meetings,* but not unemotional *revivals.* Where there is deep conviction for sin, followed by genuine, heartfelt conversions, there must be agitation and joy. It was so on the Day of Pentecost; it was so in the early years of the Christian church; it was so under the marvelous ministries of Wesley, Whitefield, Finney, and Jonathan Edwards, and it is so under the preaching of every truly effective revivalist of this age. No form of life, either physical or spiritual, can be regenerated in a refrigerator.—*Selected.*

THE LARGER PRAYER

"At first I prayed for Light.
Could I but see the way,
How gladly, swiftly would I walk
To everlasting day.

"And next I prayed for Strength,
That I might tread the road
With firm, unfaltering feet and win
The heaven's serene abode.

"And then I asked for Faith.
Could I but trust my God,
I'd live enfolded in His peace,
Though foes were all abroad.

"But now I pray for Love:
Deep love to God and man,
A living love that will not fail,
However dark His plan.

"And Light and Strength and Faith
Are opening everywhere;
God only waited for me, till
I prayed the larger prayer."

—Mrs. E. D. Cheney, in The Congregationalist.

THE BIBLE'S SOLE REMEDY FOR SIN

The only remedy for sin that the Bible declares, and hence that the church knows, is the Son of God, who was sent into the world at a definite point of time in its history, by the Father, in the likeness of sinful flesh and for sin; who was tempted in all points like as we are, yet without sin; who offered Himself without spot to God as an atonement for the sin of the world in one sacrifice forever; who was raised from the dead by the glory of the Father and is now alive forevermore at His right hand in heaven; and who communicates the power of His own endless life to all those who, in response to His claim, yield to Him the government and guidance of their being, and thus "saves to the uttermost them that come unto God by him." This is a brief conspectus of the essential outline of the Christian gospel which is our entrustment, that God in Christ has done something adequate to reconcile the revolters against His will to that against which they revolted, to redeem them from the consequences to themselves of their alienation, and to re-create their lives around a new center under the imperative of a new and constant motive.—*J. Stuart Holden, in The Biblical Review.*

TWO KINDS OF CHURCH MEMBERS

Dr. A. C. Dixon once said, "Every church is divided into two classes that may be called trees and posts. Plant a tree, and it begins to grow. Stick out a post, and it begins to rot. The difference between a tree and a post is simply a matter of life. The tree is alive, while the post is dead. A pastor enjoys the living trees of his church, watching them grow and bear fruit, while he is often perplexed to know what to do with the posts that show no signs of life. It takes much of his time and strength to paint and prop up the posts, and finally have them carried off when they have fallen down."

But it is blessedly true that even the posts may be transformed into living trees and begin to grow, if they will but receive the life from above.—*Selected.*

THE BOOK DIVINE

Holy Bible, Book Divine,
Precious treasure, thou art mine;
Mine to tell me whence I came,
Mine to teach me what I am;
Mine to chide me when I rove;
Mine to show a Savior's love;
Mine art thou to guide my feet;
Mine to judge, condemn, acquit;
Mine to comfort in distress;
Mine to lead to promises;
Mine to warn of sinners' doom;
Mine to say at the Cross there's room;
Mine to show the living faith;
Mine to triumph over death;
Mine to tell of joys to come;
Mine to show my heavenly home;
Mine to point me out the road;
Mine to lead my soul to God.
Oh, thou holy Book Divine,
Precious treasure, thou art mine!

—Selected.

LOST—A BOY!

Not kidnaped by bandits and hidden in a cave to weep and starve and raise a nation to frenzied searching. Were that the case, one hundred thousand men would rise to the rescue if need be. Unfortunately the losing of this lad is without dramatic excitement, though very sad and very real. The fact is, his father lost him. Being too busy to sit with him at the fireside and answer his trivial questions during the years when fathers are the only great heroes of the boys, he let go his hold.

Yes, his mother lost him. Being much engrossed in her teas, dinners and club programs, she let the maid hear the boy say his prayers and thus her grip slipped and the boy was lost to his home.

Aye, the church lost him. Being so much occupied with sermons for the wise and elderly who pay the bills, and having good care for dignity, the minister and elders were unmindful of the human feelings of the boy in the pew and made no provision in sermon or song or manly sport for his boyishness. And so the church and many sad-hearted parents are now looking earnestly for the lost boy.—*The School Index.*

FIRST THINGS FIRST

"The mission of the church is to save the souls of men. That is its true mission. It is the only mission of the church. That should be its only thought. The minute that any church admits a singer that does not sing to save souls; the moment a church calls a pastor who does not preach to save souls; the moment a church elects a deacon who does not work to save souls; the moment the church gives a supper or an entertainment of any kind not for the purpose of saving souls, it ceases in so much to be a church and to fulfill the magnificent mission God gave it. Every concert, every choir service, every preaching service, every Lord's Supper, every agency that is used in the church must have the great mission plainly before its eye. We are here to save souls of dying sinners. We are here for no other purpose, and the mission of the church being so clear, that is the only test of a real church."

—Selected.

WOMAN'S MISSIONARY DEPARTMENT

MISS MARY C. MCCULLOCH, *Editor*

GOLDEN JUBILEE GOALS

The Executive Board of the W. F. M. S. of the M. P. Church that met in High Point, N. C., May 9-13, adopted the following goals for the Golden Jubilee:

$50,000 Missionary Retirement Fund.

50 per cent increase in membership.

50 per cent increase in Record subscribers.

50 per cent increase in children's and young people's work.

50 per cent increase in Tithers and Intercessors.

Will not each of you put forth every effort that we in North Carolina may reach the goal? Each auxiliary, please elect your Jubilee Secretary and have her to present the Jubilee at each meeting. You can find very interesting helps on this in the last few issues of the Missionary Record.

To reach the financial goal we will have any profit made from the sale of the missionary pin, which is a lovely pin with a safety catch and sells for $1.00; the birthday offerings, which we are asking each auxiliary to raise by the members of each society making offerings on their birthdays, a penny for each year of age, or a larger offering if they wish.

Presidents of the auxiliaries, when you have elected or appointed your Jubilee Secretary, please notify me, giving her name and address.

MRS. C. C. McNEILL,
Jubilee Sec'y to N. C. Branch.
95 Michigan Ave., West Asheville, N. C.

A SOJOURN IN FLORIDA

Recently I spent four months in the land of the palm and the long-leaf pine. Out of summer in Florida, back to winter again in North Carolina—yet I love "home, sweet home" the best. But Jack Frost and wintry winds blast and wither gardens, citrus orchards and celery fields, etc., sometimes there, as during the past winter.

I feel rejuvenated to some extent, but I found not Ponce de Leon's "Fountain of Youth." So often I wished for my friends to see with me the many interesting places, surrounded on every hand by a setting of tropical scenery: golden citrus fruits in their luscious perfection, scraggy water oaks and stubborn palmetto; birds in endless confusion of song, trees, shrubs, vines, blossoms and perfume; orchards of blazing shumack; gorgeous sunsets spilling floods of gold and crusts of silver across the bosom of the shimmering waters of sea and lakes which here abound. Notable of these is Sarasota Bay, which carries an ancient legend, in part, thus:

Once upon a time, very remote, there sailed a young and gallant warrior who came seeking to woo DeSoto's beautiful daughter, who was supposed to live in these virgin wilds. One day she fell ill. . . . As the story goes, they buried her beneath the waves of this sun-kissed bay. She was soon followed by her lover, who met her in their "happy hunting ground."

Sixty miles to the northeast lies Tampa, and here ply ships from the Bahamas, laden with cocoanuts, bananas, and other fruits and vegetables from the tropics.

From Tampa leads out the celebrated "Tamiami Trail", 200 miles to the south and surrounds the proud city of Miami on the east Atlantic coast. Across country to the west about 15 miles one comes upon a panorama view of the aristocratic "Venice," whose name recalls her ancient sister. She claims herself the "only city on the Gulf."

I call your attention especially to Ringling's "Art Museum." The structure itself is very imposing, magnificent architecture and statuary, interesting and instructive in every appointment, graced by extensive gardens with everything modern in artistic landscape. I know you will want to spend a whole day there when visiting Sarasota. Mr. Ringling is a unique character. Here is his winter playground for his circus. At the recent "De Soto pageant," his circus animals helped to form the parade, said to be three miles long. Among the many magnanimous things he does is remembering the children of the schools in a monthly donation of hundreds of dollars that no under-nourished child shall be found. I can't pass up the opportunity to tell you of his million-dollar bridge with which he spans the Gulf to "Ringling Isles," made as a gift to the town. By some mechanical process he blew the sand from the adjacent waters, forming the foundation for these isles—at first a barren waste, but transformed in a miraculously short time into vast boulevards stretching away in every direction with evergreen Spanish pine and filled with myriads of beautiful flowers; statuary in life size of sculptors, painters, warriors, and Biblical characters, which no doubt many would recognize.

Each winter he calls bands of Czecho-Slovakians from their little country across the seas to furnish music in their peculiar accent for beaches and hotels, and broadcasting stations at their twilight musicales. They come wearing their national costumes in intricate and lustrous embroidery, for which the Czechs are famous.

Last, but not least, the Floridians do not all forget God, and you would be highly gratified to note the kindred spirit permeating vast audiences in worhip, strangers and friends alike, from many states and countries.

Yes, we M. P.'s have work, as many know, in Jacksonville, but I did not have the opportunity to stop over.

I will have to say good-bye to beautiful, wonderful Florida.

MRS. Z. M. REA.
Route 7, Charlotte, N. C.

REPORT OF TREASURER OF SPECIAL FUND

General Conference delegate:

Reported last time	$214.26
Pinnacle charge	15.00
State Street, Lexington	10.00
Zoar Church, Mecklenburg charge	2.50
High Point, First church	30.00
High Point, Lebanon	10.00
Draper Charge	2.00
Littleton charge	4.00
Balance	$287.76

J. CLYDE AUMAN, Treas.
May 10, 1928.

TWENTIETH ANNIVERSARY

North Carolina is just rounding out 20 years of prohibition history. On Saturday, May 26, 1908, the men of North Carolina, in a solemn referendum at the ballot box, voted by a majority of over 44,000 "against the manufacture and sale of intoxicating liquors." A request has gone to every pastor in the state that he spend at least four minutes on Sunday, May 20, in reminding the people of this anniversary. It seems that this is a great opportunity to tell the young people what it cost us to outlaw the liquor business. In every pulpit in the state the benefits of prohibition should be stressed. Above all else our people should be urged to stand true to their principles.

All sorts of efforts are being made to muzzle the preachers of the state or to destroy their influence in this matter. Shrewdly laid schemes are being worked to deceive our people into returning "the dog to his vomit and the sow to her wallowing in the mire." Party bosses, disregarding the prayers and tears and suffering of true prohibitionists, would have us forget the depths from which we have come and surrender our convictions under the pretext of party loyalty.

If preachers, Bible class teachers, consecrated women and other moral, social and religious leaders are faithful now, we shall win. "We ought to obey God rather than men."

C. A. UPCHURCH, Supt.,
North Carolina Anti-Saloon League.

TEN WEEKS OF TITHE EDUCATION

Any church may now put on a ten weeks' course of tithing education, right in the midst of its other activities, and at a ridiculously small cost.

The Layman Company, which has distributed many millions of pamphlets on the tithe, now announces an attractive new series, at so low a price that distribution to an entire church through ten weeks costs only two cents and a half per family.

A complete set of samples and full particulars will be sent for 30 cents. This includes two playlets; a Tithing Account Book, Winning Financial Freedom, and Adventures in Tithing.

Please give your denomination; also mention the M. P. Herald.

THE LAYMAN COMPANY.
730 Rush Street, Chicago, Ill.

NOTICE

The second quarterly conference will be held at Yarborough Chapel on Sunday, May 20, at 2:30 o'clock. We ask that all of the officials be present and look after the interests of the kingdom.

W. B. SURRATT.

NOTICE

The Dramatic Club of High Point College will present the play, "The Vanishing Invalid," at the Municipal Theater in Burlington, Saturday, May 19, at 8 o'clock; admission, 25 and 50 cents.

—Calvary Sunday school had an attendance of 232 last Sunday, the largest number yet. Some new faces were seen in the preaching service. Mother's Day was observed with a songologue by the choir, followed by an appropriate address by Pastor Bates.

FROM PASTORS *and* PEOPLE

High Point.—The Executive Board of the Woman's Foreign Missionary Society of the Methodist Protestant Church met in its 49th annual session in the First church on Wednesday afternoon, May 9th, with the president, Mrs. Henry Hupfield, of Catonsville, Md., in the chair. The sessions were continued through the week, three daily, until Saturday evening. There were about 40 members of the Board in attendance, with the following returned missionaries: Miss Ethel Hempstead, Rev. and Mrs. C. G. Soderbom, Rev. and Mrs. J. Clyde Auman, Miss Annie L. Forrest, and Miss Mildred Miskimen. These were all entertained in the homes of our people with lodging and breakfast, dinner and supper being served at the church. On Friday the entire body was taken to the new high school cafeteria for lunch, and Friday evening at 6:30 a splendid banquet especially for the young people was served. On Saturday afternoon the members of the Board motored to Greensboro for a tea at Crace church, and en route to High Point stopped at the Children's Home for a tour of inspection, and at High Point College, where dinner was served them at 6 o'clock.

The sessions were harmonious, many interesting addresses were given, and a number of pictures of scenes in China, Japan and India were shown by Mrs. W. M. Sturgeon on Tuesday evening.

This was a body of fine-looking, earnest women, and High Point people were happy to welcome them to our city. Many remained over Sunday, when at 11 o'clock Dr. S. K. Spahr delivered a special missionary sermon, after which the sacrament of the Lord's Supper was celebrated, and special music was rendered.

On Sunday morn, which was Mother's Day, the pulpit was beautifully decorated with baskets of lovely flowers in memory of the late Mrs. W. D. Burgess by her sons and daughters, a fitting memorial to a faithful Christian mother.

The sympathy of many friends is extended to Mr. J. W. Hinkle in the death of his mother, Mrs. Mary A. Hinkle, of Louisburg, West Va., which occurred two weeks ago. Mr. Hinkle attended the funeral services.

The following members of our congregation have gone to Baltimore to attend the Young People's Conference, and several will remain for General Conference: Rev. and Mrs. E. L. Ballard, Capt. and Mrs. A. M. Rankin, Dr. and Mrs. S. S. Coe, Dr. R. M. Andrews, Misses Vista Dixon and Helen Hayes, of the college, Messrs. Geo. T. Penny, H. A. Moffitt, V. W. Idol, and others. Next Wednesday evening Miss Vista Dixon, only daughter of Dr. A. G. Dixon, will present the Gratitude Gift from North Carolina.

The Ladies' Aid Society is holding its usual monthly meeting at the church this (Monday) afternoon.

Funeral services for ex-Chief of Police Roy Gibson, who died suddenly Sunday morning, are being conducted in the First church this (Monday) afternoon by his pastor, Rev. D. I. Garner, of English Street church, Rev. T. E. Pierce, of Welch Memorial, and Rev. Harrison Hill, of Albemarle. Mr. Gibson was a member of English Street Church and much sympathy is expressed for his estimable wife and children, Theodore and Marvin Gibson and Miss Mary Gibson. His aged mother also survives him.

Congratulations are being extended by a large circle of relatives and friends to Mr. Oscar Horney Ellison and Miss Allene Tomlinson, who were quietly married Tuesday, May 9th. The groom is a son of the late Mr. A. L. Ellison and Mrs. Octavia Horney Ellison, while his bride is the attractive and estimable daughter of Mr. and Mrs. F. C. Tomlinson.

Last night in Baltimore President Andrews, of the College, addressed the Young People's Convention in session there, his subject being "The Christian College and Citizenship." Dean P. E. Lindley will also make an address to this convention.

Shiloh, North Davidson Charge.—The weather being ideal, Shiloh had a great day in Sunday school yesterday, May 13. The enrollment reached 325 with 254 present. Our school is growing in interest as well as number. As the spring lengthens toward the summer we hope to have the best record the church has ever made in Sunday school work.

The young ladies' class had charge of the opening exercise Sunday. It being Mother's Day, they put on a special program which consisted of songs, poems, and a story for mother.

The Woman's Missionary Society had a call meeting at the church yesterday. They will meet with Brother R. B. Sink the second Sunday in June.

Our church and Sunday school will observe next Sunday, May 20th, as "Home-Coming" day. Plans are well under way to make this a banner day. We are expecting 400 or more present for Sunday school. The Lexington chorus and the Palmer sisters will be with us. Come, all ye lovers of music. I will assure you you will enjoy the program.

We rejoice that our church went over the top in the Centennial Gratitude Gift.

REPORTER.

Corinth, Littleton Circuit.—At the 11 o'clock service yesterday Rev. N. M. Harrison, of Brinkleyville, occupied the pulpit for our pastor. He preached a good, plain sermon on "The Foundation of the Church." The subject was well handled and he brought out many good points. Everybody enjoyed the sermon.

Pastor Crutchfield expects to leave Wednesday for Baltimore to attend the Young People's Conference.

The second quarterly conference was held at Littleton on April 28. M. J. Morris and R. Hockaday were the delegates elected to attend the Annual Conference. Mrs. B. F. Morris was elected secretary to fill the vacancy of Miss Fannie Barnes.

On Easter Monday the Sunday school gave an egg hunt and all enjoyed it. Edith Carter won the prize for finding the most eggs.

Memorial services will be held some time in this month. The date has not been decided yet. So we must get busy and clean up the cemetery and church yard.

Mrs. H. A. Insco and daughters, Virginia and Hazel, who have made their home with Mr. and Mrs. B. F. Morris for the past eight months, have gone to her mother's to spend the summer.

REPORTER.

Friendship Station.—We felt like all the readers of our paper, especially our former pastors, would like to hear of "our great day" on last Sunday. The day began with a fine Sunday school spirit. The collection was much better than usual, and the lesson review given by Mrs. Hill was a regular feast to the soul. Some of the most tender and touching points were brought out. Rev. Hill had charge of the morning service at Salem M. E. church. He preached one of the most soul-stirring sermons we have ever heard him preach; his subject being "The Seven Downward Steps of Peter.' He founded his entire sermon on the Bible, and backed up each "downward step" by a scripture reference. It was indeed a wonderful message. His choir also had charge of the singing. Many old-time songs were sung. The evening service at Friendship was in charge of Rev. Greene, of the Salem charge. He brought us a grand message. His subject was, "Why I Believe Jesus Is Soon Coming to Earth Again." His discourse too was founded wholly upon the Bible. The Salem choir rendered fine music for this service. Help us pray that this sweet spirit of co-operation may grow and grow, till we become one band of Christians working for the same Heavenly Fatther, working for the same place, Heaven, and working for the same cause—pointing sinners to Jesus.

MRS. D. W. SIDES.

Winston.—The special meeting began on Monday night after the fifth Sunday in April and continued until Monday night after the first Sunday in May. Dr. J. D. Williams did the preaching. His sermons were greatly enjoyed by all who heard them.

We had a splendid revival among the church people; several conversions. It seems at the present day not many sinners attend revival services. However, we feel that lasting good was accomplished.

We feel indebted to the choir and leader for the valuable service they rendered during the meeting.

The number in Sunday school was greatly encouraging the past Sunday. It was the largest it has been for some time.

We ask the prayers of all who pray that the work may go forward.

J. H. MOTON.

Hope, Chatham Charge.—Brother Isley filled his appointment here Sunday and brought us a beautiful Mother's Day message. His theme was: "Our Greatest Treasure—Mother."

We were pleased to have a number of visitors with us. Mrs. J. Clyde Auman, a returned missionary who is now living at Enfield, N. C., was in the congregation. She was visiting her sister, Mrs. Dr. Johnson.

Our Sunday school is progressing very nicely now, and we hope, since the epidemic of measles is about over, that we may have a record-breaking attendance.

It was decided to hold our Children's Day and memorial service the second Sunday in June. A committee was appointed to arrange a children's program for the morning service and our pastor will secure a speaker for

the afternoon. There will be dinner on the grounds.

Our Ladies' Auxiliary work is coming along very nicely now.

The second quarterly meeting for this charge was held at Piney Grove church Saturday, May 12. Our church reported our college assessment and Centennial Gratitude Gift paid up in full. Mr. Wade Ward and Mr. R. R. Brewer are nominees for delegate to Annual Conference.

We are glad to report that Mr. J. G. Hanner, who has been quite sick for several weeks, is somewhat improved. REPORTER.

State Street, Lexington.—The time generally devoted to the opening exercises of Sunday school was given over to Mrs. Lanier's Sunday school class Sunday morning, at which time they gave a fine Mother's Day program. Mrs. Lanier teaches the Intermediate girls, a very bright and interesting group of girls in their early "teens." The program rendered Sunday morning reflected credit on the girls and their teacher. There was no preaching, as our pastor is attending General Conference.

Many of our folks attended other churches, in all of which Mother's Day programs were given.

Sunday night a union service was held in the Chautauqua tent in the interest of the Near East Relief.

Mr. H. H. Koontz, of the First Reformed Church, taught Dr. Brannock's class of men Sunday. Many expressions of appreciation were heard for the efficient manner in which Mr. Koonts presented the lesson.

REPORTER.

South Lexington Church.—The Sunday school at our place is progressing nicely. We hope the summer days will make a still larger increase.

Brother Ridge filled his appointment at our church Sunday at 11 o'clock and also Sunday night. His sermons are always inspiring.

We are planning to organize a young people's Christian Endeavor Society. We hope all the young men and women will assist us.

We are also planning for a junior choir. We want all to take part in our church work and make it a station of service for God. Pray for us that we may do greater things for God.

REPORTER.

Midway, Haw River Circuit.—Sunday was a fine day for us. Sunday school was well attended and the Mother's Day program was very impressive. The songs were all in memory of mother. A Mr. Lambeth from Friendship gave us a beautiful solo, accompanied at the piano by Miss Curry. We also had a male quartet and a mixed quartet. We were glad to have two of our pastor's daughters play for us.

Brother Curry preached a Mother's sermon, his text being, "Behold thy mother." A large crowd was present for this service.

At our Christian Endeavor Sunday night we had William Stadler with us, who gave us a good talk on "Mother, Home and Heaven." This was all good and we thank all who helped to make the day successful.

Our church is almost complete, and we are expecting another big day the fourth Sunday.

MRS. G. W. APPLE, Reporter.

Hollister, Halifax Charge.—The Halifax County Sunday School Convention was held in our church on Saturday and Sunday, May 12 and 13. Miss Flora Davis and Miss Ione Alverson were the speakers. They brought to us some inspiring messages on different methods of Sunday school work. I am sure if the Sunday schools will adopt these methods and carry them out, there will be better Sunday school throughout the county.

We were very glad to have with us the Aurelian Springs male quartet. They sang several beautiful selections. Our next convention will be held in the Central Cross M. E. church near Enfield.

Our revival meeting is to begin the fourth Sunday in August with Rev. B. M. Williams, of Orange Circuit, as help.

The Woman's Home and Foreign Missionary Societies meet with Miss Kathleen Shearin tomorrow (Tuesday) afternoon.

REPORTER.

Saxapahaw Charge.—We are glad to report our work coming on very well. Our attendance is increasing considerably since spring weather has commenced, both at Sunday school and preaching services. A spirit of progress seems to exist in the hearts of our members, and there is a growing desire on our charge for more purity and cleaner living on the part of the members of the various churches.

I am glad to report a pounding from Concord church the first Sunday which has supplied our pantry with many good things to eat. Because of the giving and pounding spirit of the Saxapahaw people our grocery bill has been very small since we moved to the parsonage. Many thanks for such generous people. O. C. LOY, JR., Pastor.

Pleasant Grove.—Our second quarterly conference has been held and was very largely attended. The business was transacted very harmoniously and interest manifested in all department of our church work. Brother B. E. Kennedy and Mrs. R. J. Kennedy are the nominees for delegate to our Annual Conference.

The Ladies' Aid met last week in the home of Mrs. J. E. Cecil on English street in High Point. As usual, the attendance was good. At the close of the business session all were invited into Mrs. Cecil's large dining room where delicious refreshments were served. Mrs. Cecil and her daughter, Mrs. Darr, gave evidences of knowing how to entertain in a way that makes the ladies of the society wish for a speedy return of their time to entertain again.

Some time ago Superintendent Teague made a proposal to the Ladies' Aid that if they would buy the doors and other material, he would pay for the work and we would have the three primary Sunday school rooms connected by folding doors so that the teachers could have all the children together for their opening service each Sunday morning. Of course the ladies accepted his proposal and now we have a much better arrangement for our primary department.

Last Sunday at 11 a. m., Mother's Day was observed. Three young ladies assisted the pastor in the service, and the choir furnished appropriate music. Besides the music from the choir and congregation, the young ladies sang a quartet, and Brother J. Maynard Kennedy and daughter, Miss Vertie Lee, sang a duet. All these songs were much enjoyed by the large congregation present. After this, the long table in the grove was spread with an abundance of good things to eat. Only those who have previously enjoyed the hospitality of the good cooks at the Grove can fully know what an all-day service means to those who enjoy eating as well as this pastor—and some of his members.

The Memorial Association met in the afternoon. The chairman, Z. B. Morris, asked I. W. Burton to preside, and he did so in a very satisfactory manner. After reports from officers and committees, the association proceeded to elect officers for the new year. Short speeches were made by quite a number of the brethren, including some visitors.

The association then adjourned with benediction by the pastor.

G. L. REYNOLDS.

Rockingham.—The second quarterly conference of our church met Saturday night, May 12th. The reports from all officials were good. Mr. J. H. Collins and Miss Nettie McLean were nominated as delegates to the Annual Conference.

The Sunday school is on the rise; attendance and collections good. Hope to see it continue to grow.

Our good pastor has filled his appointments for the past two Sundays, bringing to us very inspiring sermons.

We held a Mother's Day service on Sunday, May 13. The pastor delivered a sermon very suited to the occasion. A large number of mothers were present.

Our pastor, Rev. J. H. Trollinger, and a group of the members visited the county home and convict camp on the first Sunday afternoon. On the second Sunday afternoon a visit was paid to the prisoners in jail.

With best regards to the Herald and its readers. (MISS) BIRDIE CONNELL,

Reporter.

Burlington, First Church.—Our attendance for the past two Sundays has been excellent. Sunday, May 6th, attendance was 455, and May 13th, 459; offering today, $26.21.

Rev. C. B. Way (one of the young men going from the First church into the pastorate) preached for us at 11 o'clock today, delivering a very interesting and helpful sermon on "A Christian." We are always glad to have Brother Way come back home. This service was well attended.

Brother B. M. Williams preached for us at the evening hour, bringing a forceful and appropriate message. We had a very good congregation at this service also. We were glad to have Brother Williams, too, and invite him to come again.

We should have mentioned in the beginning that our pastor, Brother Gerringer, is attending the General Conference of our church which is in session at Baltimore, Md.

One of our number, Brother U. S. McAdams, is recovering from an operation in the Rainey Hospital here and we hope he will soon be out again.

We have secured the services of Miss Maxine Taylor, of Henderson, N. C., as young people's worker. Miss Taylor comes to us highly recommended and will begin her duties about June 1. This will supply a long felt need in our local Sunday school and church and it

affords us much pleasure to be able to make this announcement.

We trust that most of you saw Brother Gerringer's report in regard to the unanimous vote cast at our church recently in favor of purchasing a new site for a new church building. We are hoping and praying that it will not be over two years before we will have this new church. Of course we will have to do some work and contribute as much as possible to complete this task. So let us all cooperate in every way and it will be realized before so long.

The mid-week service May 9th was conducted by Mr. J. G. Rogers. The subject of the evening was: "Let us lay aside every weight and the sin which doth so easily beset us," and the leader gave a helpful and splendid message on this Scripture. The prayer meeting this week will be in charge of Prof. H. C. Stout. Brother Stout is an excellent teacher and instructor and we promise that this service will be helpful and inspiring to all who attend.

Dr. T. C. Amick, of Elon College, will speak at the 11 o'clock service next Sunday. Brother Amick is a very able speaker and we are looking forward with delight to his coming next Sunday.

We will have a Boy Scout meeting at the evening service with a visiting speaker.

Yours in the Master's work,
L. A. Braxton, Ass't Reporter.

Mount Zion, Pinnacle Charge.—We wish to announce that we have changed the date of Memorial service at Mount Zion from third Sunday in June to third Sunday in May (next Sunday). This change is being made in order not to conflict with other Memorial services in the community and in order that Brother Hunter may give us a whole day. Again we want to extend an insistent invitation to every one to come to Mount Zion for this service.

Sunday school attendance picked up decidedly today; 22 new pupils and most of the old ones were present.

The women organized a Ladies' Aid Society after Sunday school.

Brother Hunter leaves tomorrow morning for Baltimore to attend General Conference.

C. W. ALLEN.

Piney Grove, Chatham Circuit.—There will be Children's Day and memorial services at this church the fourthe Sunday in this month, May 27th, all-day services.

Our Sunday school seems to have taken on new life. We have a good school; it is not so large in attendance, but is growing every Sunday.

Our pastor is doing good work.

Our special meeting will begin the fourth Sunday in August. REPORTER.

Spring Church.—Yesterday, the second Sunday in May, a special song by Miss Elsie Crew and a splendid sermon by the pastor were enjoyed at our church service.

Our Sunday school is gradually growing as the spring lengthens towards the summer and we hope many others will come and study these great lessons with us.

Mrs. H. E. Vassar, Miss Lucile Kee, and Mrs. T. J. Kee left Friday to attend the Conference in Baltimore.

We are sorry to report our church organist, Mrs. R. M. Robinson, who has had measles, is still unable to be in her place at church on account of the sickness of one of her children.

The second quarterly conference will be held at Pleasant Hill church on Tuesday afternoon, May 29. VIRGINIA MASSEY.

Greer's Chapel.—We are all glad indeed to say that our church is completed. Our task now is to work together to build a kingdom for God. All of us have good hopes, and are striving to reach the highest goal.

On April 29 we had "Home Coming Day," or an opening day of our new church. Rev. R. S. Troxler delivered a splendid sermon that day. There were talks made by several others. The Lexington male quartet and several other quartets were there. They sang many beautiful songs. People assembled from far and near, bringing their baskets with them. Dinner was spread on the ground. Everybody enjoyed the day.

We organized a prayer meeting at the church and have had good crowds to come out each time. The prayer service was wonderful Wednesday night, May 9th.

Our Sunday school is increasing each Sunday and is getting much better.

We are all looking forward to building a better church. May God help us.

LOUISE COATES, Reporter.

Enfield.—Our pastor is attending the Conference in Baltimore. On Sunday he was fortunate to secure Mr. C. J. Edwards to fill the pulpit both morning and evening.

Mr. and Mrs. Tom Smith, Mr. and Mrs. Ed Smith and daughters, Mavis and Audrey Mae, and Mr. and Mrs. E. I. Bellamy attended the County Sunday School Convention at Hollister Sunday. We would have larger and better Sunday schools if more of our people would attend these meetings, which are very educational in Sunday school work.

Sunday evening the Intermediate C. E. gave a fine program on "Honor Thy Mother—How?" Gladys Neal led the program in a very pleasing manner. Each member was asked to bring some flowers instead of offering. These were taken to sick people in town after the meeting.

Vann Clay, a member of our Sunday school prior to his confinement, is still very ill. We hope a number of our people will remember him. He is now in the home of Mr. Matt Hux. Vann is very appreciative of visits. Let's not forget the sick in our midst.

REPORTER.

Bessemer City.—We had extra good services here Sunday, May 13. We have a fine Sunday school. The Baraca and Philathea classes are the largest, there being 51 present in the Baraca class with 27 absent, and 53 present in the Philathea class. We had a total of 191 and hope to gain the goal of 200 next Sunday. We are proud of our school, as this church has indeed been put to an acid test.

We are proud of our pastor; he is such a willing worker in the church. We feel that he is one of the best. He delivered a very interesting and touching sermon Sunday morning, Mother's Day being observed.

So far this year 21 members have been received into the church. Five united with us Sunday morning.

We had a fine number present at C. E. Society Sunday evening. Our society is growing in interest and number and is a great help to the church. Prayer meeting each Wednesday evening with good attendance. We are planning to begin our revival meeting some time in the near future and greatly desire the fervent prayers of every Christian that much and lasting good may be accomplished.

Our hearts were made sad by the death of Brother J. P. Sills, or "Grandpa" Sills, as he was lovingly called. There was a large number and sorrowing relatives gathered to pay their last tribute of respect and honor to our departed brother. May God's blessings rest on all his friends and relatives. Brother N. G. Bethea, from Lexington, had charge of the funeral services, as it was Brother Sills' desire that he administer the last rites. He was laid to rest in Bessemer City cemetery.

LUCY BLANTON, Reporter.

Siler City.—Tuesday evening, May 1, from 7:30 to 10 o'clock, the Senior Philathea Class of our church held a social meeting in the Sunday school rooms.

The rooms were very beautifully decorated with dogwood, spirea and lilacs.

The social committee, composed of Miss Clata Andrew, Mrs. Duncan Welch and Miss Sallie Smith, proved themselves very efficient by providing plenty of innocent fun for the social hour. Ice cream and cake were served in abundance to all present. There are 35 members of this class. At the appointed hour all departed for their homes after thoroughly enjoying the evening together.

We were very much pleased with the Mother's Day program which was prepared by the Senior Christian Endeavor Society. The program consisted of a number of appropriate songs and solos, while many splendid talks were made on the subject, "Mother—Home." We are very happy because we can observe Mother's Day on the second Sunday in May and endeavor to let our parents know how much we appreciate them and the home they have made for us.

REPORTER.

Orange Charge Announcements.—The vote for candidates for delegate will be taken at the following times and places: Union Grove, first Sunday in June; Chestnut Ridge, second Sunday in June; Efland, third Sunday in June; Hebron, fourth Sunday in June.

The candidates are Bros. W. A. Davis, of Union Grove church, and Julian H. Jobe, of Hebron church.

We are planning for Children's Day exercises at each church in June.

We hope to have our new church at Efland completed by the third Sunday in June.

B. M. WILLIAMS.

Pine Hill, Davidson Charge.—Bro. Eddie Hill filled Bro. Ridge's appointment, as he was called away to attend a funeral. Brother Hill brought us a good message.

Prayer meeting and Sunday school are still moving along. There will be no Sabbath school next Sunday on account of the Circuit Rally at Chapel Hill. F. L. SMITH.

IN HONOR OF THE DEAD

Rumley

Roy Rumley departed this life at his home in Glen Raven May 2, 1928, aged 30 years, three months and three days. He had been in ill health for some two or three years, but was confined to his bed two months. The funeral was held at Bethlehem Christian church, near Altamahaw, the third day of May at 4 o'clock by the writer.

He professed faith in Christ and, I believe, died a Christian. The pallbearers were Messrs. Tyson Humble, David Huffines, Max Wrenn, W. E. Barbee, Coy Thompson and Willie Gant.

Mr. Rumley is survived by his wife, Mrs. Annie Rumley, and one child; an infant had passed on to the glory world some two or three years before; his mother, Mrs. Mary Rumley, and half-sister, Miss Zettie Cates; a half-brother, Ira Cates.

May the Lord bless and comfort them in their sad and lonely hours.

T. A. WILLIAMS.

Terrell

Henry Terrell died May 10th, 1928, aged about 63 years. He had been a member of Chestnut Ridge church for a number of years.

Funeral services were conducted by the writer, assisted by Bro. Rogers, pastor of West Durham M. E. Church, South, at Chestnut Ridge, May 12th.

Brother Terrell had been afflicted for some time. He bore his afflictions patiently.

A good man is gone. May God comfort the bereaved ones.

B. M. WILLIAMS.

Tomatoes.—"Have a good crop of tomatoes this year," says E. B. Morrow, extension horticulturist at State College. "The mid-season varieties may be planted now and it is wise to get the seed started some three or four weeks before the plants are needed. Give these plants plenty of room so that they will grow stocky and strong. The early tomato crop might well be staked for best results. Drive down a stake six feet long and tie the plants to this, using soft twine or strips of old cloth. Prune to a single stem."

In What Language Did They Court?—We met Missionary Soderbom and Mrs. Soderbom recently and were finely impressed with them in the short conversation we had with them. But one question of interest we failed to ask them. We wonder about it. They met each other in China where both were missionaries and in the course of time were married. He was a Swede and she was an American. He says he cannot speak English well and she says she cannot speak Swedish much. Both, however, speak Chinese fluently. We wonder if the courting was done in Chinese.

—The ladies in attendance at the Executive Board Meeting in High Point last week visited Grace church, Greensboro, on Saturday afternoon and took tea with the ladies of Grace. They admired the beauty of this splendid edifice.

FIFTH DISTRICT RALLY

The fifth district rally meeting was held Sunday, April 29, 1928, at the Maple Springs church near Winston-Salem, N. C., with Rev. R. C. Stubbins, chairman, presiding.

Winston Church charge had two members present, West Forsyth 12, Pinnacle and Mt. Zion 19, Forsyth 35, and South Winston five.

Rev. C. H. Whitaker gave a brief talk on "Stewardship," after which the Mission Band of Hickory Ridge church rendered a vocal selection. Miss Lena Hunter, of Union Ridge church, also sang a solo.

Rev. Lester Ballard, pastor of the First Methodist Protestant Church, of High Point, N. C., spoke of the necessity of better music in the church and Sunday school, urging that hymns be used that were appropriate for the service. He also sang a solo which was very much enjoyed.

Mr. J. K. Norfleet, of Winston-Salem, gave a most interesting and inspiring talk on "Business Methods in Church Management."

Prof. Paul Kennett, of High Point College, read the history of the Methodist church up until 1864.

Officers were elected for the coming year, Rev. R. C. Stubbins being re-elected chairman, and Miss Christina Fulton, of Hickory Ridge church, was elected secretary. Motion was made that the next meeting be held on the fifth Sunday in May, 1929, at a place to be decided on later.

WHY NOT THINK?

It's a little thing to do,
Just to think.
Any one, no matter who,
Ought to think.
Take a little time each day
From the minutes thrown away
Spare it from your work or play—
Stop and think!

You will find that men who fail
Do not think.
Men who find themselves in jail
Do not think.
Half the trouble that we see,
Trouble brewed for you and me,
Probably would never be
If we'd think.

Shall we then consider this?
Shall we think?
Shall we journey, hit or miss,
Or shall we think?
Let's not go alone by guess,
But rather to ourselves confess
It would help us more or less
If we'd think.

—Anon.

—L. R. Gibson, of High Point, died suddenly Sunday morning of heart failure. He was a member of our English Street church. The funeral was conducted on Monday by Pastor Garner, assisted by Rev. T. E. Pierce. Brother Gibson was formerly chief of police of High Point.

—Calvary Endeavorers were pleased last Sunday night to have an address by Miss Ethel Hempstead, missionary to Japan. She had been in attendance at the Board Meeting in High Point and was visiting in the home of Rev. C. W. Bates, an old acquaintance. Both were from Long Island, N. Y.

OUR CHILDREN'S HOME

Offerings by Churches and Individuals

Bethel, Flat Rock Circuit, $1.80; Mrs. Clemons, for printing, $2.00; Stallings Church, Mecklenburg Circuit, $1.00; Sapling Ridge, Alamance Charge, $4.76; Efland, Sunday Egg Club, Orange Circuit, $3.00; Southside Church, Winston-Salem, $4.00; Union Grove, Orange Circuit, $2.52; Mrs. M. E. Moore, New Hope, Chatham Charge, $5.00; Concord Church, Saxapahaw Charge, $4.20; Pleasant Grove Station, $8.86.

Offerings by Sunday Schools

Welch Memorial, High Point, $9.77; Welch Memorial Young Ladies' Class, High Point, $5.00; Graham, $7.26; Bethel, Randolph Circuit, $2.50; South Lexington, $6.70; Mount Lebanon, Randleman Circuit, $4.45; Gibsonville, $8.52; Friendship Station, $13.44; Bess Chapel, $4.80; Friendship, Haw River Circuit, $5.00; Spring Hill, West Thomasville Circuit, $2.28; Mount Pleasant, West Thomasville Circuit, 84 cents; Mount Pleasant, Mount Pleasant Circuit, $7.60; Reidsville, $10.16; Lexington, $5.37; Friendship, North Davidson Circuit, $2.00; Worthville, Randleman Circuit, $2.39; Union Ridge, South Winston, $5.75; Stony Knoll, Forsyth Circuit, $2.00; First M. P. Sunday school, High Point, $33.17; Winston-Salem, $10.10; First M. P. Sunday school, Charlotte, $20.70; St. Paul, Greensboro, $7.08; Palestine, Flat Rock Circuit, $1.17; Fountain Place, Burlington Charge, $4.18; Mizpah, Haw River Circuit, $2.00.

For all these contributions we are indeed very grateful.

E. F. ALLMAN, Supt.

—Brother D. M. Sullivan was engaged to lead Calvary's prayer meeting last night in the absence of the pastor.

—Rev. C. W. Bates left Monday morning for Baltimore, the seat of the General Conference. He expected to be joined in Reidsville by Dr. and Mrs. George R. Brown. They go in an auto.

—The editor of the Herald left Tuesday morning in his car for General Conference, accompanied by President Taylor, Rev. J. R. Hutton, and Rev. T. F. McCulloch. He hoped that his party would not be taken by the officers for a band of bootleggers.

—Dr. S. K. Spahr and Mrs. Spahr left Greensboro in their car on Monday for Baltimore.

—Rev. J. E. Pritchard went to Baltimore by train. He went a day early to attend a board meeting.

—General Conference opened yesterday at 10 o'clock in St. John's church, Baltimore. The first General Conference, held in 1830, was held in St. John's church.

—A kind Enfield subscriber writes saying that he wishes every reader would read the article on "The Mysteries of the Future Life" in the Herald of May 3.

—Miss Virginia Britt Pickens has our thanks for a handsomely engraved invitation to the commencement exercises of High Point College, to be held May 27 and 28.

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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JAPANESE EMPEROR A TEETOTALER

It is a little known fact, even within the confines of the Japanese empire, that the emperor is an absolute teetotaler. On the Royal Banquet tables not a drop of alcoholic beverage is set, and, in addition, his majesty is also a non-smoker. This good example of the Mikado already has begun to exert a benign influence over the youth of Japan, and many who have been addicted to pay homage at the shrine of Bacchus or to enjoy the fragrant weed have eschewed the practices altogether, these young men reading in the act of his majesty an example to them all.

The 300 special policemen whose duty it is to guard the palace precincts have taken the pledge, and the emperor's example is giving the spreading temperance movement a tremendous impetus.—North China Herald.

—Indications are now that North Carolina will have a large crop of peaches this year. Better quality of fruit is secured when the peaches are thinned, say horticulturists.

—Cotton is badly delayed and must be pushed rapidly if the crop is to be set before heavy boll weevil damage. Applications of quickly soluble nitrogen fertilizers will pay under such conditions.

—Rolin Causey, son of Master Farmer J. C. Causey, of Guilford County, is on the way to become a Master Farmer himself. He now has 12 fine Jersey calves in his Four-H club work.

—Corn club boys of North Carolina are offered $300 in gold coin as prizes for heavy yields this season. However, the boys must be enrolled before June 15

—By thinning out the crippled and stunted trees on an acre of second growth pines on his place, G. M. Hatley, of Caldwell County, sold $60 worth of stove wood and left between 500 and 600 of the best trees on the land for further growth.

—Dogwood timber has a good market value for the manufacture of materials used in the textile industry.

—Robert Hunter, a four-H club boy of Davidson county, secured a net profit of $145.21 from his litter of nine Berkshire pigs.

—Farmers in the Creedmoor section of Granville county have sold 7,300 bushels of cured sweet potatoes this spring. Good prices were secured and the growers are pleased with the results.

A BRILLIANT AFFAIR

During a fire in a village in Ohio, the editor of the local paper, being unable to locate the regular reporter, sent out the young woman who "did" the society gossip. Here is her report as it appeared:

"A brilliant fire was held yesterday afternoon at the residence of Mr. and Mrs. Slipps, on Hope street. A large number of people attended the function. Mrs. Slipps, who recently had her hair shingled, made a charming escape in an exceedingly handsome henna silk blouse, the pattern of which appeared on our woman's page last week. The firemen, who presented an attractive appearance, were suitably garbed in blue, the tunics being full cut. The weather was quite delightful for an affair of this kind, a strong wind blowing. It is rumored that the fire was on a larger scale than any previous affair of a similar kind for years. It is also rumored that it cost Mr. and Mrs. Slipps about $25,000."—The Boston Transcript.

IF I WERE PRESIDENT

If I'm elected President,
I'll eschew my politics;
My daily working hours will be
From six o'clock to six.

When I am made the President,
The workman's wage will soar;
I'll arbitrate, conciliate,
And plan to outlaw war.

I want to be the President,
My task will be no joke;
I'll build an ideal Cabinet
With men of sturdy oak.

I'd like to be the President,
And guard the public purse;
The grafters and the sycophants
Will travel in a hearse.

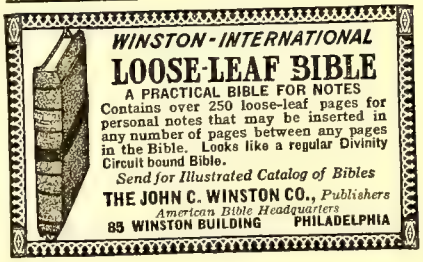
Should I be made the President
I'll use the income tax
To print great tons of money
And treat the poor with sacks.

As soon as I am President
I know where to begin:
I'll put some inside rascals out,
But no outside rascals in.

—Grenville Kleiser.

—It takes Nature 10,000 years to form a foot of fertile soil from the rocks of the earth's crust, yet some landowners permit this foot to be washed away in one year.

—Little profit is secured from poisoning the early boll weevils. Many of them die naturally. It is best to dust later when the pests are more numerous, say entomologists at State College.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—We thank Henry Harris Meador for an invitation to the commencement of the University of Florida. Mr. Meador is a member of the graduating class. He is a great-grandson of Rev. C. F. Harris.

—At a cattle sale recently held in Lexington 44 head brought an average of $267 each. They were not ordinary cattle.

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ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.
VOLUME XXXIV GREENSBORO, N. C., MAY 24, 1928 NUMBER 29

Pres Elderdice 5dec8
Westminster MD

Editorial Correspondence

The editor writes from St. John's Church, Baltimore, the seat of the General Conference. The trip hither was without notable incident excepting a brief stop to see the church in which George Washington worshiped near Alexandria, Va. This church was built of brick and Washington was one of the building committee. It is of about the size of Calvary Church, Greensboro. The pews still remain as they were in the days of Washington. The pew occupied by the Father of our Country is marked with his initials. The sitting space of the church is divided into spaces nearly or quite square with seats on all sides. It was and is an Episcopalian church and has two or three positions for the officiating clergyman, he moving from one to another in the course of the same service. As he moved from one side of the room to one end, the occupants of the pews were expected to change their seats in the pews so as to keep their faces toward the minister.

Rev. S. W. Taylor was so impressed that he led us in a brief service of prayer, thanking God for such men as Washington was.

We spent the first night from home 14 miles from Baltimore at a tourists' camp where we were lulled to sleep or kept awake, as the case might be, by the plaintive notes of the whip-poor-will.

We arrived in Baltimore on Wednesday morning in good time to be present at the opening of General Conference at 10 o'clock. The Conference sermon was preached by Rev. G. I. Humphreys, of the Maryland Conference, the theme being "The Ever-flaming Revelation.' It was a masterly discourse setting forth the continuous effort of God to reveal Himself to men. A communion service followed, participated in by a very large number. The attendance at this first session of the Conference overtaxed the seating capacity of the large church in which the Conference meets.

The President, Dr. T. H. Lewis, read his report the first day. In the afternoon came the election of President and Secretary. Dr. R. M. Andrews was nominated by Dr. A. G. Dixon for President. Dr. T. H. Lewis, Dr. J. C. Broomfield, and Dr. Harlan L. Freeman were nominated by others. On the third ballot Rev. J. C. Broomfield received 87 votes, Dr. Lewis 70 votes. Dr. Broomfield was declared elected. Dr. C. H. Beck moved that the unanimous vote of the Conference be cast for Rev. C. W. Bates for Secretary. This motion was adopted.

On Wednesday night came the great meeting in the Lyric Theater to celebrate our centennial. Perhaps never before were so many Methodist Protestants assembled in one body. The building was full of folks eager to see and hear. The initial performance was a song service conducted by Rev. Ed Stone. He had gathered out of the churches of Baltimore and trained for this service about three hundred singers. Not often can such singing be heard this side of Heaven.

The speeches of the occasion were of the same high order with the songs. Dr. Lewis read a paper sketching the hundred years' history of the denomination. Speeches of felicitation were made by distinguished speakers from the Episcopal, the Presbyterian, the Methodist Episcopal, and the Congregational churches. Mr. T. O. Atwood, a lay member of St. John's M. P. church, responded with a speech notable for its emphasis on the exaltation of Jesus Christ in all our church life.

Following the speeches came the Gratitude Gift from the Annual Conferences, presented in the form of vouchers by ladies representing the contributing conferences. Miss Vista Dixon represented our conference in this pleasing service. Dr. J. H. Straughn announced that the aggregate was more than twelve hundred dollars over the hundred thousand dollars at first proposed, and additions have since been made to the fund.

More next week.

A SERMON BRIEF

Text: "I am the Good Shepherd."

That meant that Jesus loved people. He was not simply saving them out of a book, no matter how great or holy, not preaching by text and chapter, but preaching with a heart full of love and wise experience. In His own life He had realized the goodness of God and knew that the man who realized that goodness was saved, though a thousand wild oxen should pull his body to peices.

Jesus found that the multitude were not living as rational beings in an ordered universe, but like a drove of hogs because of their sensuality, or a pack of wolves because of their propensity to prey upon each other, or a flock of sheep because of their muddle-headedness. But He knew that they were fitted for something better, that they had kind hearts and the capacity for doing something better with their lives. He knew that they were like sheep going astray. They needed the rallying point of a great sympathy.

And so He became the Shepherd, ready to lay down His life for His sheep. He did lay down His human life. But by the laying down even the foolish sheep were made to understand that there was a great Good Shepherd, some of the hogs discovered their kinship with a Better Something, and even the hearts of the wolves were softened with the thought of a tender relationship to their fellows.

Though the Christ should come again, He would again be crucified. Daily in the spirit is He crucified. Yet there He stands, the Good Shepherd, and still, though they tear and rend each other and tear to pieces their better selves, men sometimes hear His voice and in penitence return to the Shepherd of their souls.—*The Rev. Albert L. Whitaker.*

—As a Christian minister I oppose drink because it opposes me. The work I try to do, it undoes.—*Bishop Foss.*

NON-CONCURRING PRESBYTERIANS IN CANADA

(Note: In June, 1925, the combination of three denominations—Presbyterian, Methodist, and Congregationalist—formed the United Church of Canada. All the Methodists and Congregationalists and two-thirds of the Presbyterians went in. The remaining one-third of the Presbyterians—including 160,000 members, 600 ministers, 432 self-supporting charges, and 161 aided charges—refused to go into the union, and are continuing as a distinct denomination under the Presbyterian name. Recently, the Rev. Charles Clayton Morrison, D.D., editor of the *Christian Century,* Chicago, made a tour of the churches, conferring with many individuals and groups. In a series of articles he is giving the readers of his journal his impressions on the situation. The article on "The Non-Concurring Presbyterians" is a most masterly and Christian treatment of the subject. I am giving here the most important section of that article. I cannot conceive how any Christian can read this without being deeply moved. Dr. Morrison has, I believe, correctly interpreted the mind of Christ on this tragic situation. It should serve as a warning to any Methodists—North or South—who continue to oppose the unification of those two bodies. It should also touch the hearts of members of other denominations who are moving toward union, and should guard them against un-Christian opposition. Dr. Morrison's words follow.—Luther K. Long.)

A Story of Dissension

I do not intend to go into the story of this defection. One comes out of a conference with a group of anti-unionists or a group of unionists with not only a bleeding heart, but with a dizzy head. The story palled on me terribly after I had heard it repeated every day for nearly three weeks. The most painfully depressing observations I made in all my journey were three Presbyterian church buildings under construction in Regina, Saskatoon, and Brandon, erected to house groups of dissentients whose former congregations had gone into the United church. This tragic paradox will haunt my mind always. I say I do not intend to tell the story of dissension and rupture. One of my reasons is that I cannot make head or tail out of it. If I should undertake to tell it, I could not hope to satisfy either side or do justice to the bitter facts. But my other reason is that it makes no difference anyhow. I am not interested in the events that occurred *after* the opposition adopted an attitude of active defiance. I wish to know *why there was any opposition at all.* That there was a fierce contest in local churches, in presbyteries, in general assemblies, in parliament, and particularly in the lobby of parliament, all the world knows, a struggle which all sensitive and right-minded persons on both sides would now like to forget—if they could. I am willing to forget it, and to acknowledge my inability to describe it fairly. But what I cannot forbear to ask is, Why was there any such struggle at all? Was there some great issue at stake—an issue great and vital enough to warrant a minority in precipitating such a scandalous situation? I wish to go back of the scandal stage of the controversy to the difference-of-opinion stage.

What Does Christ Think?

One of my chief purposes in going to Canada on a tour of inquiry was to get at the reasons which had actuated the minority in its unyielding defiance of the majority, a defiance for which the cause of Christ has paid and is paying an immeasurable price. Was there a good reason for the minority's defiance? Was there a Christian reason? Will their answers to my inquiry bear the light of the mind of Christ? Can these brethren who insist upon continuing a sectarian Presbyterian church in Canada against an overwhelming vote to abandon such sectarian separation, justify their enterprise with an apologetic which they could present unblushingly to Christ Himself? That is what I was getting at. I was determined that my judgment should not be vitiated by what I call the sociologist's fallacy—that of standing on the outside of a human event, coolly analyzing it into its factors and thereby reaching a conclusion that the event was a "mistake," or that it was "premature," or what not. That is the sort of report which some observers of the Canadian church situation have given us. Whether it was premature or not is a wholly academic point. If it was premature, I wished to know why it was premature. Whether it was a mistake or not, is likewise an academic point. I was interested to know why it was a mistake, if it was one. Who is responsible for its being premature? Who is guilty of its being a mistake? There is no academic matter, for it reveals the facts upon which a Christian judgment of the church union event must rest. It is this Christian appraisal of the Canadian union that *The Christian Century's* public desires to make. We care not at all what the metropolitan press of Canada thinks about it; nor what the Canadian public as such thinks about it. Our question is, What does Christ think about it? How does it look when seen through His eyes?

When the Cock Crew

I am willing to give my answer to that question. Indeed, I cannot avoid giving my answer. If I should try to be a mere reporter or neutral recorder of the church union event in Canada, my answer to that question would be bound to creep in. That being so, is it not better to make my answer explicit and deliberate rather than furtive and cryptic? My answer, then—and I speak with all reverence and humility, recognizing the full right of any one else to interpret the mind of Christ otherwise—is that Christ looks upon the anti-union Presbyterians with the same eyes through which he looked on Simon Peter when the cock crew, and that he has every reason for thinking the same thoughts which he thought then. For if there is any such thing as denying Christ, this non-concurring Presbyterian church has surely denied Him.

Consider the facts. Not the petty facts as to the wisdom of this or that man's electioneering tactics, or this or that detail of procedure, or this item in the basis of union or that item, but the big facts, the long range facts, the facts that will be recorded in the history, not the gossip, of the movement. Consider the paramount facts. For a full generation the movement had been under way. It was no sudden impulse. Three times it was voted on by the churches concerned. It carried all of them in 1911. It carried again in 1915. In 1917, action on the 1915 vote was deferred until the close of the war, with the admonition that the church "patiently await the new light which it may receive by divine guidance, through the growing experience of the people and the lessons of the war." In 1921 the general assembly took decisive action to proceed with the union, which was finally consummated in 1925. Throughout the series of votes the union proposal had carried each time in the Presbyterian church by roughly a two-thirds majority. In a democracy, what course should the minority have adopted? The answer is plain. It is plain *unless there were adequate reasons of conscience why the minority could not in loyalty to their Christian convictions enter the union.* Here, then, is the nub of the matter.

Sacrifices Involved

Let us continue to consider the facts.

A basis of union had been adopted in 1911 and amended to meet certain criticisms in 1915. Did this basis of union involve on the part of any Presbyterian any sacrifice or violation of his personal convictions? What kind of basis was it? It was soundly evangelical. It consisted essentially of the rewriting of the historic creeds, omitting nothing of substance except the articles setting forth the extreme points of Calvanistic doctrine. It encountered little, if any, opposition or criticism. It involved the sacrifice of no one's personal faith or belief.

What sacrifice did the basis of union involve on the part of the churches? Did it call for any material change in their internal character or procedure? None. A Methodist or Congregational or Presbyterian local church in the union would continue to exercise its functions according to its established tradition and habit. Its internal structure and activity were left untouched by the union. There would be no constraint nor any suggestion of surrendering its identity or modifying its character in any way. Moreover, its connectional relation with other congregations would be essentially Presbyterial, for the policy of the United church was practically that of the Presbyterian system.

Plainly, the facts show that there was no good Presbyterian reason why a Presbyterian Christian, or a Presbyterian church, or the Presbyterian denomination should not participate in the proposed United Church of Canada. Did the union, then, involve no sacrifice at all on the part of those who would enter it? It did involve a sacrifice, a real and substantial sacrifice, but a sacrifice of something which falsifies the spirit of Christ and is hostile to the well-being of the church of Christ. Union demanded the sacrifice of sectarianism—and that the non-concurring Presbyterians would not give up.

Now sectarianism is a sin of which all our churches are guilty. Our whole denominational order is tarred with this same stick. But the defectionist group in Canada is peculiarly guilty because its eyes were smitten with the heavenly vision of a united church and it proved disobedient to it. This group made the great refusal. It set up standards that are not Christian standards, and closed its heart to the most elementary Christian appeal. It wilfully, and proudly, and selfishly thrust itself in the path of fulfillment of the most Christian movement which has found expression in the ecclesiastical life of the church since the Protestant reformation. It lowered the Christian banner and caused it to be sullied with shame. For itself it carries a different banner; it is not a Christian banner, but the banner of anti-Christ. In turning away from the goal of a united church, the non-concurring Presbyterians of Canada have brought confusion into the work of Christ, and created a condition of such bitter and scandalous recrimination and division among the followers of Christ as ought to call forth from the whole body of Christ a judgment of unqualified condemnation.

I do not judge churches. I do not like to say that one church is better than another, or worse than others. But I am convinced, after making an open-minded and thorough inquiry into the facts, that the church at large—in the United States and England and Scotland—should, in loyalty to the great Head of the church, register a judgment of condemnation upon the sectarianism of the recalcitrant Presbyterians of Canada. All our talk and prayer and dream of Christian unity is vain and insincere if we are able to regard with complacent tolerance or with neutral minds the condition for which this group is responsible.

I am expressing my personal conviction. I do not know of any one else in the world who shares it. I did not form so sweeping and unqualified a judgment while I was in Canada. It has been steadily defining itself by the study of the data which I brought home with me, and by reflection upon the conferences I had with United churchmen, Anglicans, Baptists and non-concurring Presbyterians themselves. Certainly this judgment was not given me by any Canadian unionist. I detected among leaders of the United church no such fundamental attitude as that which I have just now registered as my own. On the contrary, their expressions of disappointment and criticism impressed me as strikingly magnanimous. I found no man who swept the details of his criticism together in a single condemnatory generalization challenging the Christian character of the anti-union Presbyterian church, as I am doing.

A CENTENNIAL PRAYER

O Thou, whose Spirit through a hundred years
Didst guide our fathers—didst their souls inspire—
Whose Life gave life, whose Presence banished fears—
Impart to us, their sons, Heaven's holy fire!

Let Truth illumine deeper still man's soul,
And Faith give strength to energies new-born!
May Love Divine, encompassing the whole,
Thy church with grace and beauty new adorn!

A glorious halo crowns the pioneer
Who blazed the way o'er hills and prairie sod:
New tasks must mark the Kingdom's new frontier—
Endue Thy servants, then, with power from God!

A world confounded with a thousand ills—
Blind leaders of the blind, and mocking foe—
Must hear Thy voice, and learn the spirit-thrills
That so transform the lives of those who know!

So, in an age when knowledge fills the land,
And science echoes, too, Jehovah's laws,
O give us wisdom, Lord, to understand
Thou art, of All, the Everlasting Cause!

In Thee we live, and move—in Thee exist—
This, let Thy prophets speak with tireless breath!
O let Thy Word dispel earth's cloud and mist:
If God is not, then naught can be but death!

The greed of man—the lust, the shame, the hate—
O may they be from thrones of power hurled!
May all that curses human life abate,
And peace descend upon a warless world!

The threshold of a hundred years to come
Marks this, our day! O Father, God Divine,
Thy church would speak! Let not her voice grow dumb!
O Christ—Lord Christ—make all earth's kingdoms Thine!

—Herbert Taylor Stephens.

Western Maryland College, Westminster, Md.
May 19, 1928.

MONKEY MEN

(From *Faithful Words*)

They tell me men resembled apes
A long, long time ago;
And though I've tried, I cannot see
How they can prove them so.

They claim that monkeys came to be
From just a bit of slime,
And then these ugly apes evolved,
And men appeared in time.

All apes could not have wished to change,
If they evolved at will.
If nature caused them to evolve,
How have we monkeys still?

Has evolution ceased to work
On monkeys now-a-days?
And why don't sinful men evolve
And leave their wicked ways?

It puzzles me to understand
Why men, with style and taste,
Enjoy the thought that they were once
But slime, and filth, and paste.

Where have they room for boasting, then,
If they were monkey-men?
But I suppose they pride themselves
On what they're now—not then!

The Bible says that Adam was
In God's own image made,
And that, instead of climbing up,
We've all gone down the grade.

We've drifted far from God e'er since,
In our own sinfulness,
But God in love gave us His Son
To be our righteousness.

Then trust in Him and you shall prove
The Bible to be true,
For through the power of endless love
You shall be born anew.

BETTER

Better the heart to ache than to freeze.

Better to suffer poignant pain for the sin or the need of another than to be indifferent, careless, cold.

Better to be worn to a shred serving others than that others should ever, ever doubt for a moment your willingness always to be a helper.

Better to pray and plead and sweat drops of blood than to grow weary and leave lost souls wandering in darkness.

Better to be misunderstood, wounded, misrepresented standing for highest ideals, than to compromise ideals one whit.

Better to love intensely, suffer keenly, sacrifice to the last drop of the heart's blood, than to be shallow, wooden, earthy. —*Brown-Gray.*

ANOTHER CHANCE

Our father's message to the poor faltering learners in His school is the message of another chance. With each new year it comes. Forgetting the failures of the past, we may begin life all over again.

"He came to my desk with a quivering lip—
The lesson was done.
'Dear teacher, I want a new leaf,' he said,
I have spoiled this one.'

"I took the old leaf, stained and blotted,
And gave him a new one all unspotted;
And into his sad eyes smiled,
'Do better now, my child.'

"I went to the throne with a quivering soul—
The old year was done.
'Dear Father, hast thou a new leaf for me?
I have spoiled this one.'

"He took the old year, stained and blotted,
And gave me a new one all unspotted,
And to my sad heart smiled,
'Do better now, my child.' "

It is this message that gives hope for the future. The golden age is still before us. It is this that gives one back his youth. It is this that draws the curtain of night over the unsatisfactory past and paints the future in golden light. It matters not the number of our years, the best is yet to be.

To each of us at the turn of the year there comes a flood of memories, of mistakes innumerable, of opportunities for good and for service gone, and we fain would turn the page and forget. But God Himself cannot change history. But the Christ comes with the new year and shouts a message of forgiveness for the past and power for the future. Believe it, receive it, follow it. It is the fabled fountain of youth so long looked for by men. Come and sit by its waters and rest. Come and bathe your aching brow and find peace. Come and let its gentle music refresh your tired heart. Come and look into its crystal depths and see reflected the stars of hope and the sun of righteousness. Come and drink and your soul shall live. Come and stand with the risen Christ, your face toward the east. There shall be no night.—*J. Sherman Wallace, in Young People.*

THE WORTH OF THE AVERAGE MAN

If a planet suddenly sweeps into the heavens all eyes are aloft at once. It is something unusual, something exceptional. But who ever stays for a moment to look at the steadfast stars that are always there? And it is fairly frequently the same in human life. If a five-talented man suddenly sweeps within our sight all attention is fixed on him at once, but rarely do people pause or stay for a moment to consider the value of the average folk. "The backbone of the army," said Rudyard Kipling, "is the non-commissioned man"—in other words, the average man—and it is a growing conviction with me that the backbone of life in every sphere is the average man. I am firmly convinced in my own mind that it is the contented consecration of the man with two talents to his job in life that makes for strength and stability, whether in the home or in the naion or in the church.—*The Rev. B. Bernard Beard.*

THE CHRISTIAN

To be a Christian is not a matter of mere words. It is a relationship; the relationship of a soul with God. It has three distinct phases. It begins with the New Birth, through which we become sons and daughters of God. It finds its consummation in the day when we come face to face with God, and our eyes open on the joys and delights of the heavenly mansions. In between these two ends lies the Christian life. It is here that we are greatly in need of new emphasis. We have appealed to the fear of hell and the hope of heaven. We have tried hard to bring people into this relationship. What we have not fully grasped is that the whole experience is one, in different stages. Without the new birth there can be no Christian life. Without the Christian life there can be no glorious consummation. Without the consummation the Christian life would lose its highest hope and expectation. Without the Christian life the new birth would be a tragically incomplete thing. It is not a matter of the length of life, but of its character. The new born soul that lives but a day, but lives that day as God would have it, has the right to the consummation. The life that has many years, but these years spent without the approval of God, will be a dread disappointment. Our aim must be to so present the message of the Gospel that men and women may come into the full and rounded and complete Christian experience.—*W. E. Denham.*

BE BRAVE

Be brave, my brother!
Fight the good fight of faith
With weapons proved and true,
Be faithful and unshrinking to the death,
Thy God will bear thee through.

Be brave, my brother!
The recompense is great,
The Kingdom bright and fair;
Beyond the glory of all earthly state
Shall be the glory there;
Grudge not the heavy cost,
Faint not at labor here,
'Tis but a life-time at the most,
The day of rest is near.

Be brave, my brother!
He, whom thou servest, slights
Not even His weakest one;
No deed, though poor, shall be forgot,
However feebly done;
The prayer, the wish, the thought,
The faintly spoken word,
The plan that seemed to come to naught,
Each has its own reward.

—*Horatius Bonar.*

"TAINTED MONEY"

Two colored men were discussing tainted money. One of them said: "It is disaway, Jim. Dat money taint mine and taint yourn. Dat's why it's tainted money."

Of course, there is no tainted money. The taint is on the man and not the money. And that money taint has tainted many men and women, in all classes. Holy Writ declares that the love of money is the root from which all evils grow. We have never yet realized the grip and blight of stinginess and covetousness.—*Richmond Christian Advocate.*

HIS OTHER CHANCE

He laughed with scorn. "Are there two of me?
He was down and out, and his pluck was gone,
And he said to me in a gloomy way:
"I've wasted my chances one by one,
And I'm just no good, as the people say.
Nothing ahead, and my dreams all dust,
Though once there was something I might have been;
But I wasn't game, and I broke my trust,
And I wasn't straight and I wasn't clean."

"You're pretty low down," said I to him;
"But nobody's holding you there, my friend.
Life is a stream where men sink or swim,
And drifters come to a sorry end.
But there's two of you living and breathing still—
The fellow you are, and he's tough to see,
And another chap, if you've got the will—
The man that you still have a chance to be."

He laughed with scorn. "'Are there two of me?
I thought I'd murdered the other one.
I once knew a chap that I hoped to be,
And he was decent, but now he's gone."
"Well," says I, "it may seem to you
That life has little of joy in store;
But there's always something you still can do,
And there's never a man but can try once more."

"There are always two to the end of time—
The fellow we are and the future man.
The Lord never meant you should cease to climb,
And you can get up if you think you can.
The fellow you are is a sorry sight,
But you needn't go drifting out to sea.
Get hold of yourself and travel right;
There's a fellow you've still got a chance to be."

—*Edgar A. Guest.*

THE SONG OF THE BLOOD

The tempter's voice will not be heard when the song of the Blood is raised. "Unto him that loved us, and washed us from our sins in his own blood . . . to him be glory and dominion for ever and ever. Amen." Sing it again and again. This song is going on right through the eternities. Jesus! Jesus! Jesus! Thy blood! Thy blood! Thy blood! Thine own blood!

Oh, the sophistry of Satan, explaining it away, counting it of no avail, ignoring it and abusing it! The resources of hell have been brought to attempt to take from the power of the Blood. But God is more than a match for all the devices of Satan. The Blood is going to have the right place.

"They overcame by the blood of the Lamb and by the word of their testimony." They overcame him who tried to overcome Jesus. The Blood is the only defeat Satan will acknowledge. As sure as the Blood is shed, so sure is his doom sealed. The song of triumph has already started in the heavenlies, and the echo has already come to the earth. We are taking up the strain, "Unto him that loved us, and washed us." The song penetrates into the place of the doomed. Keep the song going and it will obliterate the songs of hell.

When He, the Spirit of truth, is come, He will teach you God's estimate of the Blood of His Son. Be filled with the Spirit.—*Selected.*

OUR STORY PAGE

SEVENTY TIMES SEVEN

L. S. Bacon

Linda-May came home from school in tears. "I'm goin' to forgive that horrid Tom Grant, never," she exclaimed. "Why, Linda dear?" said mamma, "I wouldn't say that."

"But he's so horrid, mamma; he put some nasty, slimy fishin' worms in an envelope and d'rected it to me, and put it on my desk, an' I thought it was a note from Bessie, an'—I opened it an' all the horrid things came crawlin' out all over me. Ugh! I never, never will forgive him," she added.

"Linda-May's forgiven Tom lots of times," said Sadie staunchly. "When he put the frog in her desk and when he tied her hair to the chair back, an' other times too."

"Yes," said Linda-May, "jus' heaps an' heaps of times, but I won't any more."

"But, Linda," said mamma, "we must forgive, not seven times, but 'seventy times seven.'"

Linda-May did not say anything but she remembered just a few Sundays ago, Miss Annie had had that very lesson at Sunday school. Oh, yes, Linda-May remembered. "But I just can't," she said to herself, "those nasty worms."

She did not speak to Tom the next day. Then came Saturday and at Sunday school, although Tom sat very near Linda-May, she did not look at him at all. "I'm not goin' to forgive those worms," she thought.

"Children," said Miss Annie, "we're trying very hard to raise some money to help a poor mission school up in the mountains and I want my class to see if they cannot make a little in some way; it will be wonderful to feel you have made it yourselves."

The children were very much interested, Linda-May especially.

"I don't know however I'm goin' to make any," she said as they walked home. "Maybe I could rent out Lady Arabella; I could charge two cents an hour."

"Hugh!" said Tom Grant, "who'd pay for it?"

"Nobody's talkin to you," said Lind-May.

But the next day Papa-doctor solved the problem.

"Linda-May," said he, "when I went to see Miss Andrews today, you know she's been ailing a long time, well, she said the only thing she fancied in the way of food was mushrooms. Now in that pasture land of mine I noticed a lot and I know Miss Andrews would pay you well for them, but you have to get up pretty early to gather them, Linda-May."

"Oh, I don't mind that," cried the little girl. "I'll begin tomorrow."

"And I'll go, too," said Sadie.

Sure enough the two little girls were up bright and early. Miss Andrews was delighted. "Bring them to me every day," said she, "and when I tire of them I'll find you another customer." After the first day or two, Linda-May found it very hard to get out of her warm bed, and Sadie gave up entirely. "I've got fifty cents," said she, "that's enough for one mountain child." But Linda-May did not think so.

Tom Grant's house was close to where the mushrooms grew. His mother was a widow not well off, and Tom had to get up early and do a great deal to help every morning. He leaned over the fence and spoke to Linda-May; he even offered to help gather the mushrooms, but the little girl took no notice at all.

"All right, Miss Stuck-up," said Tom.

One morning two young men came along, they stopped close to Linda-May.

"Oh, it's a little girl," said one of the men. "We want some bait; we are staying over at the hotel and we're going fishing, but little girls don't like to dig bait, do they?"

Linda-May shook her head. Then she thought of Tom. He had not been able to earn anything. She had heard him tell one of the boys he always had so much to do for his mother. But then she hadn't forgiven Tom—she never would.

"If you know any boy," said the young man, "I'd pay him a quarter and there's some other little jobs I could give him."

Linda-May hesitated. All at once she thought, "not seven times but 'seventy times seven.'" Perhaps Tom hadn't meant to be so mean, anyway—she pointed to the little cottage across the road.

"There's an awfully nice boy lives there," said she. "I'll call him."—*Banner.*

MARY'S CARNATION

The birds were all chattering and twittering as they settled for the night in the great elms in front of the hospital, and there was almost as much excitement on the big porch where the children slept, when Miss Glen, the night nurse, came on duty, looking so crisp and fresh in her clean uniform.

"Oh, Miss Glen!" "Oh, nurse!" cried a dozen eager voices from the little white beds.

Rosie, the big girl, who hadn't gone to bed yet, came sailing up in her wheel-chair.

"Oh, Miss Glen, such a good idea, we have it!" she said.

"What is it, dears?" asked Miss Glen, smiling into Rosie's shining black eyes.

"Oh, Miss Nurse! Rosie, she was readin' to us 'bout Mothers' Day an' lots of folks gives their mothers flowers on that day." Jennie, convalescing from typhoid, raised her cropped head to explain.

"Yes, white carnations!" said Miss Glen.

"Ja, I know, mine gross-mutter has 'em in her garden!" said blonde Freda eagerly—"only they's pink!"

"Well," stout Henry broke in, hobbling up on his crutches. "We all 'cided it would be nice to give our mothers a flower—it's next visitin' day an' we all got some money from las' time!"

"Could youse go to the market and buy us a bunch tomorrow, Miss Glen?" asked Rosie, wheeling closer, "then we kin have 'em for afternoon?"

"Yes, indeed, I'd love to!" replied Miss Glen, putting her arm about her big girl. "But now we must all be quite still and have our temperatures taken."

"Well, I'll take up the collection," volunteered Henry. "I won't break the temometer if I walk 'round easy!"

"All right, but be careful!" said Miss Glen smiling, for Henry had a plaster cast on one leg and his gait was not very "easy."

Then from pillow slips and under draw sheets and, alas! from little pink mouths, came pennies and nickles, and even Mandie, who wasn't very bright, had three green pennies in her moist palm.

"Mary's asleep, I won't bother her," said Henry, "she kin give hers in the morning!"

"It will be a lovely surprise," said Miss Glen, beaming, "and now we'll sing our evening hymn and drink our milk and go to sleep. See the sparrows are all settled down and you must be careful not to wake them!"

Soon all was quiet and dark and as Miss Glen went about her duties with shaded lanterns she heard a faint sigh from the corner where Mary Perkins lay, apparently asleep. Two large blue eyes, full of tears, looked up from the pillow when the nurse came to her bedside.

"Why, darling, what's the matter?" inquired Miss Glen, setting down her light. "Haven't you been asleep?"

"No, Miss Nurse," whispered Mary, choking her sobs, "I ain't got no money. Ma, she works hard all the time but there's all those kids at home to feed—Joe an' Agnes and Augustus an' de baby—she can't spare none for me! If dis ole leg was all right I could scrub steps or pick some coal and git a few cents—but I can't do nothin' now!' and she wept again quietly in her pillow.

"Well, well, cheer up, Mary, we'll find something you can do in the morning—your two hands are well and strong—don't worry!" said the nurse brightly, but the tears stood in her eyes, too, as she turned Mary's hot pillow and made the bed comfortable and smooth. Mary fell asleep trustfully.

At midnight when Dr. Carrol came on his rounds she told him the story and showed him the little collection. He was so big and kind and always knew what to do for sick bodies or hearts.

"I have some pasting in my scrap book that won't be too hard for her. I'll send for her to come to my office in the morning and she shall have her flowers—and earn 'em, too!" he said, finally.

So a very happy, though pale, little girl went for an elevator ride in a wheel-chair next morning. Dr. Carrol had not forgotten her, for her work was all laid out and not too hard for little hands. In half an hour when the doctor came in, it was neatly finished, and he laid a bright new quarter in Mary's palm.

"O-ah-all that!" she cried. "I don't git that much scrubbin' steps!"

"Well, this is office work," explained Dr. Carroll, "and here's Miss Glen, ready to go to market!" So Mary traveled back to her bed, thrillingly happy.

That afternoon the whole ward was dressed up with white carnations. The day nurses had given each child a glass for the flowers and they gleamed gaily by every bed. Even Mandie, who didn't know what it was all about, chirruped merrily about the ward, waving a flower and singing "Little Drops of Water—" which was the only song she knew, and the tired, work-worn mothers were cheered and surprised when they filed in the ward and were all presented with carnations by the happy children.

Mary's eyes were fastened on the door and brightened when at last her mother hurried in a little late, for she had just a few minutes from her work. She came straight to her daughter's bed.

"O, the pretty flowers! What, for me?" she cried breathlessly as Mary pinned them on her shabby black coat. "What for?"

"It's Mothers' Day," Mary explained, "an' all the mothers gits white carnations—I bought these just for you!"

Mary always thought her mother beautiful in spite of the lines of care and work on her face, but she had never seemed so lovely as she knelt by Mary's bed and took the little hands in her hard, rough ones.

"Why Mary child, how grand! I never had no flowers before in my life!" she said. "I'll keep these always! An' you bought 'em your own self. My word! I'm that proud!" Her eyes shone with happy tears.

That night when Miss Glen came back on duty she was greeted by a happy chorus and the gladdest face was Mary's. —*Selected.*

WHEN ROGER WON

Carrying pails, baskets, and sacks, a group of merry boys and girls went skipping along the winding trail that led down to the old Camden woods. There was to be a nutting party that day, a nutting contest. The one who gathered the most nuts in a certain time was to be given a prize.

There was the chatter of happy voices and the rustle of yellow leaves as many feet moved rapidly through them. A red squirrel frisked across the path and up a tree where he sat pertly and watched the strange visitors. Presently another squirrel was peaking at the boys and girls from a safe distance. Then there was the curious chatter of squirrel voices from the tree tops. Only someone who understands squirrel language could have told whether the squirrels were pleased or displeased at the coming of the boys and girls into their home neighborhood.

"I think this is the best place to begin," Mr. Maxson, the young man who was to direct the contest, was saying a few minutes later. "You may pick up nuts wherever you like. But because those who rove about much are seldom winners in a nutting contest, I would advise you to 'stick to your bush' as the old berry pickers used to say. I'll blow this whistle when the time is up, and you are to bring your nuts to this big tree."

Such a hurrying and scampering about as there was! Each boy and each girl wanted to find the place where the nuts were the thickest. And one couldn't tell where the nuts were until the dry leaves were poked off.

Soon every one except one of the boys was busy picking up nuts. That boy was Roger Martin. He dashed from one tree to another, picking up a handful of nuts in one place and then hurrying off somewhere else. Presently he left the other pickers and went deeper into the woods.

"Roger runs around so, he won't win," remarked little Susie Smith to her neighbor.

"Yes," briefly agreed the other little girl who was too busy gathering nuts to take time to talk much.

Pails were filled, small baskets were heaped up, then larger ones. And some of the sacks were filled when Mr. Maxson's whistle blew.

Laughing and shouting, the boys and girls came tugging their nuts to the big tree where they were to be measured.

"You've done fine!" Mr. Maxson declared. "There'll be ever so many nuts to be sent to those children who live where no nuts grow."

But the boys and girls were waiting to hear something else. "Who do you think will win the prize?" one would say, and then another would ask the same question.

Suddenly there was a great shout, for Roger was coming, dragging a great sack of nuts, ever so many more than any one else had picked.

"Roger will win! Roger will win!" they chorused.

And Roger did win. It was only a few minutes later that Mr. Maxson was handing him a book bound in brown. "Autumn Sports" was written on the cover, and all the pickers had hoped to be the winner of it.

"You must have found very good picking to get that many nuts, Roger," remarked Mr. Maxson.

"Yes," the boy admitted slowly.

"We didn't think you would win, Roger, because you moved around so much," one of the boys said as the party of pickers started home.

"You must have worked fast while you were out of sight," added another.

Roger kicked the dry leaves out of the path as he walked along and said only that he found a good many nuts.

Mrs. Martin was pleased when her son brought home the prize. But for some reason Roger didn't seem very glad to have been the one that picked up the most nuts.

The next morning when Roger's father announced he was going down to the woods to cut some logs, the boy asked if he might go with him. Then he explained why it was he wanted to go back.

While the dry leaves rustled and the squirrels chattered as they had the day before, Roger gathered nuts hour after hour. Because it was rather a lonesome place there that day, Roger whistled as he worked. The whistling made the squirrels sit up and listen pertly.

It was nearly night when Roger and his father drove home. Because the boys and girls were to meet that night to pack the nuts that were to be sent away, the winner of the prize had to eat his supper as fast as he could.

Even then Roger was the last one to arrive at the meeting place. He carried an oblong package as he met Mr. Maxson near the door.

"I brought back the prize, Mr. Maxson. I didn't earn it yesterday," Roger said frankly as he held out the package.

The leader looked surprised and all the boys and girls listened while the boy hurried on to explain. He said he had found the most nuts the day before because he had discovered a squirrels' storehouse in a hollow tree. "I got to thinking last night," Roger continued, "how disappointed those squirrels would be when they found their winter nuts gone. So I went back today and refilled their storehouse. But I don't deserve this prize," he finished, "for I wouldn't have had the most nuts if I had picked up the nuts the way the rest did."

"I believe you have earned the prize today, Roger, while you were working to put those nuts back," one of the boys said quickly.

"Yes, I think you did," another said and then some one else agreed until almost all the boys and girls were talking at once.

"Yes," smiled Mr. Maxson. "I believe you did win, Roger. But you won today instead of yesterday."—*Ina E. Lindsley.*

LET HIM BEAR YOU

An officer who was engaged in the siege of Sebastopol tells the following incident: "My general wishing to send some orders to one of the regiments, I had to pass across an open space exposed to the full fire of the batteries. I got across in safety, and as I was coming back I saw a little drummer boy lying wounded, who, if he were left where he was lying, would almost to a certainty be killed. I went to him and told him I was going to carry him back with me. He objected, and declared that I could not carry him. As I carried him, he was most restless, declaring he was too heavy, and tried constantly to put one foot to the ground 'to help us along,' as he said. All the time he kept on saying, 'I am sure I am too heavy for you, sir. Please let me try and walk myself.' At last I was obliged to put him down for a minute under the shelter of a large monument, and tell him that he must keep quiet while I carried him, or he might sacrifice both our lives. With great difficulty, on starting again, I got him to lie still in my arms, and was able to carry him to a safe shelter. Next morning I went to the hospital to see how he was, and I then reminded him how difficult he had made it for me to help him, owing to his belief that, crippled though he was from his wound, he could yet do better for himself than by trusting entirely to me. 'Ah!' said he, looking up in my face with a smile, 'but I did not know, sir, that you was so strong!'" How often does the sinner hinder the Saviour's interposition through trying to help by his own work? Have we yet realized that He is "so strong?"—*Sabbath Reading.*

ONWARD, TRAVELER!

Traveler, faint not on the road;
Droop not in the parching sun;
Onward, onward, with thy load,
Till the night be won.
Swerve not, though thy bleeding feet
Fain the narrow path would leave;
From the burden and the heat
Thou shalt rest at eve.

By the mystery of thy trust,
By the grandeur of that hour
When mortality and dust
Clothed eternal Power;
By the purple robe of shame,
The mockery, insulting rod,
By the anguish that o'ercame
The incarnate God:

Faint not! fail not! be thou strong,
Cast away distrust and fear;
Though the weary day seems long,
Yet the night is near.
Friends and kindred wait beyond—
They who passed the trial pure;
Traveler, by that holy bond,
Shrink not to endure.

—*Selected.*

THE HABIT OF PRAYER

When a pump is frequently used, but little pains are necessary to obtain water; it flows out at the first stroke, because the water is high. But if the pump has not been used for a long time, the water gets low, and when it is wanted, you must pump a great while, and the stream comes only after great efforts. And so it is with prayer; if we are instant in it and faithful to it, every little circumstance awakens the disposition to pray, and desires and words are always ready. But if we neglect prayer, it is difficult for us to pray, for the water in the well gets low.

The human heart is a leaky vessel; and in a world like this the tendency of spirituality, like that of water, is downward. If we neglect prayer, little by little we soon lose its spirit; and the spirit declining, its habit is soon laid aside, or retained only in the form; and as the next step the form itself will soon be given up, the soul become prayerless, and the heart and life alike forsaken of God.—*Selected.*

BEHOLD I STAND AND KNOCK

It was midnight when a traveler,
One I had not seen before,
Woke me from my easeful slumber
Knocking at my chamber door.

And I heard His gentle pleading
Saying, "Open," as He knocks,
"For the dew rests on my forehead
And the night drops fill my locks."

But I thought to make excuses,
"I have put my garments by
And my body's cleansed for sleeping—
There's an inn that standeth nigh."

Ere I ceased, the pleading traveler
Put His hand through the door,
And my heart was moved within me,
For the hand was wounded sore.

'Twas the hand of my Redeemer,
Straight I put my garments on,
Quickly then threw wide the lattice.
But, behold, my Lord had gone.

Then I sought, but could not find Him;
When I called He gave no heed;
Enemies took away my mantle,
And my soul was sore in need.

I adjure you, oh ye watchmen,
By the stars that shine above,
If you see my soul's beloved,
Tell Him I am sick from love.

Tell Him I am filled with longing,
That my spirit knows no rest,
That my heart is always open
For my Lord to be my guest.

—*C. M. Campbell.*

AS A SECULAR JOURNALIST SEES IT

For a clergyman to remain within the membership and even the ministry of a church whose doctrines he repudiates, is evidence of a lack of stamina which must fall beneath the contempt of all normal-minded men and women. To be willing to take advantage of the opportunity for a hearing afforded by such profession and at the same time to use it for the purpose of subverting or destroying the institution to which he ostensibly yields allegiance, is a violation of the tenets of common honesty. . . . It is about time for the rank and file of the churches of this country to rise up and demand that their disloyalists be required to do what honorable men need not be asked to do—get out under their own flag and fight from the side of the breastworks on which they belong, rather than to seek betrayal of the camp from within. Unless such rebellion is raised, vast injury is sure to be done to the cause of religion within the next few years.—*The National Republic.*

Some temptations come to the industrious, but all temptations attack the idle.—*Spurgeon.*

THE CROSS-ROADS

Lord, I am at the cross-roads!
O! help me choose aright,
For blinded is my vision
And darker grows the night;
Lord, help me in my weakness,
I would not go astray;
One road is broad and luring,
One is the "narrow way."

Lord, I am at the cross-roads!
It is my hour of trial;
One leads to wealth and honor,
One leads to self-denial:
The gods of earth are seeking
To win me to their side;
But O, thou God of heaven,
I would with Thee abide!

Lord, I am at the cross-roads!
One road is very fair,
And they that tread its mosses
Are decked with jewels rare:
I hear their careless laughter,
Their songs and revelry;
But, ah! this road of pleasure
Leads far away from Thee.

Lord, I am at the cross-roads!
One road is rough and bare;
I see the crimson blood-drops
Of One who traveled there:
He drank the cup of sorrow
That flooded o'er the brim;
But He is crowned the Victor—
And I will walk with Him!

—*E. Louise Umlaf.*

LIVING OUR RELIGION

A certain evangelist we have heard sometimes uses this illustration:

"Two merchants went to a revival service to listen to the preacher, a man of some reputation, and a preacher of the whole Gospel. These men were competitors in business, and each one knew the heartburnings that arose in their business life. After some nights, one of them went to the altar as a seeker. The other was under a measure of conviction, but unyielding. As he saw his competitor go forward, he said within himself: 'I will watch him, and if he lives it one year I will believe there is really something in it, and will become a Christian myself.' For one whole year he watched that man. There was a complete change in his whole life—business life, social life, every-day life; he could not find one flaw, and, at the end of the year, the watcher sought and found God in the forgiveness of sins. He then went to the merchant whose life he had watched so closely, and said to him, 'For one whole year I have watched you, and your life has convinced me there is something real in religion.' How glad the merchant was that he had lived straight. One failure might have wrecked a soul. Actions speak louder than profession."—*Selected.*

A man's task is always light if his heart is light.—*Wallace.*

WOMAN'S MISSIONARY DEPARTMENT

MISS MARY C. MCCULLOCH, *Editor*

FLAT ROCK W. H. M. S.

The Home Missionary Society of Flat Rock church, Vance charge, met with Mrs. U. J. Parrott on Tuesday afternoon, May 15, with the president, Miss Mary V. White, presiding. Mrs. U. J. Parrott conducted the devotions. The secretary called the roll and read the minutes of the last month's meeting. Then came the reports. An interesting feature of this meeting was a report of two organizations of young people. The program was then taken up: Reading of Chapter C, by Miss Mary V. White; reading, "Bearing the Cross," by Mrs. U. J. Parrott. The society then adjourned, after which the hostess served delicious refreshments. Four visitors were present for this meeting.

On April 24, the auxiliary met in the home of Mrsfl F. M. White. An enthusiastic business session was held. Miss Mary V. White gave a most interesting report of the branch meeting, giving us new ideas from which much good may be accomplished.

MRS. T. P. HESTER, Sec'y.

MINUTES OF THE WOMAN'S BOARD OF HOME MISSIONS

The thirty-fifth annual session of the Board of the Woman's Home Missionary Society of the Methodist Protestant Church convened in First Church, Washington, D. C., May 12-15, with the president, Mrs. A. G. Dixon, in the chair. Mrs. M. O. Everett, of the entertaining city, who had blazed the trail for our work in Wolf County, Kentucky, led the opening devotion, using the subject, "Hear My Voice." Dr. T. R. Woodford, the superintendent at Pine Ridge, Ky., school, read the scripture, Psalm 55. It was most fitting for these two, who have given so much of themselves for the mountain people, to be together on this program, using the assigned theme.

Mrs. H. E. Risler, president of the Washington-Virginia Branch and member of First Church, graciously extended a welcome, to which Mrs. A. P. Badger delightfully responded. All but three of the Board officers were present and responded to the roll call.

The registrations showed there were 15 branches represented, coming from 19 different states. Those branches being represented for the first time were Texas (organized last July and Alabama.

There were five branches with full quota of delegates, namely: Maryland, North Carolina, Ohio, Pittsburgh, and Iowa-Missouri.

All Methodist Protestants who were visitors were invited within the bar and extended the privilege of the floor.

Rev. W. L. Heitz, of Indiana, very graciously led the singing throughout the session and Mrs. E. A. McWilliams, of Mississippi, presided at the piano.

Mrs. A. G. Dixon, in the president's message, gave a brief but comprehensive review of the work being done at the various places, and urged the workers to continue in the same persistent manner which has heretofore been manifest, and especially emphasized prayerful efforts.

The corresponding secretary's report showed growth along every line and increasing interest. A rising vote of thanks was given Mrs. A. G. Liebelt for her untiring efforts and good report.

During the first day's session, the following visitors were introduced: Dr. J. H. Straughn, director of the Centennial Gratiture Gift; Rev. W. L. Heitz and Rev. D. W. Hetrick, of Indiana; Rev. Messrs. Fuller and Howard, of Onondago Conference; Rev. Messrs. Hodges, Nicholson and Turkington, of Washington, D. C.

There were eight branches who overpaid their apportionment, namely: Easter, Iowa-Missouri, Maryland, Pittsburgh, Alabama, West Virginia, Indiana, and Michigan.

The secretary of literature reported that she had mailed out 4,500 programs, 2,942 Five-Fold Booklets, 2,712 Shining Light Booklets, 883 temperance reports, 1,348 leaflets, 377 pageants, 74 adult study books and 25 junior study books.

Secretary of stewardship reported she had sent out more than 600 pledge-cards and could have used more if she had had them, and that as far as reported we have 767 tithers, Indiana leading with 278.

The secretary of Buds of Hope reported she had sent out 625 certificates during the past year.

The secretary of thank-offering and blessing boxes reported that Eastern Branch made the greatest gain in thank-offering over last year, the total from all branches being $5,412.72, an increase of $738.31 over last year. Sixteen branches used the blessing boxes.

Our most faithful treasurer, Mrs. W. B. Gilligan, reported that receipts had amounted to $25,466.93 with disbursements of $23,658.86, leaving a balance of $1,808.07.

On Saturday afternoon Rev. A. R. Corn came to the meeting and took a moving picture of the members and visitors at this session, afterward showing on the screen the various institutions of our work, the Children's Home, Bethel Home, and Pine Ridge, which courtesy was greatly appreciated and enjoyed.

Mrs. J. A. Rhodes, of Indiana, led the devotional for the Saturday afternoon session, using the theme, "Hear His Voice and Harden Not Your Hearts," taken from Psalm 95.

After the various committees had been appointed, Mrs. Arthur Hinkle gave an interesting report of the new department of efficiency.

The report on young people's work was most gratifying.

The secretary of temperance and moral reforms stressed the Christian's duty of so laboring that the Protestant and a dry candidate be selected for president of the United States.

Saturday evening our worthy president, Mrs. Dixon, led the devotions, in the absence of the appointed one, using the subject, "A Voice in Singing." Miss Bessie Eiss led in prayer, following which all sang America. Rev. Mr. Hetrick closed the devotions with prayer.

The field secretary, Miss Mabelle Shaffer, read her report, showing she had traveled 18,480 miles by rail and 2,800 miles by auto, creating 26 W. H. M. societies, four Y. P. M. societies, and one Missions Club, having worked in seven annual conferences.

During the reading of the branch reports it was generally noticeable that increased interest was manifest and a general progress was being made.

San Angelo, Texas, of the Colorado-Texas conference, has taken on new life. The first missionary societies of the North Mississippi conference were reported just created, one at Sandy Flats, Tenn., the other at Hopewell, Corinth, Miss.

Greetings were sent to the W. F. M. S. which was in session at High Point, North Carolina.

Considerable time was used in the round table discussion of what auxiliaries have done to create interest and raise money, which proved very helpful.

On Sunday, Mother's Day, the Rev. Mr. Turkington preached a very forceful and helpful sermon on "The Still Small Voice." The special Mother's Day music was effective and enjoyed.

At the night service Rev. Mr. Turkington sang a beautiful solo and the Hon. Wm. C. Hammer, Congressman from the Seventh District of North Carolina, the husband of our Mrs. Hammer, addressed those assembled on "Law Enforcement," and he strenuously recommended the prevention of crime rather than the punishment of crime.

On Sunday afternoon many attended the missionary pageant at the Y. P. Centennial Convention in Baltimore.

Monday morning Mrs. John Feth, of Cincinnati, led the devotion service, using the theme, "They Know His Voice," and read John 1:19. The Rev. Mr. Turkington sang, and Rev. Homer Casto, of Bethel Home, offered prayer.

A message of condolence was sent to the family of the late Rev. Mr. Ganes, who had been killed on the way to the Y. P. Conference at Baltimore on Thursday.

The report of Mrs. George Greaves, editor of the Woman's Home Missionary Society Department in the Missionary Record, was read. She urged more news to be sent her from the field, more auxiliaries to report. When you have any good news or some good worth-while result from some project, send it to her that others may know of it.

At 11 o'clock busses came and all the people were taken to the White House and were given audience by President Coolidge, who shook hands with all and told our president, Mrs. Dixon, he was glad they came. This audience was arranged by Mrs. W. J. Brewer, of the hostess church, and it was appreciated by every one.

At the opening of the afternoon session Miss Mollye Stewart, of Louisiana, led the devotion, on the subject, "His Voice Was Like the Voice of Many Waters."

Dr. T. R. Woodford then gave his most interesting and looked-for report. In this report we found that students' board, room and tuition amounted to $10,321.40—that $2,604.81 had been realized from the sale of old clothes, that at the end of this closing year over and above all expenses there is a cash balance in hand of $1,312.60 with which to begin this year's work. The newest, nicest gift that has come to Pine Ridge is a Thor washing machine, which we rejoiced to learn was the gift of Miss Lettie Kinkaid. Last summer the work was a drag and no real improvement could be done because of lack of money

in the treasury and none coming in. All through the sessions, at this meeting, our president and others continuously urged that one-twelfth of each branch's apportionment be paid in monthly so improvements may go forward and the workers not be called on to make such a personal sacrifice as has been done this past year.

During this session a most cordial greeting was received from Mrs. George Tillotson, recording secretary for the Board of W. F. M. S., and upon motion the body stood in appreciation of this greeting.

A rising vote of thanks was tendered to the central committee, who so faithfully worked throughout the year to keep things moving; their report showed that considerable business had been transacted.

Miss Edna Dexter's report shows she is a real community worker, visiting homes, creating Sunday schools and seeing that they are kept up, superintending them and teaching in them. She also sees that programs for special days are prepared, travels over many miles of rocky, muddy roads, fording streams and climbing mountains, when the "bridle paths" are too muddy and creeks too high, she helps in our store and has for three months visited churches in Onondaga and Maryland Branches.

Miss Bessie Eiss, who is a new worker among us, having accepted the work in Dilonvale, Ohio, only last November, was very optimistic and showed a zeal for the work in his new field where opportunities for service are unlimited.

Mrs. F. C. Cooke, president of Pittsburgh Branch, read the report from our mission at Second M. P. Church for foreign-speaking people in Pittsburgh. The report showed that Miss Pearl White, our social worker there, was generally busy and that in the sewing classes, kindergarten and cooking classes, the Boy and Girl Scouts, and the library and Sunday school, she was doing a good work and helping many to be "better Americans."

The "Home for Business Women" has been formally opened by the Maryland Branch after these several years of struggle and effort. It is a credit to this branch work. During the Y. P. Centennial Conventiona, 30 young ladies were roomed there and it will also be used during General Conference. It has not been opened for business girls yet but will be at once following General Conference; just now they are busy helping house the many visitors to Baltimore. There are several applicants awaiting this opening.

After reading the report of the Children's Home, many questions were asked concerning it, which answers helped all to see the great need there. There are 74 children in the Home, "our love home," and 146 on the waiting list. This surely presents a great need for larger dormitory space. Let us all pray and work to that end that we have this dormitory before next Board meeting. They need all kinds of bedding there, too, really need it. Will you help meet this need? For information on this, write Mr. Auman, Supt. M. P. Children's Home, High Point, N. C.

Rev. Homer Casto, our beloved superintendent of Bethel Home, a tubercular home for Christian men and women, gave a brief history of this work. His rehearsal of many experiences and his faith in God, his assurance of appreciation of all kindnesses and cooperation, affected his interested audience; at the close of his talk, all stood pledging prayers and co-operation. If any desire to send material gifts to Bethel Home, remember bed blankets, sheets, pillow cases, jellies and fruits are always desirable and generally needed.

Mrs. A. P. Badger gave a very good report of the meeting of the Council of Women for Home Missions, which was heard with interest. Mrs. A. G. Liebelt, who also attended this meeting, read an interesting paper on the Indian and immigrant work. A motion prevailed that $100 be sent to the Council of Women for Home Missions for this work. Twenty-five dollars of this amount is dues from our Board to the Council. This is the first time we have ever paid more than the dues and we are happy to take this progressive step.

Following a season of prayer at the opening of the evening service, the committees began to report. All were helpful and will make our work more successful, but only a few can be mentioned here.

The committee on banners and efficiency reported:

Indiana received the membership banner.

Pittsburgh received the thank-offering banner.

Ohio received the Buds of Hope banner.

North Carolina received the Mission Club banner.

North Carolina received the Home Circle banner.

Maryland received the Young People's banner.

The secretary of scholarship maintenance reported that $2,712.34 had been received this year. The committee on scholarship maintenance urges every auxiliary and Sunday school to make some gift to this fund, which means so much to our boys and girls of the mountains.

Our reports show that there are 48 new life members, 26 new memorial and 17 new perpetual members. It was voted, after being urged by the committee on special memberships, to urge every member of our auxiliaries to be some special member. Would it not be fine if every auxiliary could report next May they each had at least one new special membership? Let's try it.

Mrs. C. F. Stroup, who had some most interesting posters on stewardship, was granted permission to display same at the exhibit room at General Conference.

The student loan fund was discussed, and as we have a student, Mr. Joe Elkins, a graduate of Pine Ridge this spring, who desires our help to further his education in preparing for the ministry, and as there was only about $50 in said fund, which department was created only last year, $151 was pledged and partly paid to help swell the student loan fund so that we could at least loan Mr. Elkins $200 throughout the year.

The nominating committee reported as follows:

President, Mrs. A. G. Dixon, Liberty, N. C.

First vice-president, Mrs. H. E. Risler, 11 4th St., N. E., Washington, D. C.

Second vice-president, Mrs. B. S. Gadd, Prospect Ave., Indianapolis, Ind.

Corresponding secretary, Mrs. A. G. Liebelt, 116 Annabelle St., Mt. Wash., Pittsburgh, Pa.

Recording secretary, Mrs. Wm. C. Hammer, Asheboro, N. C.

Treasurer, Mrs. W. B. Gilligan, 3406 Elgin Ave., Baltimore, Md.

Auditor, Mrs. T. R. Mathews, 3702 N. Charles St., Baltimore, Md.

Secretary of Christian Stewardship, Mrs. C. F. Stroup, Saginaw, Mich.

Secretary of Thank-Offering and Blessing Boxes, Mrs. C. W. Howerson, 431 Maynard Ave., Columbus, Ohio.

Secretary of Buds of Hope, Mrs. J. A. Harp, Luray, Mo.

Secretary of Scholarships, Mrs. Charles Knight, 2304 N. 4th St., Columbus, Ohio.

Secretary of Life, Memorial and Perpetual Members, Mrs. J. S. Piper, 103 Lara St., Pittsburgh, Pa.

Secretary of Student Loan Fund, Mrs. H. W. Maier, Thomasville, N. C.

Secretary of Literature, Mrs. O. W. Cole, Jenera, Ohio.

Secretary of Temperance and Moral Reform, Mrs. W. H. Bowen, Avon, N. J.

Secretary of Efficiency, Mrs. Arthur Hinkle, 405 Spring St., Fairmont, W. Va.

Director of Young People's Work, Mrs. C. S. Kidd, 755 East 89th St., Brooklyn, N. Y.

Historian, Mrs. A. P. Badger, 1111 Edmondson Ave., Baltimore, Md.

Editor, Mrs. George B. Greaves, Fern Bank, Ohio.

The Board elected four representatives to sit at General Conference, as follows:

Mrs. A. G. Dixon, Mrs. A. G. Liebelt, Mrs. W. B. Gilligan and Mrs. A. P. Badger.

All matters pertaining to the W. H. M. S. were left to the representatives to General Conference.

One could not close this report without saying something about the lovely way the ladies at First M. P. Church entertained us. We all had fine homes and the meals furnished at the church were unexcelled.

It was a great temptation to those who for the first time were in the Capitol City to go sight-seeing, but it is most commendable that but few did so, the most of the women coming for business and stayed for business throughout the sessions. Only those who were continually there realize the full value of good derived therefrom. Truly, all have said this was the best meeting of our history.

REPORTER.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported.....$183,261.99
No receipts since last report.

Endowment Insurance Fund

Amount previously reported.....	$9,184.21
H. G. Self.....	5.00
Mrs. H. G. Self.....	5.00
	$9,194.21

J. NORMAN WILLS, Treasurer.

ANNOUNCEMENT

The annual memorial services will be held at Corinth M. P. church Sunday afternoon at 3 o'clock. The public is cordially invited to attend this service.

MRS. B. F. MORRIS, Reporter.

"What is that which is so brittle that you have only to name it to break it?"

"Silence."—Exchange.

YOUNG PEOPLE'S WORK

SUNDAY SCHOOL LESSON

June 3—Jesus Facing Betrayal and Death.

Scripture Basis—Mark 14:1-42.

Golden Text—Not what I will, but what thou wilt. Mark 14:36.

The Anointing at Bethany

After sunset each day during Passion Week, our Lord retired to Bethany where dwelt His friends, Mary, Martha and Lazarus. It seems that on one of the evenings Jesus was the guest of one Simon the leper, which doubtless means one of his friends and followers who felt a deep sense of gratitude to him for cleansing him from the dreaded disease, leprosy. It is conjectured that he was either the husband of Mary or Martha.

While reclining at the table, Mary "the beloved," we may justly call her, expressed her love for her Friend and Master by a special anointing of his head with ointment from far away India, spikenard, which is estimated to have been worth $50. This was more costly than it would seem to us in our wealthy land, but were it changed to present-day purchasing power it would amount to between $600 and $900.

Despite the indignation of some of the guests, Judas in particular, Jesus commended her for the deed, for it was her way of expressing her love for him. The ointment was not wasted; the deep sentiment behind it sanctified the deed as holy. And as Jesus foretold, this act is spoken of today in the preaching of the gospel in her honor. Sentiment is not to be despised or even evaluated in dollars and cents.

Preparation for the Passover Feast

Judas Iscariot, the greedy treasurer of the Twelve, sought opportunity to bargain with the chief priests for the life of his Lord. The money consideration agreed upon seems to have been about $18, which was the price of a slave and was equivalent to four months' pay for an ordinary laborer. Gladly these despisers of the Master handed out the money and greedily the betrayer grasped it. The contract was sealed and the plot laid.

In accordance with his policy of observing the Jewish feasts, Jesus sent two of his faithful disciples into the Holy City to prepare the Passover. "Follow a man with a pitcher," he directed. This was his way of laying the responsibility of locating the place upon the two, for he could have just as well told them the house. It was not a difficult thing to do, however, for it was unusual for a man to be carrying water in a pitcher, especially in the morning. It is thought that the man was John Mark, and the home was that of Mary, his mother.

The Lord's Supper Instituted

The Passover feast was prepared and the Lord and his family of twelve were grouped about the table. A startling assertion was made by Jesus—"One of you shall betray me." None dare ask, "Lord, is it he?" but one by one they inquired, "Lord, is it I?" It made much difference as to which pronoun was used, and it does today. Should we be more ready to use "I" instead of "he," we'd find less cause to heap criticisms upon our brothers and sisters in Christ.

Jesus answered them by stating the sign that should be used to disclose the identity of the traitor. The cakes of unleaven bread were distributed by him and were dipped in the bowl of sauce before eaten. When Jesus and Judas dipped their cakes into the bowl together, they all became aware of the guilty one. John tells us that Judas immediately went out, "and it was night." Very significant is that closing clause.

It was not until the betrayer left the company that Jesus instituted what is generally known as the Lord's Supper. It was then that he broke the bread as symbolical of his broken body and distributed the wine as significant of his shed blood. Although they may not have fully understood the meaning of this ceremony, yet we can imagine that it was a solemn occurrence. May we ask ourselves if we partake of the eucharist with as great solemnity as we should? Are our thoughts centered upon the experiences surrounding this occasion and their meaning to us? Lord, help us not to commune unworthily!

The Spiritual Battle and Victory

Concluding this ceremony, they sang a hymn, crossed the valley of the Kidron, and entered the Garden of Gethsemane on the slope of Olivet. The disloyalty of them all was foretold, likewise the denial of Peter; but they emphatically asserted their faithfulness to the end. The "Inner Circle," Peter, James and John, were taken within the garden gate and left there while the Lord went further into the blackness of the garden; where he alone fought the battle of our redemption. Doubtless Satan was present, and was responsible for the agony of the struggle. But the Father sent his angel to comfort his Son, and in the assurance of his support and approval Jesus committed himself to his Father's way. Consequently the sinful world has been redeemed; salvation has come to us who have accepted! "All hail the power of Jesus' name!"

THE BOOK OF BOOKS

In a recent speech before the British and Foreign Bible Society, Stanley Baldwin, Prime Minister of Great Britain, paid high tribute to the Bible. He said in part:

"The Bible works in strange ways and no living man can tell or know how that book, in its journeyings throughout the world, has started an inlividual soul 10,000 different places into a new life, a new belief, a new conception, and a new faith. So much of the time in this world we seem to be carrying on our struggle in twilight or fog—friends, and men who ought to be friends, sitting blindly by in the melee and wounding men who ought to be their brothers. Nothing but the light from that Book can lighten that twilight or dispel the fog."

—Rev. J. F. Minnis will preach at Calvary church Sunday morning. It is possible that the pastor, Rev. C. W. Bates, will have returned from General Conference at that time, but Rev. Mr. Minnis will occupy the pulpit at the morning service. President S. W. Taylor will speak at the evening service.

MEN OF MANY NATIONS DISCUSS WORLD PEACE

An international conference on world peace, commemorating the one-hundredth anniversary of the founding of the American Peace Society, was held recently at Cleveland, Ohio. Ambassadors and ministers to the United States from many foreign countries and noted men and women of this country attended the meetings.

Theodore E. Burton, Representative in Congress from Ohio, president of the American Peace Society, gave the opening address of the conference. He traced the history of the society and outlined its purposes and achievements. The society was founded May 8, 1828, by William Ladd, a New England social reformer, and David Low Dodge, a rich merchant, of New York.

"War," said Congressman Burton, "has been put on the defensive and the attainment of world justice and peace has become the chief concern of statesmen, diplomats, educators, churchmen, and men and women of financial and economic interests. The next one hundred years will find the nations appreciably nearer the goal of a warless world. There is no cause for which men have hoped and prayed and died that is worthy of so much attention."

Sir Esme Howard, the British Ambassador, criticized newspapers that are constantly predicting wars. "There is more joy on earth," said he, "over two sinners who break each other's heads than over ninety and eight just men who keep the peace. This is, then, I am convinced, one of the principal obstacles in the way of educating men in the ways of peace. In spite of the journalists who are always predicting wars, every year that passes sees an improvement in the European situation."

Said Paul Claudel, the French Ambassador: "Your society for many years has dedicated its steady and powerful effort to the commendation and establishment of peace among nations, and for many years the only answer was the flashing of guns and the hurrah of marching armies. But today another answer is coming to you. It is only a whisper, but it is a whisper which is breathed from every point of the compass."

Dr. von Prittwitz-Gaffron, the German Ambassador, read a message from Foreign Minister Stressemann, of Germany, as follows: "The bloodshed of the last European war would seem to have proven definitely that humanity did not want peace. In truth, however, that great catastrophe has, more than any other happening, aroused in the hearts of millions the yearning for justice. The American Peace Society may be assured that the German people welcome its work with deep sympathy and with the cordial will of co-operation."

John J. Tigert, United States Commissioner of Education, attended the meetings and made an address. "Education," he said, "is a more potent factor in the promotion of world peace than either politics or diplomacy."—Current Events.

Great Caesar

Frosh (rushing into library): "I want the life of Caesar."

Librarian: "Sorry, but Brutus beat you to it."—Boys' Life.

FROM PASTORS *and* PEOPLE

High Point.—Examinations are in progress at High Point College this week, and commencement exercises will begin Thursday evening with the oratorical and essayist contest at 8 o'clock. Next Sunday morning at 11 o'clock in the First church, the baccalaureate sermon will be delivered by Rev. C. D. Sinkinson, D. D., of Atlantic City, N. J., who is one of the outstanding leaders of the denomination. A vesper service will be held on the campus at 6:45 p. m. President Andrews will return from Baltimore, where he is in attendance upon General Conference, in time to deliver the farewell address to the senior class on Sunday evening. Forty-five young men and women will receive degrees on Monday, and Hon. O. Max Gardner, of Shelby, N. C., will give the address in the college auditorium. Thirteen members of the graduating class live in High Point. These exercises will be exceedingly interesting and unique, closing as they will the first four years of the work of the college.

At the close of Dr. Spahr's sermon last Sunday morning he announced the receipt of a message from Capt. A. M. Rankin, now in Baltimore, to Rev. E. L. Ballard, asking for instructions to be wired him to invite the next session of General Conference to meet here in First church in May, 1932. The congregation voted to ask for it, and a message to that effect was sent. Dr. Spahr said that if accorded the privilege of entertaining this body of distinguished men and women, we should consider it a very great honor indeed.

A very sweet and interesting service last Sunday morning was the christening of Robert Sherwood Allred, the beautiful little son of Prof. and Mrs. J. Hobart Allred, by Dr. Spahr. It was the occasion of the little boy's first birthday. His parents are among our most highly esteemed members, Professor Allred being the head of the Department of Romance Languages in High Point College, and Mrs. Allred is a member of the choir and an earnest worker in the Missionary Societies and other organizations of the church.

The general monthly meeting of the two missionary societies was held Monday afternoon at the church with a good attendance. Mrs. Ben Moore, the new president of the Home Society, was in the chair, and opened the exercises with a beautiful talk on prayer and the reading of an excellent extract on its power and efficacy. The Home Society was credited with being a Standard Auxiliary or 80 per cent efficient at Branch Meeting in Greensboro. Mrs. E. L. Douglas, the untiring secretary of High Point College Loan Fund, reported $48 paid in with additional pledges of $16. Interesting reports of proceedings of the recent Branch meeting in Grace church, Greensboro, were given by the delegates. Reports from the Executive Board Meeting of the Foreign Society, which met here last week, were heard, and a rising vote of thanks was accorded to Mrs. R. D. Neese for her faithful, efficient work as chairman of meals and young people's banquet Friday evening, which proved to be a most enjoyable occasion as well as a success financially. It was suggested that our society hold one meeting in the form of a picnic some time during the summer.

Mr. C. E. Bulla was leader of Christian Endeavor meeting Monday evening, the topic being "How to Train for Larger Leadership."

The teacher-training class under the able leadership of Prof. P. E. Lindley is progressing nicely, and everybody is invited to attend Wednesday evening.

An effort to make some needful additions to our Sunday school library is being put forth by the Workers' Council and a goal of $100 has been set to be raised for the purchase of new books.

The engagement of Miss Eugenia Williams, of Greensboro, and Mr. Charles Reginald Strause, of Chambersburg, Penn., was announced at a party last Saturday afternoon at the Jefferson Standard Club, the wedding to take place June 5th. A number of High Point College girls attended this delightful affair, and will be bridesmaids in the wedding. The bride-to-be is a daughter of Mr. R. F. Williams, and was a member of the graduating class of High Point College last year.

Rev. and Mrs. E. Lester Ballard returned Saturday afternoon from a trip to Baltimore, where they were guests of Mr. Ballard's parents, and attended the Young People's Convention.

Miss Gladys Kivett attended the Baraca-Philathea Convention in Durham as a delegate from the A. M. Idol Philathea Class.

Miss E. Vera Idol, of the English Department of High Point College, will make a tour of Europe during the summer, sailing from New York in June.

Fairview, Anderson Charge.—The church here and all its organizations have been doing splendid work for the Lord. Rev. G. I. Ferree, the pastor, is an earnest worker, and with him at the helm things have to move forward.

The Sunday school has been having an average attendance of over a hundred which is very good. Mr. T. B. Nalley, the superintendent, is to be commended for his faithfulness.

Home-Coming and Mother's Day, being observed together again this year, was a success. Every one enjoyed meeting old friends and acquaintances who had moved away and possibly not been back since they left. During the morning hour Rev. H. B. Hendry, of Concord, N. C., delivered an impressive address on "Mother," and also told some interesting things about the history of our denomination. In the afternoon Rev. Mr. Kendrick, of Central, S. C., gave a good talk. The quartet from Central College rendered several selections, which were thoroughly enjoyed. The day passed too quickly, but every one went away looking forward to Home-Coming Mother's Day, which will be observed again next year.

Mr. R. F. Wyatt, the oldest and one of the most loyal members of our church, gave an instructive and interesting talk last Sunday morning on the history of the church. According to the records, it was organized before 1850, making it next to the oldest church in the North Carolina M. P. Conference. We are justly proud of our ancestors, who were pioneer Methodist Protestants and the records Fairview has made during these years.

We wish to thank each one who contributed to the fund for painting the church inside and out. It helped it quite a bit.

Mr. and Mrs. Ferree and family are planning to go to Asheboro, N. C., for a two weeks' visit. They came here from there, so it will be like going back home. Mr. Ferree has secured Mr. Carey, of Clemson College, to fill his appointments while he is away.

REPORTER.

English Street.—The pastor wishes to say a few things through the Herald, although our reporter has kept the Herald readers pretty well informed as to the work of our church.

Our work is going along very well. We have held our spring revival meeting. We secured the help of Rev. C. G. Isley, of Bonlee. He came to us on Tuesday, April 17, and remained through the fifth Sunday, doing all the preaching. Brother Isley did good preaching and we had a very good revival. The church was revived; had eight conversions; nine joined the church, three by profession and six by letter.

Sunday, May 13, was another good day with us. Mother's Day was observed, the pastor preaching on a subject appropriate to the occasion. At the close of the service four young people united with the church by profession of faith.

The church and city of High Point was saddened on Sunday morning, May 13, to hear of the death of L. R. Gibson, who was one of the leading men of the church and city.

On Saturday, May 12, the pastor united in marriage Mr. Joseph Merritt and Pearl Garner. Saturday night of the same day Mr. Noah Wood and Esther Robbins were united in marriage by the writer. We wish for both of these young couples a long and happy life together.

D. I. GARNER, Pastor.

Asheville.—Last Sunday we were blessed with two delightful messages. In the morning Herbert Caskey spoke on the name that Our Father would give unto us; that Peter gave to Jesus the use of his boat and nets and time, and his will; and was blessed with a big haul of fishes; and was given a new name.

At night Mr. VanMeter gave to us an unusually helpful message: "Faith Accepts God's Covenant and Promise. Hope Anticipates It. Patience Waits for It." There were a number of visitors at both services. We are glad to have Brother Walter Harden and his family, from Julian, to attend all our services.

Mrs. G. D. Eller entertained our Missionary societies last week.

Mr. and Mrs. W. A. Shaw recently went on a visit to Tennessee. Mr. Shaw's father was an M. P. minister in Tennessee.

Mr. and Mrs. U. S. Miller have our prayers for the recovery of their son, Waco Miller.

We also pray for the recovery of Mrs. James Moore.

On Wednesday night, May 30, Brother Paschall will be with us, and will give a farewell word to Dr. VanMeter, who has labored so faithfully with us these six months. We also deeply appreciate Brother Casto's messages.

Brother A. C. Rogers, of the Alabama Conference, spent a while in Asheville last week,

visiting his sister, Mrs. Atkinson, who is in a sanatorium here. He was on his way to General Conference.

REPORTER.

Randleman Charge.—The opening day at Worthville the second Sunday in May was a grand success. President Taylor occupied the pulpit at 11 a. m. and delivered an inspiring message. Pledges and cash amounting to $50 were received on Gratitude Gift.

A Mother's Day service was held in the afternoon. This also was a fine service. Near the close an appeal was made for help on church debt and more than $100 subscribed. This new church was begun with only $600 cash in treasury. Today we have a plant worth $5,000 and an indebtedness of not quite $2,000. Worthville is justly proud, and worthy of our commendation.

Mt. Lebanon was painted recently. At this point we are to begin revival services the first Sunday in June. Rev. T. A. Williams is our engaged help.

The many friends of Bro. Dosier will be grieved to learn that he was carried to a sanatorium last Monday.

W. H. NEESE.

State Street, Lexington.—Two pleasing features of the Sunday school hour Sunday morning were a solo beautifully sung by Miss Kathrine Hutton and a report from Mrs. C. L. Koonts of the fine things she heard and enjoyed at the Young People's Convention. Mrs. Koonts was able to impart to us some of the inspiration and enthusiasm she had received. She made us proud of our North Carolina representatives and justly so, as we claim Lawrence Little, Dr. Dixon, Dr. Andrews, Mr. Bethea, and many others who were there and took leading parts in the great service. Mrs. Bethea returned Thursday with Mrs. Koonts, Mr. Bethea staying over for the General Conference.

Bro. C. B. Way preached a fine sermon for us at 11 o'clock and also at night.

We are all pleased with the growth of the Sunday school attendance. Since spring has come, new members come in almost every Sunday and many of our folks who were unable to attend regularly during the winter are coming back. REPORTER.

Spencer.—We are glad to report our church work progressing nicely. We are faithfully working and looking forward to the near future to be able to start our new church. What we need most of all at this time is money.

We have a small band of earnest and deserving people. Of course they are all people who live by work and are willing to go their length toward building, but our number is too small to finance a building that will accommodate our growing needs. We are greatly handicapped by the lack of space for our Sunday school and church attendance. Therefore, we feel justified in saying to our loyal Methodist Protestant neighbors, "Come over into Macedonia and help us."

Now that the M. P. C. G. G. campaign is finished, we are appealing to each Sunday school or church for five dollars. It is not much, but when that amount from each church is put together it will help us greatly in putting on the map another Methodist Protestant church. Mail your checks to Mrs. A. L. Moore, Spencer, N. C.

We are glad to acknowledge $15.00 from Calvary church, Greensboro. Many thanks.

T. GLENN MADISON, Pastor.

Democrat. We have started our Sunday school and are getting along just fine. We are also having prayer meeting once a week.

We missed our pastor, Rev. Mr. Bell, and his family Sunday, as they are visiting at Thomasville. We hope they will be back soon to be in prayer meeting and Sunday school with us. We are looking forward to having a bigger and better Sunday school because we are striving more to do right. We ask the prayers of all Christian people.

REPORTER.

Charlotte, First Church.—Our revival services began the fifth Sunday in April. Rev. R. C. Stubbins came on Monday and preached twice daily during the meeting. There has been much good accomplished and future prospects very encouraging. Mr. Stubbins was pastor of the Charlotte church in its early history and his many friends were glad to have him here again. The following have been received into church: By confession, Edna Kelly, Stella Brown, Macie Garmon, Neal Shaw, Tillman Helms, Ralph Caudle, Harry Hooper and Mrs. Annie Simpson; by certificate, Miss Almetta Coggins, Mr. W. Whitson King, Mr. and Mrs. Charles Brown.

The Sunday school has a contest on which is getting very interesting. The attendance last Sunday was 163, which is probably the most in the history of the church. There is quite an increase in church attendance, also the mid-week prayer services.

Mother's Day was observed in our church with appropriate music and a splendid tribute by Mr. Surratt on the subject, "Memories of Mother."

The Workers' Council of the Sunday school met last Thursday evening at the church. Future work and business was discussed and planned, one of the things the Daily Vacation Bible School, which will be put on early in June.

Messrs. Roy Garmon and Luther Kelly represented our church in the Young People's Convention in Baltimore. On next Sunday evening Young People's Night will be observed and we expect to hear some interesting things from the convention.

The W. F. M. S. and the W. H. M. S. have started the new year both working and hoping to win an efficiency banner by doing the work required.

The Ladies' Aid Society will meet the first Monday in June with Mrs. C. B. Muse at her home on Plaza.

Mrs. T. A. Shaw is quite sick at her home here. Mrs. Shaw recently came to our church and is a splendid worker and teacher of Philathea class. REPORTER.

English Street.—Since our last report the cold hand of death has visited our church family and claimed two of its members. On May 4 Mrs. Fannie Ring, who had been sick and suffered much for a long time, laid aside her burdens of this world and quietly passed to the great beyond. On Mother's Day, May 13, early in the morning L. Roy Gibson's life suddenly passed out. He was a man with a big heart who stood by his church and was ever ready to help those in need. In the passing of these two members a shadow of sorrow has been cast over the ones who attend this church, but we hope and trust that each one will look up and say, "Thy will be done."

In the absence of our pastor the first Sunday, Mr. Baker, a young man from the High Point College, preached both morning and evening. He seems to be a man who has the gift of reaching people's hearts.

The social committee carried the Endeavors on a "hobo" trip Friday night, May 11. It was a beautiful night and about 20 young folks went on this trip. Every one enjoyed it very much. Will some one please tell us how to interest the boys in Endeavor work? It seems our girls are more willing to work than the boys.

Mr. Noah Wood and Miss Esther Robbins, both members of our church, were quietly married at the parsonage Saturday, May 12. We wish them a long, useful life in church work.

Mrs. J. S. Loflin is seriously sick with mumps at this time.

Ladies' Aid is increasing in number and we are hoping to have many more.

Let's remember that "more things are wrought by prayer than this world dreams of," so let us pray regularly and earnestly for each one of our services.

MRS. JENNIE LEE, Reporter.

MRS. COWAN SERIOUSLY ILL

The condition of Mrs. E. G. Cowan, of Kannapolis, N. C., does not improve as rapidly as we had hoped for. She has been in a very serious condition for the past five weeks, but is some better at this time. By the advice of her physicians she has been sent to Moorestown, N. J., for a period of six weeks or two months to rest, and if physically able at that time she will be removed to the New Charlotte Sanatorium, Charlotte, N. C., where she will undergo two different operations. Brethren and friends of the conference, please remember us in your prayers during this trying time. We are hoping, trusting, and praying that the trip into New Jersey will very greatly help Mrs. Cowan. E. G. COWAN.

REPORT OF TREASURER OF SPECIAL FUND

General Conference Delegate:

Reported last time	$287.76
Forsyth Charge (Hickory Ridge)	5.00
Reidsville Charge	15.00
South Lexington Charge	8.00
Randleman Charge	4.00
West End church, Greensboro	10.00
Anderson Charge	12.00
Alamance Charge	9.50
Rockingham church	2.50
Grace church, Greensboro	30.00
Littleton Charge (Hawkins Chapel	2.00
Total	$385.76

J. CLYDE AUMAN, Treas.

May 21, 1928.

—We thank Miss Barbara Louise Younginer for an invitation to the commencement exercises of Asheville High Schools, to be held Friday evening, June 8.

IN HONOR OF THE DEAD

Braswell

Little Harold Braswell was born March 19, 1927, and on May 7, 1928, while just a sweet little bud, the Lord had need of him, so He called him home. He was the son of Mr. and Mrs. Willie Braswell the great-grandson of the late Rev. D. A. Braswell. The last five weeks of his life he had suffered greatly, but did not cry or complain. While we mourn over his absence, he is safe in the arms of Jesus. Heaven is nearer and dearer to us now, as it holds a treasure for us. If we are true to God we will find our treasures by and by. Where our love centers there we want to go.

On May 8 at Porter Methodist Protestant church, the funeral was conducted by the writer, and the little body laid to rest in the cemetery at that place in the presence of many loved ones and friends.

Be comforted with these words:

There is no death! The stars go down
To rise upon some fairer shore,
And bright in heaven's jeweled crown
They shine for evermore.

There is no death! An angel form
Walks o'er the earth with silent tread;
He bears our best loved things away,
And then we call them "dead."

He leaves our hearts all desolate;
He plucks our fairest, sweetest flowers;
Transplanted into bliss, they now
Adorn immortal bowers.

C. H. HILL.

Resolutions of Respect

Whereas God in His infinite wisdom has called our beloved sister, Mrs. M. F. Masten, a loving member of our Missionary Society and Ladies' Aid Society:

Though quiet and unassuming in her manner she was always interested in the work of the Society and present when health would permit;

Resolved, That we as individual members hold in loving remembrance her Christ-like spirit and that we extend to the bereaved family our heartfelt sympathy in this great sorrow that has come into their home, and that we commend them to our Heavenly Father, who doeth all things well;

And, be it further resolved, that this resolution be entered in the minutes of the Missionary Record and the Herald, and a copy thereof be presented to the family.

MRS. H. O. SAPP,
MRS. R. H. SHOUSE,
MRS. J. A. GWYNN,
Com. on Resolutions.

Thompson

Mrs. Kate, as many called her, passed on into that fuller life beyond April 26, 1928, aged 77 years. She leaves to mourn her departure one son, two grandchildren, one sister, two brothers, three stepchildren and a host of friends and relatives. Her husband preceded her several years ago.

Mrs. Thompson died suddenly and did not have to suffer but little.

When a young girl she professed faith in Christ and connected herself with Bethel M. P. church, of which she remained a loyal member until death. For several years she was a member of our W. F. M. S., though when she died she was not.

The funeral service was conducted by her pastor, Rev. J. A. Burgess, and interment was made in Bethel cemetery.

Mrs. Thompson was a very sweet woman and loved by all who knew her. We cannot see why she was taken from her family. But our loving Father, who never makes a mistake, knew it was best. Sometime we will understand. The home circle will not be complete without her. But we believe she has gone to a much better place. Her troubles and trials are all over, and we all hope to meet her in that beautiful Home of the beyond, where partings never come and we never say good-bye.

MRS. R. W. LINDLEY.

THE WAR SITUATION IN CHINA

Events of vast importance to the world are happening in China. The Nationalist armies (armies of South China) are advancing northward toward Peking. That city, the capital of the so-called Republic of China, may fall into their hands at any moment. The commander-in-chief of the Nationalists is Chiang Kai Shek.

The head of the armies of North China is Chang Tso Lin, who is known as "the war lord of Manchuria." He has been in control of Peking since 1926. Reports last week said that Chang had left Peking and was leading his army into Manchuria, his stronghold.

If those reports are true, the Nationalist forces will be able to take Tientsin, the seaport for Peking, and Peking itself, without fighting. Will they attack foreigners in those cities? That is a question that is causing grave concern to the United States, Great Britain, Japan, and other foreign nations.

Last year, when the Nationalists captured Shanghai and Nanking, in Central China, there were disorders in which some foreigners lost their lives. Only by prompt action on the part of Great Britain, Japan, and the United States was greater loss of life prevented. The cry of the Nationalists at that time was "Down with the foreigners!" The United States has a number of warships and about 4,000 marines in China. About 3,000 marines are now at Tientsin.

The history of China for more than 15 years has been one long continued story of civil war. In 1911, a revolution in China overthrew the ancient Chinese Empire and set up the Republic of China. Dr. Sun Yat Sen, known as "the George Washington of China," was provisional president. However, the tuchuns, or war lords, of the various provinces of China made the Chinese Republic a government in name only. Finally, Dr. Sun organized the Republic of South China, with Canton as its capital. He was President of that government for several years. He died in 1925.

Dr. Sun was the chief founder of the Kuomintang (kwo-mintang), the National People's Party in China, which is now the real power behind the Nationalist armies. He drew up the platform of that party known as the "three principles of the people"—people's nationalism, people's sovereignty, and people's welfare. Thus, although Dr. Sun is dead, "his soul goes marching on." The Kuomintang has created a national feeling throughout China which may sometime make real Dr. Sun's dream of a free and united Chinese people, with a government independent of all foreign nations.

But will the Nationalist leaders, once they gain control of China, carry out the principles of Dr. Sun and the Koumintang? Will they work wholly for the welfare of the Chinese people, or will they, in their turn, become mere war lords working only for their own selfish interests? Opinions differ on those questions. Some say that Chiang Kai Shek is a leader after Dr. Sun's own heart and that he has no selfish personal ambitions. Others insist that he is working for himself and not for the Chinese people.

Unless practically all the leaders of the Nationalists are unselfish, a united China is far in the future. Chiang cannot unite China by himself. In the present drive on Peking, he is being aided by Feng Yu Hsiang, the 'Christian General." Will Chiang be able to depend on Feng?

Feng has proved in the past that he is very changeable. In 1920, he was an ally of General Wu Pei Fu, who gained control of Peking. In 1924, Wu placed him in charge of Peking. Then he deserted Wu and aided Shang Tso Lin. Later, he and Chang had a disagreement and, in 1926, Chang defeated him for the control of Peking. Then he retired into northwestern China, where he has been raising another army. It is said that he has been aided by Soviet Russia. This spring he made an alliance with Chiang Kai Shenk.—Current Events.

AN EMINENT SCIENTIST

Dr. Max Mason, president of the University of Chicago since 1925, has resigend. He is to become the head of the new division of natural sciences of the Rockefeller Foundation. In his new position, Dr. Mason will exert a large influence on the advancement of knowledge in the natural sciences throughout the world. The Rockefeller Foundation has completed a plan under which universities and other research institutions in many countries will co-operate in scientific work.

Before Dr. Mason became president of the University of Chicago, he was for 17 years professor of mathematical physics at the University of Wisconsin. During the World War, he invested the "Mason hydrophone," as a protection against submarines. By means of this instrument, a submarine can be detected while it is several miles away from the ship it is trying to sink. The instrument was used by both the American and British navies.—Current Events.

A teacher conducting her pupils through an art museum stopped in front of Rodin's famous statue, "The Thinker." She asked them what they thought he was thinking of.

"Oh, I know," replied one little boy. "He's been swimming and can't remember where he put his clothes."—Exchange.

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OUR CHILDREN'S HOME

Offerings by Churches and Individuals

Salem, Saxapahaw Charge, $5.00; Charlotte, Richland Charge, $6.05; Henderson, $11.17; Mr. and Mrs. Soderbom, $3.00; C. E. McCulloch, Wilmington, $10.00; Davidson Charge, Children's Recital, $35.11; Denton, Children's Recital, $20.36; Mrs. D. T. Gaster, Sunday Eggs, $3.10; Miss Mamie Johnston, Sunday Eggs, $1.00.

Offerings by Sunday Schools

Ray Bible Class, Graham, $6.10; Siler City, $4.75; Lebanon, High Point, $5.93; Haw River Mission, $4.65; Hickory Ridge, Forsyth Circuit, $5.20; Calvary, Greensboro, $12.58; Fairfield, Guilford Circuit, $3.18; Grace, Greensboro, $7.78; Grace Baraca Class, Greensboro, $10.00; Mebane, $14.60; Creswell, Creswell Circuit, $3.00; Bethesda, North Davidson Circuit, $4.48; Shiloh, Randolph Circuit, $2.36; Concord, $25.00; Denton, $3.13; Whitakers, $7.00; Bethany, Randolph Circuit, $1.70; Stony Knoll, West Forsyth, $2.00; Burlington, $50.51.

Sunday was a most enjoyable day for us. We were at the homecoming of Davidson Circuit at Chapel Hill camp ground, where we heard some splendid addresses and music. A sumptuous dinner was spread and we did not fail to do justice to same. At 2 o'clock a group of "Our Children" rendered a recital to a large audience, then we came to Denton, which is historical ground to "Our Home," where the good folks spread a delicious supper enjoyed by all. After the program was given to an attentive audience we were cordially received into homes for the night.

A beautiful quilt was presented to us by the ladies of Liberty church, also one by Mrs. Lizzie Cranford, of Chapel Hill church.

One pair of pillow cases from Miss Nora Carroll, Handy, N. C.

One pair pillow cases from Mrs. Alma Hopkins, Liberty church.

For each cash contribution and other useful and nice donations named we are sincerely thankful to all who participated.

E. F. ALLMAN, Superintendent.

Guide (at ancient castle): "This is the moat. Are there any questions you would like to ask?"

Tourist: "Yes. How could a fellow get one of those in his eye?"—Exchange.

CROSS IT OUT

If you're feeling rather blue,
Or distressed by foolish doubt,
There is one best thing to do—
X

If you think you are maligned,
Promptly put the thought to rout,
Do not argue nor resent—
X

If your neighbor talks disease,
Asthma, backache, fever, gout,
Listen pleasantly and then—
X

If men seem indifferent
And your finest efforts flout,
Work away with smiling face—
X

If the raucous noise of town
Makes you long to scream or shout,
Seek at once an inner poise—
X

If base slander rents the air,
Or mean gossip stalks about,
Put a finger on your lips—
X

If you feel that you have failed,
That your efforts count for naught,
Do not worry,—start again—
X

—Grenville Kleiser.

X-Cross it out.

GOD'S MIRACLE OF MAY

There came a message to the vine,
A whisper to the tree;
The bluebird saw the secret sign,
And merrily sang he!
And like a silver string the brook
Trembled with music sweet—
Enchanting notes in every nook
For echo to repeat.

A magic touch transformed the fields,
Greener each hour they grew,
Until they shone like burnished shields
All jeweled o'er with dew.
Scattered upon the forest floor
A million bits of bloom
Breathed fragrance forth thro'
morning's door,
Into the day's bright room.

Then bud by bud the vine confessed
The secret it had heard,
And in the leaves the azure-breast
Sang the delightful word:
Glad flowers upsprang amid the grass,
And flung their banners gay,
And suddenly it came to pass—
God's miracle of May!

—Frank Dempster Sherman.

An angler who had been endeavoring to hook something for the last six hours was sitting gloomily at his task when two visitors, a mother and her small son, came along.

"Oh," cried the youngster, "do let me see you catch a fish!"

The mother said, severely, addressing the angler: "Don't you do it; not until he says 'Please.'"

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Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHR[illegible] E ARE BRETHREN.

Pres Elderdice 7dec8
Westminster MD

VOLUME XXXIV GREENSBORO, N. C., MAY 31, 1928 NUMBER 30

Comments on the General Conference

Years ago we heard our General Conference described as "a great windy body." Perhaps the characterization is no more true of any session than the last. There was much talking. Sometimes there were several men and women on the floor at once wishing to be permitted to talk. But all Methodist conferences are talking bodies. Methodist thoughts are not too deep for utterance. Many Methodists (and people of other denominations) talk and think afterward. But when you have a thought that seems so pertinent to the question in discussion, how can you keep from bobbing up and saying, "Mr. President"? President Broomfield heard himself addressed on all sides, but tried to determine who was the first of the simultaneous speakers and give him the floor. In addition to the noise made by those eager to speak, there was a great volume of sound from those impatient to vote without further debate, in the confusion of which you could distinguish the much repeated word. "Question," "question," "question." President Broomfield maintained his self-possession to a remarkable degree. He did some talking himself without calling any one to the chair, little bits of speeches too brief to be subjected to the requirements of formality. We cannot say that the amount of work done by this General Conference was in proportion to the amount of talk, still much was done. The most important work was in the consolidation of church boards. The four missionary boards (two home and two foreign) were replaced by one board to be known as the Board of Missions. It was voted that one church paper take the place of *The Methodist Protestant* and *The Methodist Recorder*. The Board of Education and the Board of Young People's Work were combined. These mergers were made with a view to economy in administration. Also on the ground that a better co-operation in the work might be secured. This question of union or separation of boards has come up several times in the present century. It always provokes much discussion. There is wide room for difference of opinion. Nobody can convince everybody else that his way is the best way. We doubt whether there is any absolutely best way. We think the best way depends somewhat upon those who have the responsibility for action. Some machines are made "fool-proof." This is in the realm of mechanical devices. When it comes to social devices, there are no fool-proof devices. The plan of work ought to be adapted to those who must do the work. Charles Lindbergh may cross the Atlantic in an airplane, but most of us would better go in ships that glide on the waters. We have serious doubts whether the average member of the one board of missions will be able to familiarize himself with all the problems of missions, home and foreign, including those heretofore in the women's care and those in the care of the church's two boards, so as to act wisely in every case.

Many inventions are born of necessity. Most of our church machinery has been devised to meet pressing needs. It is questionable whether it is wise to junk all this machinery to use some devices that have not stood the test of experience. There are minds in our church that love simplicity. This is not quite the same as saying they are simple-minded people. They might love complexity better than they love simplicity if only they appreciated the superiority of complexity. They remind one of the young man who wanted to travel in a vehicle of his own construction. He thought of a wheelbarrow, but did not see how he could push it and ride at the same time. He finally decided that he must choose between an automobile and an oxcart. He found that the automobile was too complex, and so he went after his bride in an oxcart. Oxcarts are simple, but their day has passed. We should seek to employ the best inventions of the Christian world in our church work.

We noted the fact that the average member of Conference cared much more about questions of personnel than questions of law. Several efforts were made to speed up the time of election of secretaries and editors. We learned that there was one false prophet in the Cofnerence. We heard him predict that a certain officer of the church could not possibly be re-elected. We saw that officer re-elected by the unanimous vote of the Conference. It was remarkable with what unanimity the editors and executive secretaries were elected. All but one were elected by the secretary casting the unanimous vote of the body.

Rev. S. W. Rosenberger was elected Secretary of the Board of Missions. Rev. J. H. Straughan was elected Treasurer and Promoter of Stewardship Practice. (This is not his precise title.) Rev. J. M. Sheridan was continued in charge of the work of the Board of Home Missions until October, at least. Rev. L. E. Davis, Rev. F. T. Benson, and Rev. C. S. Johnson were elected editors of the *Methodist Recorder, Methodist Protestant,* and the Sunday school literature, respectively. The Board of Missions was authorized to elect another officer to be editor of the *Missionary Record* and do other service. Dr. T. H. Lewis was elected contributing editor of the two general church organs or the one church organ after they are combined. We have wondered how the man felt who voted for the unification of the church papers with the hope of eliminating one editor—how he felt when he found that the Conference had elected three editors instead of one. Rev. F. W. Stephenson and Rev. Lawrence Little were elected secretaries of the combined Boards of Education and Young People's Work.

Some minor changes were made in the Book of Discipline. A proposed change was made in the law regarding church property. This was not adopted, but an interpretation given by a lawyer present makes it easier to sell property. According to this interpretation, if there are not members enough present in the meeting to authorize the transaction, the vote

(Continued on Page Six)

IMPORTANCE OF CIRCULATING TITHING LITERATURE

By A LAYMAN

Most ministers overestimate the importance of preaching sermons on tithing and underestimate the importance of circulating tithing literature.

Luther E. Loveoy was selected for his present position as Secretary of Stewardship in the Methodist Episcopal church because of his success in winning tithers in every church of which he has been pastor since he entered the ministry. In answer to my question regarding his methods he writes:

"Your letter of January 19th is before me asking for the statement I made a few weeks ago respecting my teaching of tithing in my churches. I think you may quote me as having said substantially the following:

" 'During my experience as a pastor, except in the church in which I first introduced the subject, I do not think I ever preached on tithing more than once to the same congregation, but I did endeavor to keep my people well supplied with readable tithing literature, and to let them know by constant example and by frequent reference and illustration the very high value I set upon this practice.'

"L. E. LOVEJOY, *Secretary, Stewardship Division.*"

As a preface to the next letter, I give the record of the Buena Memorial Presbyterian church of Chicago, of which Dr. Henry Hepburn is pastor, in contributions to Home and Foreign Missions, the best test we have of unselfish giving by churches. 1919—per capita $1.95; 1920—$5.62; 1921—$7.29; 1922—$9.02. I doubt if this percentage of increase in contributions has its equal in any of the large churches of this country.

During the four years previous to May 1, 1921, Dr. Hepburn ordered and circulated large quantities of the Layman Company pamphlets. The number of tithers at this writing is something over 300, about twenty-five per cent of the membership.

Instead of writing direct to Dr. Hepburn, I asked one of his elders, Mr. H. M. Rossiter, to give me briefly the methods used in Buena Memorial church. Following is his reply:

"Buena Memorial church, of which you know, is reported to have something over three hundred enrolled tithing stewards. I have been a member of the church for about four years. During that time, so far as I remember, I have never heard the pastor preach a sermon on tithing, though he often refers to it in his sermons and talks.

"During the four years we have had one Sabbath morning devoted to the enrolling of tithing stewards and 167 signed at that time. The others have been added since and many of the young people in the Christian Endeavor Society are tithers.

"There has been no great effort made to secure these enrollments, but the people know where the pastor stands and what he believes about tithing, and as you, yourself, have said, we hold the record among the churches of Chicago of all denominations for having the largest number of tithers in any one church. The pastor is Rev. Henry Hepburn.

"H. M. ROSSITER."

Tithing Expensive—Be Careful!

The following was not written by "Layman," but any one can see that it should have place in his literature.

One of the great boards of the church was in session. To it came, among others, a banker who supervises a great and otherwise important fund.

Said a visitor to the banker, "Do you happen to know the work of 'Layman,' who advocates tithing?"

"I should think I do," was the emphatic answer. "That man has cost me many thousands of dollars!"

The visitor said he would like particulars.

"Nothing easier. Twenty-five years ago I came across one of the 'Layman' leaflets; I think it was 'What We Owe, and How to Pay It.' The reasoning convinced me. I began to tithe, and have kept it up ever since."

"Well," said the still inquisitive visitor, "what has been your experience?"

"That would be too long a story," the banker responded. "But I will say this: My present tithe is a good deal larger than my total income was when I began tithing. You can make what you will of that?"

Eight Assistants

H. O. MacDonald, pastor of the Presbyterian church at Mercer, Pa., ordered 150 each of two Layman Company pamphlets.

"I have eight men who have become so interested in educating the congregation on the subject of tithing that they are willing to distribute to the people personally the literature I may put into their hands.

"Again, as I said to you in a former letter, I am determined to bring this subject as thoroughly as possible to the attention of every member in our church. I thank you for your suggestions, and now come asking for 150 copies each of the next two pamphlets you would suggest to follow after the two I have already distributed.

"My plan is to distribute one leaflet every two weeks and preach a sermon on the subject the first Sabbath of each month until I have exhausted my resources, and then make a personal canvass of the congregation for pledges.

"This done, I will feel that I have done my best and will not let go until the problem lies between the individual and his God."

This is an answer to the question, Can a poor man tithe? "When they began to tithe they were renting their home. Since then they have built and paid for a comfortable little home now valued at $3,500 and they are entirely out of debt. This is the experience of a poor couple, in poor health who did tithe and more."

"THEY DID ME WRONG"

A preacher once asked a certain man why he had ceased to attend his church. He replied, "They haven't treated me right over there." "Then why don't you go home and beat your wife?" asked the preacher. "Oh, she hasn't done anything against me," said the man. "Well," continued the preacher, "has the Lord Jesus done anything against you?"

How utterly silly men become in trying to give an excuse for failure to support the cause of Christ.

The truth is, when you see a man or woman begin to stay away from their church because of something that has been said or done, there is something wrong with them.

Down deep in their hearts they usually know it, but simply haven't the grace to make a confession. But just supposing that some in the church should do us a wrong, would we be warranted in taking our spite out on God? Would it be right to forsake his house? That is what it amounts to when people quit the church for such a reason.—*Selected.*

TO THE GENERAL CONFERENCE OF THE METHODIST PROTESTANT CHURCH

May 22, 1928.

Your committee on Foreign Missions and Home Missions, acting as a Joint Committee, to consider the question of consolidating all of the missionary activities of the church, as referred to us, have given exhaustive consideration to this subject, and herewith submit our recommendations which incorporate the plan of organization which has been adopted in consolidating the two foreign missionary units. The plan of organization which is recommended in this report is simply an expansion of the unification of the foreign missionary units so as to incorporate also the two home missionary units of the church, and we recommend that any points of the previous action of this conference covering foreign missionary unification which may not harmonize with the recommendations contained in this report we are now submitting, shall be so adjusted as to harmonize therewith, the recommendations covered by this report to take precedence and be considered as Conference action in lieu thereof.

1. That this General Conference create a Board of Missions, to which shall be entrusted the work now being done by the Union Board of Foreign Missionary Administration, the Board of Home Missions and the Woman's Home Missionary Society.

2. That this Board shall consist of ten men and ten women, six of the men being ministers. The president of the General Conference to be an ex-officio member of this Board.

3. That two executive secretaries be elected, the one a man, the other a woman; the former to be known as the Corresponding Secretary of the Board, whose duties shall be those performed hitherto by the Corresponding Secretary of the Board of Foreign Missions and the Corresponding Secretary of the Board of Home Missions, and such other duties as the Board may assign; and the latter to be known as the Associate Corresponding Secretary of the Board, whose duties shall be those now performed by the Corresponding Secretary, and the Treasurer of the Women's Foreign Missionary Society, the Editor of the *Missionary Record,* the Secretary of Scholarships and Native Workers, and corresponding officers of the Women's Home Missionary Society, as also any other promotional work involving expense. The election of the Associate Corresponding Secretary shall be left to the Board to act within the next three or six months.

4. That these executive secretaries shall be members ex-officio of the Board.

5. That the Joint Committee on Foreign Missions and on Home Missions recommend to the General Conference for election as the original board the names of ten men and ten women, three of the women to be selected from each of the executive committees of the Women's Foreign Missionary Society and the Women's Home Missionary Society, the respective presidents of the two women's missionary societies to be among the women so selected.

6. That the officers of the Board shall be a President, a Vice-President, and a Recording Secretary, who shall be elected annually by the Board.

7. That the Board shall elect annually two men and two women, who, with the executive secretaries, shall constitute the Executive Committee of the Board, and shall perform all the functions of the Board in the interim of the Board meetings.

8. That five of the men elected on the Board, together with the Corresponding Secretary, constitute the Board of Foreign Missions, and that five of the men elected on the Board together with the Corresponding Secretary constitute the Board of Home Missions.

9. That those parts of the charters of the Board of Foreign Missions, of the Board of Home Missions, of the Women's Foreign Missionary Society, and the Women's Home Missionary Society, relating to properties remain operative during this quadrennium.

10. That the Board of Missions be authorized to secure immediately a charter changing all items in the charters of the Board of Foreign Missions, the Board of Home Missions, the Women's Foreign Missionary Society, and the Women's Home Missionary Society, except those of property rights, so as to harmonize them with these recommendations.

11. That nothing in these recommendations shall be so interpreted as to immediately interfere with the present method of organization and work of the local auxiliaries and branches of the Women's Foreign Missionary Society and the Women's Home Missionary Society, but that both of these women's societies amend their constitutions so as to correspond with these recommendations, and effect this unification in the branches and auxiliaries as soon as practicable.

(Signed),

GEO. H. MILLER, *Chairman,*
W. C. PERKINS, *Secretary,*
G. W. HADDAWAY,
W. C. MILLIGAN,
H. L. ELDERDICE,
W. O. ATWOOD,
MRS. A. G. DIXON,
J. S. HUNTER,
W. R. CLOWER,
J. C. WILLIAMS,
W. E. THOMPSON,
MRS. R. T. LEWIS,
J. E. PRITCHARD,
MRS. GEO. R. BROWN,
O. J. WHITESEL,
C. C. LAWSON,
FRANK HEMINGWAY,
E. C. MAKOSKY,
MRS. WALKER,
C. M. RUTTER.

(This paper was adopted by the Conference.)

FOREIGN MISSIONS

Union Board Meeting

The Union Board of Foreign Missionary Administration met in the Starr Methodist Protestant Church, Baltimore, Md., May 15, 1928. All the members were present.

We were privileged to have with us Rev. and Mrs. C. G. Soderbom, of China; Rev. J. Clyde Auman, of Japan; Rev. J. F. Minnis, of India, and Mrs. H. E. Amos, editor of the *Missionary Record.* The missionaries, fresh from the three fields of our missionary enterprise, brought us very valuable information concerning our foreign work.

Rev. I. M. Dinkle, a member of the 1928 graduating class of Westminster Theological Seminary, came before the Union Board to apply for work in one of our misison fields and is ready to go at the call of the Board. He is a member of the Maryland Conference and is a young man with sterling

qualities, with a keen sense of his call to the foreign field. It is the hope of the Board that sufficient funds may soon be had to send him out.

The reports of our three fields of operation were taken up and carefully considered.

Japan

From Japan came the good news that in most respects the work there is in better condition than it ever has been. The attendance at Nagoya College, for the ensuing year, is not so large as it has been, but more stress is being laid upon intensive rather than extensive work.

One hundred yen (a yen is worth about fifty cents in American gold) were given by the membership of the Nagoya First Church for the placing of a new floor in their church. Seven hundred yen were given by the Special Help Society for apparatus and a small addition to the Tokyo School for the Blind. This school has been the recipient of a number of special gifts during the quadrennium and so splendidly has it grown and so fine is the work being accomplished that the last session of the Japan Mission Conference manifested an entirely different attitude toward the school and is now willing to back it in its great work in behalf of those sightless unfortunates.

Some Forward Steps

The teachers of the Girls' School, Yokohama, on their own initiative, joined the Pension System of Private Schools.

The annual meeting of the Mission was held during Holy week. On Holy Thursday evening communion services were held in the new Klein-Coulbourn Memorial Church and on Good Friday, at three o'clock, the Mission adjourned and held devotional services, conducted by Miss Mary Williams and Rev. E. I. Obee, in commemoration of the passion and death of our Savior on the cross.

A Parents Association has been recently organized and a Daily Vacation Bible school will be conducted this summer.

Children's Day services are being held in a number of our Japan churches and offerings taken for the development of the work.

The Japan Mission Conference gave 283 yen and the Women's Council 32 yen toward the $100,000.00 Gratitude Gift, as an expression of their appreciation of the work accomplished by the Methodist Protestant church during the first century of its existence. Both of these gifts came unsolicited.

China

The Union Board approved the recommendation of the W. F. M. S. to accept Miss Sallon as our new missionary to China.

Rev. and Mrs. C. G. Soderbom will leave for Sweden June 2, 1928. They will spend the remainder of their furlough in Sweden with Rev. Mr. Soderbom's son, Erick. At the expiration of their furlough they will return to Kalgan, planning to arrive there about December 1.

Mr. Horace Williams, having already remained in China longer than the term of his contract, was granted the privilege of coming home on his furlough upon the return of Rev. and Mrs. Soderbom.

The reports from China show that our work has grown from 200 to 2,000 since we took it over in 1914.

India

India is our missionary child. The future outlook for its growth is very bright and hopeful. We have an excellent corps of workers there and the work is going forward gradually but surely.

On Friday, May 11, Rev. and Mrs. J. F. Minnis and Miss Mildred Miskimen landed in New York for their well deserved furlough. They will be glad to do any deputation work that the home churches desire.

Up to the present time there has been no church building, not even a chapel of our own, where our people may worship. At our Board meeting one of our church organizations consented to build a chapel on the settlement or farm. Since then, Mr. and Mrs. J. F. Lee, of Baltimore, Md., have consented to erect another chapel, this to be called the "Lee Chapel."

At the request of the Ohio branch, the Executive Board of the W. F. M. S., in session at High Point, N. C., granted the branch permission to build a girls' school in India.

So the work goes. May many others be inspired to come to the support of this new and undeveloped field of missionary enterprise. Our outstanding need now in India is a good church building costing from $10,000 to $15,000. Recently the first church has been organized at Dhulia with a membership of 140. Their only place of worship, in all kinds of weather, is beneath the spreading branches of a tree standing on the Compound. Our hope and prayer is that this new quadrennium may see the building of this church in India as the last quadrennium saw, with pride, the building of the beautiful Klein-Coulbourn Memorial church in Japan. This is our new quadrennial goal for India.

After an existence of just one quadrennium the Union Board of Foreign Missionary Administration has passed into history. It, with the two branches of the Home Missionary work, was caught in the sweeping tide for union and now all of our missionary work has been placed under one head to be known as "the Union Board of Missions." This action came as the climax of a growing desire of the majority of our constituency for closer unity of our various departments of denominational work. The new Union Board consists of 20 members, ten men and ten women. Rev. S. W. Rosenberger was elected as Executive Secretary, to be assisted by Rev. J. M. Sheridan, former Executive Secretary of the Board of Home Missions. A lady Associate Secretary is to be elected by the new Union Board to take over the work vested in the Treasurer, Corresponding Secretary, Secretary of Scholarships and Editor of the *Missionary Record,* of the former W. F. M. S. and W. H. M. S.

Since this action was taken by an overwhelming majority of the representatives to the General Conference, may we all enter into it heartily but prayerfully with the one set purpose that God may be greatly glorified and that our missionary work may experience an unprecedented growth and development.

S. W. Rosenberger, *Executive Secretary.*

—Many a man makes morality his religion until he is faced with his death or the death of some loved one.—*C. E. World.*

—Presumptuous sin is confident, bold, adventurous, reckless, insolent sin. It is peculiarly the temptation of eager, virile youth. And it was from such that David cried out to Jehovah to keep him back. "Keep back thy servant also from presumptuous sins." Confident, bold, adventurous, reckless, insolent; in every one of these five words the tempestuous shepherd boy is mirrored. They visualize his career. They are his biography.—*Dr. Daniel A. Poling.*

OPTIMISM | **The President's Letter** | EVANGELISM

THE GENERAL CONFERENCE

The Centennial General Conference, which opened in historic St. John's church, Baltimore, Md., May 16, and closed May 24, was, in our judgment, the most inspirational, the most constructive, and the most far-reaching conference of recent years. The great Lyric meeting on Wednesday night will be a lasting memory with every one who was privileged to be there. In purpose, program, and attendance (the Lyric was packed to its seating capacity) this is perhaps the greatest assembly in the history of our denomination. Enthusiasm ran high throughout the entire conference, and the spirit of fraternity, hope, and progress was always in evidence. We can not go into details here. The church papers will give full reports of the proceedings; and besides, the full program of the conference is to be preserved in a Centennial Memorial Book, which will be ready for distribution as early as possible.

It was not our privilege to attend the Young People's Convention, which was held in Baltimore immediately preceding the General Conference. All reports indicate that it, too, was a great success. About fifteen hundred young people, we believe, registered for this convention. This was by far the largest assembly of our young people that has ever been held. Truly God is with us, and in His name we are making history as a church.

Due to the courtesy extended to us by the editor of the HERALD, we motored to Baltimore and back in his car. Others in our party going were Bros. Hutton and T. F. McCulloch. Bro. Hutton came home by train before the close of conference, and Bros. Stubbins and J. D. Williams joined our party. The trip was without car trouble, and pleasant.

Worthville

May 13 we were honored with the privilege of being present at the opening of the new church at this place. The building is well located, designed and constructed. In size it seems adequate, being forty by sixty feet, with Sunday school rooms on the back and each side of the rear. We spoke at the eleven o'clock hour, and in the afternoon different speakers, with pleasing and helpful messages, made up the program. At the morning service $50 was raised on the Gratitude Gift, and in the afternoon $175 on the church debt.

We believe that this was a good day for Worthville, and we most heartily congratulate Pastor Neese and his people upon this worthy thing that they have done in the erection of their new church. We hope to have the picture of their building in the HERALD later.

Thomasville

May 27 we shared, at night, in the twenty-first anniversary program of the founding of this church. An all-day program was carried out, and participated in by various speakers. It was most fitting that the speaker for the morning hour should have been Bro. Edwin Suits, who was pastor when the church was organized. We understand that there were but eleven charter members—not a very large group with which to begin a church. But subsequent events have fully justified the venture. This church now has 159 members, and the services of a full-time pastor, and is the mother of two other progressive Methodist Protestant churches in the growing city of Thomasville. True it is that the "day of small things" is not to be despised. We enjoyed sharing in each of these significant programs, and we most earnestly hope and pray for Pastors Neese and Trollinger and their respective churches that they may have continued encouragement and progress.

Commencement

May 28.—It was our happy privilege on this date to attend the commencement exercises of High Point College. The large college auditorium was taxed far beyond its capacity with interested auditors. Honorable O. Max Gardner, lawyer, farmer, statesman, made the address of the hour, after which diplomas and certificates were given to those completing the college courses of study. The A.B. degree was conferred on 38 students, the B.S. degree on six, and the B.M. degree on one, making a total class of 45 graduates. Besides these, there was a considerable number of students who received certificates for having completed the business course offered by the college.

Considering the short time that the college has been in operation, this is a very unusual graduating class, and affords just cause for pride in what has been achieved by the institution. There is every reason to believe that High Point College is set toward a career of growing and gratifying prosperity. We thoroughly enjoyed the commencement program.

College Maintenance

In pastor's reports for second quarter, we notice, with great pleasure, the number of charges that have paid or expect to pay the college maintenance assessment in full. No item in our budget is more necessary than this, and we can not urge too strongly that every charge meet this assessment. The amount assessed is a small item for the charge, but the aggregate means much to the college. Let us have, brethren, every charge an honor roll charge on the college assessment. All together now, until we are there—all there!

Children's Day

Bro. Pastor and Superintendent, please have this program in every church. It will stimulate the general interest of your charge; it will provide missionary education; it will secure money for doing what Christ wants His church to do—carry the gospel to the utmost parts of the earth. Much of the money that we receive for this purpose comes through "Children's Day." We most earnestly urge that every church observe it.

Representative's Expenses

Representatives to the General Conference will please send their expense account to the treasurer of this fund, Rev. J. Clyde Auman, Enfield, N. C. As soon as he has sufficient means in hand he will forward checks to cover this expense.

And will charges that have not paid the assessment for this purpose please do so at once, so these representatives may be reimbursed as soon as possible.

Revivals

The recent General Conference created a Commission on Evangelism, and it was heartening to find in the conference a disposition to put renewed emphasis on this all-important business of the church. Nothing else is so certain to keep life and power in the church as the spirit of evangelism. We are now approaching that period in our conference when this subject receives our most active attention—the period of our revivals. Let us plan wisely and earnestly for these meetings, and make them far more than simply the carrying out of the annual program of the local church. Evangelism lies closer to the heart of God than anything else that the church

can possibly do. Surely, then, as we enter upon our special evangelistic programs, we ought to give ourselves to them so thoughtfully and so earnestly that God can make of them occasions of pronounced spiritual refreshing and soul-saving. Let us begin praying now that the mighty power of God may rest upon us in our special season of evangelism.

Assignment

Bro. Jabus W. Braxton has been assigned pastor of the Mocksville charge to fill out the unexpired term of Rev. J. T. Sisk, resigned. Bro. Braxton will enter at once upon his duties as pastor of this charge. We most heartily commend him to the love and confidence of the people whom he goes to serve, and we bespeak for him and for them a happy and prosperous relationship.

Appointments

June 3, Mocksville charge: Elbaville 11 a. m., Dulins 3 p. m.; and we hope to be at Bethel at night, if the brethren can arrange an appointment for us at that time.

June 10, with Fairfield church, 11 a. m.

June 17, with Saxapahaw charge, in rally at Concord church.

One Word More

Are there problems? difficulties? besetments? Do the clouds lower and the storms break? Don't be discouraged; don't despair. These are the moulds out of which comes real manhood. These are the things that make achievement a lasting glory. God is with us, and this is a great day for our church. The faith and courage and perseverance that has brought us the blessings of heaven for a hundred years is still our guarantee of enlarging and enriching service. "The Lord of hosts is with us; the God of Jacob is our refuge. Therefore will not we fear, tho the earth be removed, and tho the mountains be carried into the midst of the sea."

S. W. Taylor.

May 29, 1928.

HOW THE CUP WAS KEPT SHINING

The rocks rose steeply at the side of the road, through a cleft, the spring bubbled out. The drop of the water was music in the ears of travelers driving by on a hot day. And, however intense the heat, however parched the meadow, the spring trickled out to refresh the thirsty, as cool and delicious as if it came from some sunless cavern in the heart of the earth.

One day a passerby drew his horses and stopped, not to drink, but to look and wonder. For a small girl, with a cake of scouring soap, was scrubbing away energetically at the tin cup which had been hung beside the spring for the convenience of travelers.

She looked up and flushed under the man's scrutiny.

"Do you want a drink? I'll hurry and finish."

"No, I'm not particularly thirsty," said the man. "But what are you doing?"

"Why, I'm cleaning the drinking cup. It gets dirty and rusty standing here, so every few days I come over and give it a good scouring."

The man stared. "You don't get anything for it?"

"Why, no, of course. But thirsty folks enjoy the water so much better if the cup is shining."

"Why don't you leave it for somebody else to do? It is as much their work as yours."

The girl laughingly replied: "And it is as much mine as theirs. Besides, there's lots of things I can't do, but I can keep the cup shining."

The man took up his lines and his horses moved on. But he looked back over his shoulder at the little figure busy with the self-appointed task, and in his mind he was thinking that it would be a better world if more people would act on that girl's principle.—*Selected.*

A WONDERFUL PROMISE TO YOUTH

As one of that group termed "Youth," or as a member of the "younger generation," while reading the Book of books —the Bible—last evening, a line from the sixteenth Psalm struck me with such a force as to imprint itself distinctly and definitely in my mind.

It is the last line of the eleventh verse, which verse is as follows: "Thou wilt shew me the path of life: in thy presence is fullness of joy; *at thy right hand there are pleasures for evermore.*"

Youth is always, and quite naturally, seeking pleasure and what more wonderful promise was ever given than, "At thy right hand there are pleasures for evermore."

So let us keep this promise before us, although it may mean giving up what appears to us as pleasures now, and work toward the time when it shall be so gloriously fulfilled. —*Catherine Dixon.*

A SAD THOUGHT

Many persons who are almost Christians will never enter into the Kingdom of God. Is it not a sad thought that a good ship has borne its precious freight of humanity across the sea, has battled successfully with the storms until the beginning of the last half day, only to go down in sight of the harbor? Is it not a sad thought that the passengers, many of whom have been absent from home for years and are just finishing a wearisome and dangerous voyage, must sink beneath the dark waters in sight of their native hills?

Is it not a sadder thought that men and women who have been born and brought up in Christian homes, have been trained and taught in Christian Sunday schools, have lived all their lives in the atmosphere of Christian thought and sentiment, have walked along the borders of the Kingdom of God so near that they could hear the songs of Zion and the prayers of the saints with every rising morning will never be Christians? They have come to the threshold, but will not enter in.—*Selected.*

Comments on the General Conference

(Continued from Page One)

of those present may be registered and the meeting may adjourn to a specified time and then take the vote of additional members present, and keep on in this way until the requisite number have voted.

Conference adjourned on Thursday evening, May 24th.

The next meeting is to be in Columbus, Ohio, in May, 1932. There were invitations from High Point, N. C., and from Lansing, Mich., but the Columbus invitation captivated the assembly.

As we enter into this new quadrennium, let us renew our consecration to our great task as a denomination. God has permitted us to do much. Through faithful devotion to God and His cause in the earth, we may make this new century glorious.

A CRISIS—A DUTY

The nation, and especially the Southland, is today face to face with a moral crisis. Our ideals, involving the purity of the American home and the sobriety of the American people, which have required two hundred years to build up, are threatened with overthrow through the nomination and possible election of a whiskey candidate for the presidency of the United States, and the consequent re-enthronement of rum. But it is still believed that, through the earnest and instant co-operation of half a million Christian voters in the South, the nomination of such a candidate may be prevented. Great national leaders, like Senator Simmons of North Carolina, and Senator Owens, of Oklahoma, who are co-operating with the Southland Committee of Safety, believe that a sufficiently strong protest presented at Houston will defeat the program of the "wets."

The Southland Committee has sent to every community of the South an S. O. S. call in the shape of a printed protest to be signed by Democratic voters. Reports from our workers indicate that already one hundred thousand of these protests have been signed in the South outside of Texas, which promises a huge list, possibly two hundred thousand. Protests at the rate of four thousand daily are coming into the Southland Committee's office at Nashville. But the time is now short. Thousands on thousands more of protests are needed. Will not the Christian Democrat who reads this call write with typewriter or pen at the top of a sheet of paper these words: "We protest against the nomination at Houston of a 'wet' candidate for the presidency," and then secure and send to us all the signatures thereto possible? Our workers report that ninety per cent of the voters approached readily sign.

Will not our brethren of the pastorate in all the evangelical churches, who have not already done so, send us the number of men and women in their congregations or church circles who are known to be committed against a "wet" candidate? This will require but a few minutes of time. It is *numbers* we need. Do this today. Send to Southland Committee of Safety, 827 Stahlman Building, Nashville, Tennessee.

A Protest

To the Delegates-Elect to the National Democratic Convention to Assemble in the City of Houston, Texas, June 26, 1928.

Honorable Delegates:

We the undersigned, legal Democratic voters of the County of....., State of....., do hereby record, and respectfully transmit to you this our solemn protest against the nomination by the Democratic party for the presidency, or vice-presidency, of the United States of any candidate who has declared himself in favor of the repeal of the Eighteenth Amendment or the Volstead law, enacted thereunder; as also any candidate who is not fully committed to the principle of the complete prohibition of the liquor traffic, and the enforcement of all laws enacted to that end, which is now the established policy of the American people and nation.

(Name of Voter)

—Jesus was King of kings and Lord of lords; yet He never made a claim to greatness. We can attain true greatness only by studying and following Him who said, "He that is least among you all, the same shall be great.—*Christian Endeavor World.*

High Point College Commencement

The editor was permitted to attend two important parts of the closing services of High Point College: the sermon on Sunday and the address on Monday. Dr. C. D. Sinkinson, of Atlantic City, N. J., was the preacher. He was introduced as a pastor who has been serving one church continuously for 34 years. He preached a sermon which revealed the secret of his success to those who were looking for it; namely, his faith in Christ and his devotion to the will of Christ. Honest and persistent use of the same means will bring any soul to true success in the enjoyment of the more abundant life. The sermon made a fine impression and we trust that its good influence will abide with the young seeking for themselves the best careers in life. The auditorium of the First Church was filled for this service. The members of the graduating class were in their caps and gowns.

The speaker on Monday was Hon. Max Gardner, of Shelby. He said that he had been impressed with the rapid growth of High Point College and with the appropriateness of its architecture. He announced his theme as "The Arithmetic of Christianity." He spoke of the essential place of Christianity in human life if it is to be worth while. Wealth does not bring happiness. He had found this out by associating with men of great possessions. The spirit that was in Jesus Christ must be in the man or women that would be perfect or that would live a satisfactory life.

We also witnessed the awarding of honors and the conferring of degrees. The graduating class has 45 members. We were pleased with the fact that 17 of these were pupils of ours in Mathematics in 1924.

Our North Carolina Conference is to be congratulated on the fact that its young college is developing so fast and so well. Continued wise management and earnest support by our people will, we predict, result in securing to our college a career of ever-increasing usefulness.

"RUN AWAY, BOY, I'M BUSY"

Doctor Potter tells the story of a young man who stood at the bar of a court of justice to be sentenced for forgery. The judge had known him from a child, for his father had been a famous legal light, and his work on the "Law of Trusts" was the most exhaustive work on the subject in existence. "Do you remember your father?" asked the judge sternly, "that father whom you have disgraced?" The prisoner answered, "I remember him perfectly. When I went to him for advice or companionship, he would look up from his book on the 'Law of Trusts' and say, 'Run away, boy, I am busy.' My father finished his book, and here I am." The great lawyer had neglected his own trust, with awful results. —*Selected.*

NO WAR ON THE OTHER SIDE

Only now, it would seem, are the most beautiful of World War stories being circulated. Someone tells of a German officer and a French soldier mortally wounded and, with many others, abandoned on the field of battle. The German was calling for water, of which the Frenchman had a small quantity. Crawling near the officer as quickly as his weakness and wounds would permit, the soldier extended his canteen. The other sipped a little of the contents and kissed the hand of his benefactor, saying, almost with his last breath: "Thank you, good-bye. There'll be no war on the other side."—*Selected.*

OUR STORY PAGE

A CURIOUS PET

The tables were turned in a very queer way at Oak Dale Farm this year.

Bob Bennett had grown up to be a big broad-shouldered young man, and so had his brother, so he was not needed at home. When his maiden aunts, Miss Patricia and Miss Annette Peebles, asked him to come to Oak Dale Farm and live with them and run the farm, he was very much pleased.

He had only been there a short time when he decided that his aunts deserved a fine present. So the next time he went home to his father's farm across the hills, he got something which he thought would please the ladies.

He brought it into the kitchen in his pocket and got Miss Patricia to feel of it and guess what it was.

"A rabbit," she guessed.

But when he brought the thing out she gave a squeal and jumped up on a chair, gathering her skirts tight around her ankles.

"It isn't a mouse," laughed Bob. "It's a beaver baby. He won't hurt you. I found him one day last winter down by the creek. He's a funny little beggar."

Miss Annette was braver than Miss Pat. She came from the pantry and patted the beaver's head.

"Does he like milk?" she inquired.

"No, he likes bark," explained Bob.

They named the little animal Rascal and became very fond of him. He was full of cute and unexpected tricks. For instance, his favorite indoor sport was making pretend dams out of anything he could find around and it got so that if anything small was missing, a spoon or thimble or comb or brush, it was pretty sure to have found its way into Rascal's dam, which was being built under the kitchen table.

In one way Rascal caused his new owners some trouble; he was rather moody and had a poor appetite. Bob went down to the creek and brought him nice willow twigs, but Rascal only nibbled at them. He grew noticeably thin and his fur looked dull and moth-eaten.

"I'm afraid our pet is getting sick," mourned Miss Pat. "If he should die, I'd feel just too terrible for words. I've gotten strangely fond of the little critter."

"I, too," admitted Miss Annette. "Bob, do you think we ought to have the doctor for him? Maybe a tonic would do him good."

So Bob went and got the vet, who had treated lots of cows, horses, dogs and cats, but never a beaver. He watched Rascal working nervously on his dam under the kitchen table. Then he said:

"These wild animals need their natural environment. My advice is to turn him loose."

"But he's tame," objected Bob. "He wouldn't last a week out in the open. And besides, he was perfectly well and happy over at Dad's. It's only since coming here he's gotten off his feed."

"Well, maybe you keep it too warm in the house," said the vet.

"He likes to be out here in the kitchen," Miss Pat explained.

"Sure," said Bob, "he always stayed in the kitchen at home."

"Then he may have worms," said the vet and left some medicine for him.

But Rascal got no better, in fact, he seemed to be going into decline, and at last his good mistress decided to part with him for his own good and send him back to Bob's folks.

On that sad day of parting, the two ladies went with their nephew and Rascal across the hills to the other farm. When they arrived Rascal went under the kitchen table and began measuring for a new dam, but he went about his task in the same nervous way. The folks sat and watched him, when suddenly the door burst open and in walked little Jimmie Henricks, Bob's sister's child who lived there. Then you should have seen Rascal perk up. He shambled over to the child, and Jim put him on his shoulder, and afterwards went under the table and helped him with the new dam.

"Well," exclaimed Miss Pat, her cheeks getting very red, "it's plain to be seen what ails Rascal. He wants companionship. We'll have to adopt a child for him. There's that nice little Jones girl over in the valley. Maybe we could get her to come and live with us."

Miss Annette had always wanted to have a child around. So she was willing, and they went at once to see the people who were boarding the little girl who was an orphan.

"Of course, I wouldn't think of standing in the child's way," said kind Mrs. Black. "It is very good of you to want the young one."

"We'll have to explain something to her," whispered Miss Pat to Miss Annette. "Maybe she's afraid of beavers."

"We'll try her out," said Miss Annette.

Then she asked the child in her nicest way if she liked cats. Yes, indeed, Tiny Jones did love cats. And dogs? Yes, oh, yes! Er—how about—er, say, white mice. White mice. White mice were all right. Well, then, how about raccoons? Tiny Jones liked raccoons but admitted that she had not seen many. Rabbits she adored. Then, feeling encouraged, Miss Annette mentioned beavers. Yes, the little girl thought she liked beavers.

"Don't they build mud houses and slap the mud with their tails?" she inquired. "I think they must be very smart and industrious."

Miss Pat nodded at Miss Annette, meaning, "A sensible remark. She will do."

So Tiny Jones went to live at Oak Dale farm. And the next day Bob went home and fetched Rascal.

"Bring him in here," said Miss Pat, and they all held their breath while he was introduced to little Tiny Jones.

"This, my dear, is Rascal. A beaver, as you can see, but a very sweet beast," said Miss Pat. "He has never bitten anybody."

"Aw, ain't he cute!" cried Tiny.

"Just get under the table, honey, and play with him as much as you like," said Miss Annette.

Tiny Jones was delighted, and in a little while she and Rascal were building a very remarkable dam. Rascal grew plump and contented, and his fur once more was glossy and sleek. As for his appetite, Bob was kept busy getting sticks for him.

Kind old Mrs. Black came to see how little orphan Tiny Jones was getting along, and found her a very happy little girl.

"We don't see how we ever lived so long without a child," said Miss Pat. "She has brought back the roses of youth into our lives."

"And look," cried Tiny, "the pretty dresses I have, and they tuck me in and kiss me every night. And they got me the cutest pet. You'd never guess. It's a beaver named Rascal. Yes, ma'am, they got it specially for me to play with!"

"Well, I never," exclaimed Mrs. Black. "Do tell now! Don't you good people go and spoil this young one. A beaver for a pet. I never did hear of such a thing."

Miss Pat and Miss Annette looked a little embarrassed. They did not want to be deceitful, yet how could they explain that Tiny Jones was Rascal's pet, not the other way around? Oh, well, let it go! thought good little Miss Pat. We wouldn't part with Tiny now even if she didn't favor beavers!—*—Selected.*

THE PETREL

Everybody remembers the old Bible story where it tells about Peter walking on the water. Well, this interesting little bird that loves the ocean so much that it never leaves it gets its name Petrel from Peter, because it can walk on the water too, something that very few creatures can do. When performing this wonderful stunt the bird has to keep its wings spread, and move them slowly with a fan-like motion which prevents it from sinking.

He is a little bit of a fellow, only about six inches long, but with very long wings, and long legs which make him appear much larger than he really is. The back and wings are sooty black, shading to grayish brown underneath, while the base of the tail is pure white.

His legs, feet and bill are as black as ink, but the web that joins the toes is bright yellow. He not only makes his home on the restless bosom of the ocean, but he insists on staying far from any land—usually hundreds and hundreds of miles far out at sea, where there is nothing but water—water—water.

The passengers on ocean vessels would find it mighty lonesome if flocks of Petrels did not keep them company, silently flitting here and there over the waves like wind-tossed butterflies. Numbers of them follow the vessel day after day in her voyage across the ocean, and feed greedily on the scraps, thrown overboard from the ship's kitchen—only they call it galley instead of kitchen.

Though the big steamer may be plowing through the waves at full speed, the petrels not only keep up without any seeming exertion, but dart far ahead and then come swinging back, and actually seem to be playing hide-and-seek from one side of the ship to the other. Of course, at times they leave the surface and depend on their wings, but generally their little black feet are pattering over the waves, up one side and down the other, actually running on the water.

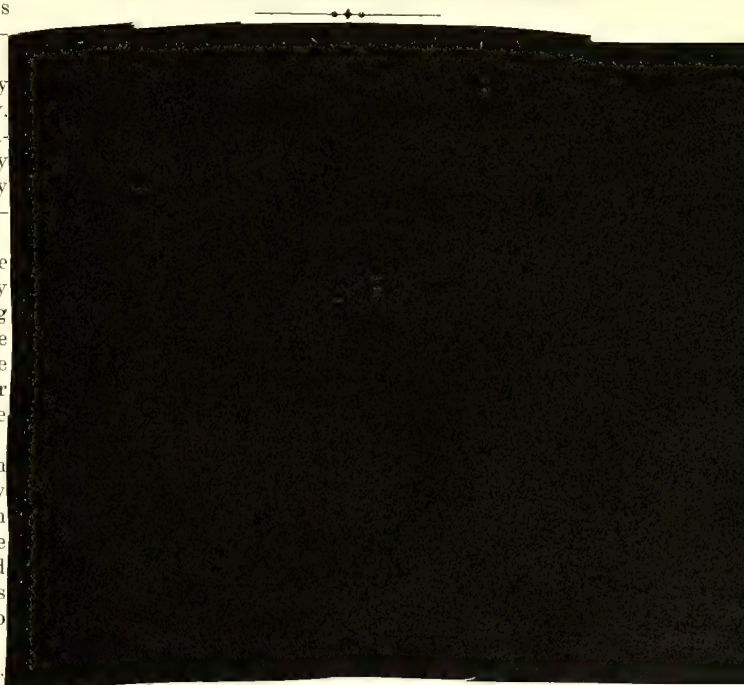
Even when there is no wind, they can walk or stand on the water, just by moving their wings a little faster. By the time dusk comes, and the sun has taken his nightly dip in the west, the petrels that have been playing around the rapidly moving ship all day seem to be a little tired, and settle down on the water for their night's rest, and with heads tucked under wings are soon fast asleep, literally rocked to rest in the cradle of the deep.

The vessel leaves them and forges ahead through the night, but when the passengers wake up the next morning, the petrels have overtaken it, and are impatiently waiting for the breakfast dishes to be washed and the scraps tossed overboard, as they want their breakfast too.

It is not possible for all of them to pick up a living from the refuse of passing ships, so their regular rations must consist of the small marine life that finds its way to the surface. They feed ravenously on any kind of grease or other matter. They come as near being in perpetual motion as anything that lives—they are never at rest except when asleep. As they are seldom, if ever, seen on land and for a long time it was a mystery how they managed to raise a family; but of late years it has been discovered that thousands of them rest in crevices of rocks on certain Antarctic islands, January and February being the months that they devote to the children. On some islands the pair dig a horizontal burrow just under the roots of the grass, and leave the single white egg there.

The young are probably fed only once or twice a day, as the mothers spend their time far out at sea, and it would be out of the question for them to carry food in their bills for several hundred miles, so the mother just eats it herself, and when she gets home she divides with the baby by forcing up some of the partly digested food. Not a very nice way, it is true, but under the circumstances it is about the best she can do.

Sailors call the petrels Mother Carey's chickens, and they have a superstition that if any one on board injures or kills one of them that some disaster is sure to happen to the vessel, so they are never harmed if the sailors can prevent it. When unusual numbers of petrels are seen, it is thought to be a sign that the weather is going to be stormy. But the rougher the weather, and the higher the waves, and the more the water swirls and foams,, the happier the petrels seem, at any rate they are then more active, probably feeding on what the commotion brings to the surface. They have the distinction of being the smallest web-footed birds known.—*Selected.*



—The planets move in wonderful harmony in their spheres. All nature is organized—a perfect unit. Personal evangelism should be thoroughly organized in the church, and in that way greater results would be obtained.—*C. E. World.*

YOUNG PEOPLE'S WORK

SUNDAY SCHOOL LESSON

June 10—**The Arrest and Trial.**

Scripture Basis—Mark 14:45; 15:15.

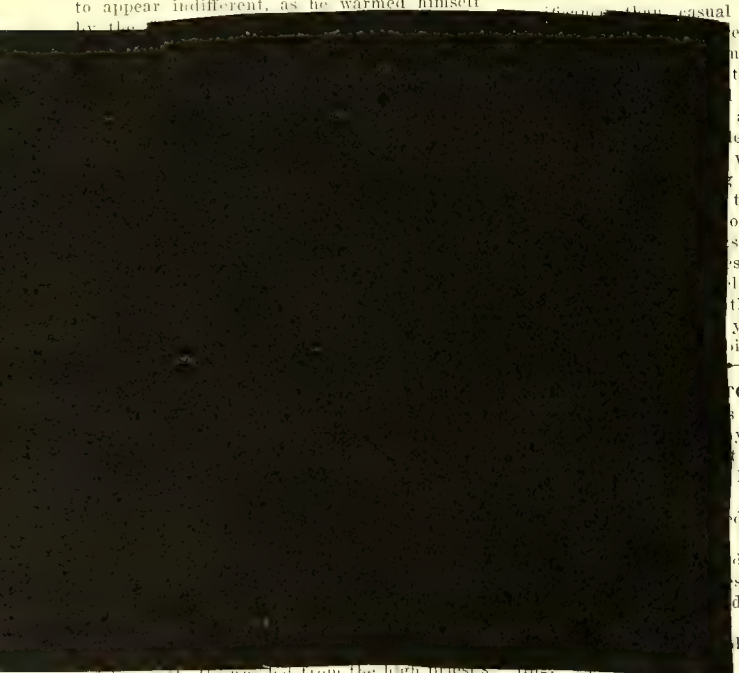
Golden Text—He was despised, and rejected of men. Isa. 53:3.

Jesus Delivered

The battle had been fought and won in the Garden of Gethsemane. The events following were comparatively insignificant to our Saviour, for they doubtless appeared before him in awful foreboding as he struggled in the Garden. So when the betrayer with the Roman soldiers came to take him, he submitted without resistance. The disciples were near by but were frightened. Peter, in an effort to demonstrate his pledged loyalty, drew sword and sliced off the ear of the servant of the high priest as he dodged the weapon to save his head. This displeased his Lord, who rebuked Peter and immediately restored the dismembered flesh. Observing the other affrighted disciples, this impetuous leader lost his nerve and slunk back with the rest. Soon they all fled, and as John Mark, the writer of this gospel, pulled away from a would-be captor, he left his linen covering and fled naked. Peter still tried to be bold by following his Master, but afar off. This was the first step toward his denial; this is the first step toward our denial of our Lord.

Jesus Denied

Jesus was then taken to the palace of the high priest, where had gathered the chief priests, elders, and scribes. Peter succeeded in getting into the court yard, where he could witness what was going on. In an effort to appear indifferent, as he warmed himself by the



of Nazareth. He was led from the high priest's palace to Pilate's judgment hall. This Roman ruler was corrupt, as were many of them in that day, but we must give him credit for making a feeble effort to save our Lord. He could find no fault in him. And, as John tells us, he presented him to the people and declared, "Behold, the Man!" which had more [illegible] than casual reading discloses. [illegible]ee this just man, he [illegible]nob, which was fired [illegible]the chief priests and [illegible] him to be crucified, [illegible] and scourging. Ba[illegible]erer, was released in [illegible] which was following [illegible] a prisoner on the [illegible] trial today. It is a [illegible] of men as to which [illegible]s or Barabbas. In [illegible]stion as to who will [illegible]lling in men's hearts. [illegible]th Jesus? Have you [illegible] your thoughts, plans, [illegible]itions, etc.?

IMPORTANT NOTICE—LEADERSHIP TRAINING SCHOOL AT SEMINARY POSTPONED

We regret the necessity of announcing that our Denominational Standard Leadership Training School, which was to have been held in in the Seminary at Westminster, Maryland, June 5-16, has been postponed indefinitely. This is necessary for a number of reasons:

Some of the instructors have had to cancel engagements because of illness; the fact that the school follows so closely the dates of our Young People's Convention and General Conference makes it impossible for some of our workers to attend who otherwise would do so; because of the unusually heavy pressure of work incident to the Young People's Convention and General Conference and in view of the large number of Conference Leadership Schools which are to begin in the near future, our workers find it impossible to be away from the office for this length of time just at present; and only a few registrations have been received, thus indicating that the attendance would be relatively small.

LAWRENCE LITTLE,
Executive Secretary.

[illegible]TOLL

[illegible]s in this country took [illegible]y more were injured. [illegible] decrease from 1926 [illegible] high in this day of [illegible] Over a half billion [illegible]d last year.

[illegible] 1,011 and hauling of [illegible]d in loss of 352 lives. [illegible]s were next in order [illegible] dust came fifth with [illegible] are used to combat [illegible]lusting" and sprink[illegible] general use because the equipment and cost of labor are cheaper, but walls, ceiling and floors must be watered every day.

Rock-dusting, on the other hand, need be done but once in several weeks or months, so in the long run it is the cheaper method. It consists in blowing rock dust, pulverized shale, sandstone, gypsum or other stone against the walls, ceilings and floors, where it clings to the surface. Fires started by exploding dust are snuffed out when they reach the rock-dusted area, limiting fatalities to one or two. Without such precaution the original explosion would be conveyed in all directions by contact with other gases, and hundreds of miners would pay with their lives.—The Pathfinder.

A PRAYER

Almighty God, we adore Thee, we praise Thee, we worship Thee as "God over all and blessed forever." The world is not only the source of all supplies for man, but a great school in which generations continue to learn. Here science finds all of its material for human convenience and progress, and beyond the earth "the heavens declare the glory of God and the firmament showeth His handiwork." Colleges are created and operated to aid the young in finding the path that leads to God. They are the depositors of thought, prayer, purpose and money. They are built on the rock of ages, and should honor Him in their pursuit of knowledge. We acknowledge Jesus Christ as the Founder of Christian colleges, as they do not exist where He is unknown.

Our prayer is for all colleges, that they may continue to grow in their buildings, their facilities, their endowments, their students, and their service for the church and the kingdom. To this end we pray that Thou mayest inspire men and women of means to give liberally, that financial strain may be lifted, that the church may reap a harvest of men and women who will honor Christ and extend His kingdom in the world. Give those in authority wisdom to direct, to teach, and to inspire holy aspirations in the minds of the young. Remove all hindrances to Christian character, all organized frivolities of a worldly nature, all show and pride. May the spirit of consecrated effort, the courage of honest work, the loyalty of honest hearts, and the "faith that works by love" make diligent study after truth. Help our colleges to find the truth by finding Jesus Christ, "who is the way, the truth, and the life."—Christian Sun.

WATCH CHILDREN'S SPEECH

All children's speech, the experts advise, should be watched from the very beginning. Training along this line cannot be begun too soon. In fact, it should be begun as soon as a child begins to talk. Such training, of course, must be very simple, consisting merely of substituting right habits for wrong. The difficulty of overcoming wrong habits in speech, says Hygeia, is in exact proportion to the length of time they are permitted to exist. Many fond mothers and fathers delight in talking baby talk to their baby. This, we are told, is one of the worst things that can be done. From its earliest years a child should be spoken to in correctly and distinctly articulated words, and these words should be in simple but complete sentences. Also, any defect in speech or of the mouth and vocal apparatus should be corrected in early life.

FROM PASTORS *and* PEOPLE

Concord.—There were 316 present in Sunday school Sunday. A good congregation heard Rev. C. S. Hartridge preach a splendid sermon at the morning hour, and at night another good sermon by Rev. W. R. Gross, D. D. These ministers are from Orlando, Fla., and stopped over on their way home from General Conference with Rev. and Mrs. G. H. Hendry.

Mrs. S. C. Cass furnished flowers for the church Sunday in memory of her father.

We were glad to have Rev. Raymond Hallick, of High Point College, fill the pulpit for us on May 20 in the absence of our pastor, who was attending General Conference in Baltimore.

Since our last report, death has claimed one of our most devoted and loyal members, Mrs. Lee Reed. Mrs. Reed had been a great sufferer for over a year, and had been under treatment in several hospitals during that time, but nothing could stay the hand of death. On Thursday night, May 10, she quietly passed away. (Funeral services were held in the church on Saturday afternoon. In the absence of her pastor, Mr. Hendry, Rev. E. G. Lowdermilk, of Kernersville, a former pastor, had charge and was assisted by Rev. T. W. Fogleman, pastor of McGill Street Baptist Church, this city. The funeral services were attended by a large crowd and the floral offering was large and beautiful. Interment was made in Oakwood cemetery.

Mrs. Reed was the daughter of the late R. O. Atwell and Mrs. Atwell and was 41 years of age. Besides her mother, she is survived by one daughter, Miss Adelaide Reed, and the following brothers and sisters: Mrs. D. T. Campbell, of Tolar, Texas; Mrs. Tom Vanderford, of China Grove, N. C.; Mrs. Ed Powers, Mrs. Edward Kerr, Mrs. Robert Phillips, of Mooresville, N. C.; Mrs. C. H. Cox, of Newton, N. C.; Clark and Smith Atwell, and Mrs. Earl L. Helderman, of Concord. MRS. D. A. McLAURIN.

Henderson.—We have made great steps forward in the Sunday school work by the increase of attendance and new members. This shows what can be done when we but try. A contest among six of our adult classes has been carried on for six weeks now, closing last Sunday, with the Baraca Class and Mr. Clyde Finch's Class as winners. They are to be the honor guests of the other classes in the future when a supper will be given.

The Young Ladies' League met May 17 at the home of Misses Gertha and Myrtle Trogden. The president, Mrs. H. A. Jordan, presided. The general routine of business was followed and reports given. During the meeting the Efficiency Club was discussed and voted on to be carried out this year. The proposition to buy new pedestals for the church was brought up, however, no motion was made. Mrs. C. F. Tanksley, Jr., gave an interesting talk on our work in China during the program period. At the close of the meeting the hostesses served refreshments.

Rev. R. A. Hunter was called home from the General Conference last Sunday to conduct the funeral of Mrs. Jane Harris, widow of the late Major J. Harris.

On Sunday morning, May 27, our pastor gave a very interesting account of the opening of the General Conference in Baltimore. Mr. Jasper B. Hicks, also a delegate from this church, reported some of the important events of that wonderful occasion. A complete report will be given in the Herald, I'm sure, later. Following these reports Rev. R. A. Hunter preached a short but most impressive sermon, using Paul's words found in Galatians 6:9, "Let us not be weary in well doing: for in due season we shall reap, if we faint not." Most helpful and encouraging was this sermon, especially to those of us who long for quicker results from our Christian efforts. At the evening service a young graduate of Westminster Seminary, Mr. Robertson, who is here for the interest of the Hulbert's Bible Story, gave a splendid sermon, using for his text the words of Christ on the cross, "I thirst." On Wednesday night at prayer meeting Mr. Roberts, an associate of Mr. Robertson's, will make the talk for the evening.

All the friends and members of our church were indeed delighted to have Mr. Geo. B. Harris present at the morning services yesterday, after an illness of several months.

Rev. R. A. Hunter and Miss Mattie Hayes, accompanied by little J. B. Baity, Jr., motored to High Point to attend the graduating exercises of the High Point College of which Miss Helen Hayes is a member.

Mrs. A. B. Young and Miss Lucy Taylor attended the Baraca-Philathea convention at Durham last week. REPORTER.

Tabernacle Charge.—Memorial services were held at Tabernacle church on the third Sunday in May. Rev. G. W. Holmes preached the memorial sermon at 11 a. m., and Rev. W. F. Kennett preached in the afternoon. Both sermons were instructive and inspiring. The choir furnished special music for this occasion. Every grave in the large cemetery was decorated with flowers. Visitors were present from High Point, Greensboro, and other nearby towns.

Preparations are being made at Julian and Tabernacle for Children's Day services.

Bro. C. R. Fields, who had the misfortune to break his leg, is again occupying his pew at Tabernacle. Miss Lizzie Hardin has returned from the hospital much improved. We miss her from the services at Julian.

Bro. C. G. Hunter recently joined Tabernacle church on profession of faith. We gladly welcome him into our fellowship and communion.

Miss Elizabeth Hanner, of Julian, represented Tabernacle charge in the Young People's convention at Baltimore.

Bro. C. R. Fields and wife have our sincere thanks for one-half bushel of strawberries.

H. L. ISLEY.

Cleveland Circuit.—We are glad to report that our work is progressing nicely. Our pastor is doing a wonderful work; he is preaching many of his sermons in harmony with the Sunday school lessons, which are very effective. Memorial days seem to be the spirit of the churches at present. The memorial services were held at Pleasant Hill the third Sunday; the speaker for the morning was Hon. Clent Newton, of Shelby, N. C. The memorial will be held at Kistlers the first Sunday in June. The speaker will be Mr. Newton. We are hoping for those folks a good time.

The memorial service was held at Oak Grove the 27th; the speaker for the morning hour was Hon. O. Max Gardner, of Shelby, N. C. A very large crowd was present to hear the next governor of North Carolina. The writer could see faces from a good many of the nearby churches; everybody enjoyed the fine speech.

We are glad to state that Bro. Seth Irester filled our pastor's regular hour at Mt. Moriah the 27th. Bro. Irester is one of our most promising young preachers.

Cleveland Circuit has purchased the land for the new parsonage which will be erected this summer. CHARLIE GRANT.

Chapel Hill, Davidson Circuit.—Bro. Ridge preached for us today, giving us another good sermon. We all like to hear him preach. We love to have him and family come in our homes. We welcome him any time.

The Lord's Supper was administered. The congregation was small, but seemed attentive.

We were glad to have Brother Ridge in our Sunday School and to have him give us some information on the lesson. We have had Sunday school but two Sundays in some time; measles and bad weather. But we hope that we can go forward now and have a good school yet, although the time is short; only about two months until revival meeting will begin. Brother Ridge will preach for us only twice more before the camp meeting, which will begin the third Sunday in September. We ask all Christian readers to pray that there may be a great outpouring of the Holy Spirit. May many souls be saved.

Last Sunday was a good day at Chapel Hill; all-day services. We had some good speeches from some of the brothers from the other churches on the charge; glad to hear them talk on Sunday school and other things. We were glad to have some of the orphan children from High Point to speak.

LIZZIE CRANFORD.

Hollister, Halifax Charge.—The attendance and interest in Sunday school is very good. We have increased our number on roll from 61 to 72. Our Sunday school is planning to have Children's Day some time soon.

We had a very large congregation at the morning service Sunday. Brother Spencer used for a text the first commandment. It was a splendid sermon. We were very glad to receive Mrs. C. R. Knight in our church at this service.

The Missionary Societies held their monthly meeting with the writer on May 15. We had a splendid meeting. Mrs. W. A. Ellington conducted the devotional. Our society is getting up a missionary quilt. We are also planning to have barbecue to sell some time soon. Our next meeting will be with Mrs. Henry Tidewell.

Several of our people went to Louisburg and Greenville to hear Rev. Billy Sunday.

KATHLEEN SHEARIN.

Midway, Haw River Circuit.—The church and community of Midway were saddened on

Saturday, May 19th, to hear of the sudden death of Bro. B. W. Delopp, who had been a member of this church for 40 years. He was a man who was loved by all and was always ready to help those in need. The funeral was conducted on Sunday afternoon at the home by Bro. W. F. Ashburn, attended by a large crowd, and the flowers were many and very beautiful.

Our church is at last finished, and is very attractive indeed.

We had our opening services last Sunday with all-day services attended by a large crowd. There would have been more had it not been a rainy day. Brother Kennett preached the first sermon, which was good. In the afternoon Bro. W. D. Reed, our former pastor and who deserves much credit for this new church, preached for us. We were glad to have these good men with us.

Brethren, pray for us.

MRS. G. W. APPLE, Reporter.

Efland, Orange Charge.—On the evening of May 22nd, death claimed Mr. H. Douglas Brown. In the passing of Mr. Brown our community has lost one of its best citizens and our church one of its charter members. He was a good man, a regular attendant at church services when his health would permit. He was 68 years of age. He leaves to mourn their loss a wife, three sons, C. C. Brown, of Greensboro, J. J. and C. W. Brown, of Efland, one daughter, Mrs. C. A. Bivins, of Hillsboro, and seven grandchildren. Funeral services were conducted May 23rd by his pastor, Rev. B. M. Williams, assisted by Rev. O. B. Williams, and interment was made in the M. P. Cemetery.

The work on our new church is progressing nicely. We hope to be back in it soon.

Our Sunday school is about to get back to normal again. We hope to have enough regular attendants to fill up all our new Sunday school rooms which are nearing completion. Every one is cordially invited to come to our Sunday school every Sunday morning at 10 o'clock. Come once and we will try to make you want to come again.

MRS. E. S. TAYLOR, Reporter.

Chestnut Ridge, Orange Charge.—No report has been sent in from this charge for some time by the reporter; sickness has kept her from church.

Rev. B. M. Williams filled his appointment Sunday afternoon and he brought us a splendid message.

The work of the church seems to be moving along nicely; the attendance at Sunday school is increasing some, but still could be much larger.

The vote for candidates for delegate will be taken at Chestnut Ridge the second Sunday in June.

Children's Day service will be held here the fourth Sunday in June; all-day service, dinner on the grounds.

ANNIE SQUIRES, Reporter.

Mt. Zion, Pinnacle Charge.—Sunday, May 20, was a great day for Mt. Zion. In spite of misunderstanding regarding the date of the memorial service, there was almost a full house all day.

Sunday school looked and sounded like some of the spirit of other days when our average ran around 150 and we are sure our attendance will continue to increase. However, today, 27th, there were but very few braved the steady downpour of rain that started falling about 8 a. m. Memorial service brought us closer together. When we see so much hand-shaking over the congregation at one of these memorial services, those of us that are together every Sunday feel almost ashamed of ourselves when we begin to try remembering when we took each other by the hand. We become so engrossed with our housework and so many material things that even my neaerst neighbor and I become strangers, so to speak. We almost let formality reign in our Sunday school and church service and rush off without taking time to be holy, shaking hands with each other and telling our pastor that we appreciate his sermons.

The superintendent and teachers need encouragement of this kind a lot of times that would help so much. Then comes the memorial or home-coming service that brings about a renewal of Christian fellowship. They are grand and glorious services. We want to take time here to say to every church that has not held an annual memorial or home-coming, by all means, if at all possible, not to let another single year pass without holding a service of this kind.

Our program started at 11 o'clock. Bro. Frank Swanson, of Pilot Mountain, a young man who has just finished school and is starting in ministerial work, gave a fine sermon that was very befitting the occasion.

Dinner was served on the grounds, mostly in picnic fashion, and was successful in every way.

At 2 o'clock the congregation re-assembled. This service opened with several songs by the choir, after which Brother Hunter gave a splendid talk on how he thought we might best do service in memory of the pioneers of our church that have passed on. Among other things, and outstanding, he said we should by all means do them honor and remember their efforts in behalf of our church by building new churches and making things more attractive. His closing remarks dealt with things he saw and heard at Baltimore while attending the recent session of the General Conference. His discourse was enjoyed to the utmost.

We would not feel just right not to mention Bro. Osborne and his good wife, of Greensboro. They drove from their home about 50 miles and got here in time for Sunday school. (Isn't it funny how some of us can't get up and drive a mile or two on Sunday morning to Sunday school?) Bro. Osborne gave some splendid remarks on his experience as a tither that we believe was a real eye-opener to some of us.

Our hearts and doors were wide open to each one present and we feel that it was good for all of us to have been together.

The service closed after a kind of expressional service in which several took part.

Our message is: Pray, attend church, and shake hands in memory of what our Lord has and is doing for us.

C. W. ALLEN, Reporter.

Rehoboth, Granville Circuit.—The Woman's Home and Foreign Missionary auxiliaries met with Mrs. A. A. Currin Wednesday, May 23. Mrs. Cary Cheatham, president, had charge of the program. The devotional was conducted by Mrs. Maude Hight. The Jubilee secretary, Mrs. J. W. Wrenn, presented the Jubilee plans. Mrs. John Wrenn read the prayer calendar. Prayer was offered by Mrs. A. A. Currin, after which the Bible-study was taken up. It is planned to have a Bible lesson at each meeting. The dues and "nickel shower" monies were collected. Roll call was answered with Bible verses. After reading of the minutes the meeting adjourned to meet in June with Mrs. John Wrenn. The hostess served a delicious ice course.

The missionary rally of district No. 2 will be held May 31 at Mt. Carmel church.

The pastor, Rev. H. F. Fogleman, will hold his regular appointment next Sunday.

The Children's Missionary Auiliaries will meet this week.

Miss Delphie Harris, who is a student at Meredith College, is spending her vacation at home.

REPORTER.

Yarborough Chapel.—Our second quarterly conference has been held and was very well attended. The business was transacted and interest manifested in our church work.

Brother C. T. Hughes and General Lee Gossett are the nominees for delegate to our Annual Conference.

W. B. SURRATT.

Rockingham.—The Sunday school is working nicely. Collections and attendance good. The interest seems to be fine.

On Sunday evening, May 27th, our pastor, Rev. J. H. Trollinger, brought to us a very interesting and helpful message. Miss Nettie McLean sang a solo, "Sin Caused It All," at this service.

We have formed a Christian Endeavor Society in our church. We hope to see it grow and be of much benefit to the church and community. The officers elected were: President, Mrs. J. H. Trollinger; vice-president, Miss Thelma Horne; secretary, Birdie Connell; vice-secretary, Miss Lizzie McQueen. May the Lord bless us in what we undertake to do in His name.

We are expecting to begin our revival next Sunday night, June 3. Rev. C. E. Phillips will be the pulpit help. We have had Bro. Phillips with us before and very much appreciate his presence. We are very glad to be for tunate enough to have the expectation of his being with us through another revival meeting. Pray for us that great good may be accomplished for our Savior during this time.

BIRDIE CONNELL, Reporter.

Grace Church.—The Senior Christian EndeavorSociety recently elected new officers. Ernest Scarborough was elected president. The society hopes to do a great work during the coming year.

The church greatly regrets the leaving of Miss Gwendolyn Mitchell, who for the past year has been singing in the choir. We know that she will have a better chance for good training.

The congregation heard one of the best sermons yesterday. Mr. Tamblyn preached about "Success." There is no test of human character more truly trying than success." He said that success was not always best for people. In a recent letter published by Mr. Roger W. Babson, he says: "During a period

of prosperity people become dishonest, extravagant, and selfish; the interest in religion declines, and the people feel self-sufficient. To endure success, one must walk humbly before God and love nothing better than justice and kindness."

Mr. Tamblyn spoke last Sunday night to the graduates of Curry High School, Greensboro. His sermon, "The Enlistment of Life," was especially adapted to the young people of the class and the classmates who attended. Mr. Tamblyn urged that all through life the young girls would go with God.

Tabernacle.—The third Sunday in this month Memorial Service was observed at our church. A large crowd of visiting relatives and friends were present. We are always glad to welcome them. The speakers for the day were Rev. G. W. Holmes and Rev. W. F. Kennett. Their talks were very interesting and inspiring.

Last Sunday our pastor and the Moriah pastor exchange pulpits. Rev. Mr. Carmichael delivered an interesting sermon. We hope he will visit us again.

Our Sunday school has enlarged some in the past month, but the attendance is not what we would like to have. Plans are being made for Children's Day service.

The Foreign Missionary Society met at the home of Mrs. William Smith last Saturday afternoon. One new member was added to the society. After the meeting Mrs. Smith, assisted by her daughter, Mrs. Norman Fields, served delicious refreshments.

REPORTER.

GOLD MEDAL FOR "THE WIZARD"

Thomas A. Edison, "the electrical wizard," was highly honored last week by the National House of Representatives. The House passed a bill which would authorize the Secretary of the Treasury to have a gold medal made in commemoration of Edison's achievements. The bill also provides for duplicate medals in bronze which would be sold to the public at a price that would cover their cost. It seems certain that the Senate, too, will pass the bill, and that it will be signed by the President.

The measure, which is in the form of a joint resolution, was reported to the House by the Committee on Coinage, Weights, and Measures. Representative Perkins, of New Jersey, the chairman of that committee, estimated that industries based on or aided by Edison inventions have a total value of nearly $16,000,000.—Current Events.

AMERICANS IN CHINA

The American population of China is now less than 9,000. A census taken by American consuls shows that the total number of Americans living in that country on January 1, 1928, was 8,569. The American population of China reached its highest point in 1923, when there were 12,530 Americans living there. Since that year, many Americans have returned to the United States. The civil war in China makes that country a dangerous place for foreigners.

—Several ladies were members of the General Conference, more than of any preceding one. North Carolina had three lady members.

BUDGET RECEIPTS FOR THIS WEEK

A. C. B.

State St., Lexington	$29.10
West End	24.00
Saxapahaw	20.00
Pleasant Grove	12.50
Haw River	5.59
Tabernacle	2.00

G. C. B.

West Forsyth	$20.00
Haw River	9.17
State St., Lexington	7.40

College

West Forsyth	$14.00
Haw River	4.80

CHARGES PAYING IN FULL

A. C. B.

Yadkin College	$ 15.00
Haw River Mission	30.00
Porter	15.00

G. C. B.

Calvary	$255.81
Porter	30.00

College

Asheboro	$ 85.00
Liberty-Siler City	65.00
Yadkin College	5.00
Haw River Mission	10.00
Tabernacle	45.00
Spencer	10.00
Union Grove	10.00
English Street	40.00
Henderson	115.00
Burlington	125.00
Mebane	45.00
Concord	85.00
State Street	20.00
Mt. Pleasant	85.00
Gibsonville	30.00
Guilford	60.00
Friendship	50.00
South Winston	15.00
Porter	5.00
Reidsville	50.00

Superannuates

Orange	$ 37.00

CHURCHES PAYING IN FULL

A. C. B.

Siler City	$ 70.00
Spring Church	90.00
Lebanon, Spring Ch. Chg.	47.00

College

Spring Church	$ 12.00
Spring Valley, Vance Chg.	10.00
Center, Alamance Chg.	14.00
Bethel, Alamance Chg.	15.00
Pleasant Hill, W. Forsyth	20.00
Efland, Orange Chg.	36.00
Union Grove, Orange Chg.	17.00
Hebron, Orange Chg.	27.00
Saxapahaw	8.88
Concord, Saxapahaw Chg.	15.00
Union Hill, W. Forsyth Chg.	6.00
Hickory Ridge, Forsyth Chg.	30.00
Denton, Denton Chg.	35.00
Baltimore, W. Forsyth Charge	14.00

Superannuates

Spring Valley (in full)	$ 4.00
Haw River	5.00

Baltimore church, West Forsyth charge, Rev. C. H. Whitaker, pastor, is the "honor roll" church this week, having paid the college assessment in full. We trust that this may be an inspiration to other churches, and that this list may grow rapidly now. To date, 20 charges have paid the college assessment in full, and 13 churches on other charges. Let's double these numbers during the month of June. Can't we do it? There is nothing like a try, so here goes the challenge: 40 charges and 26 churches on other charges "in full" on college assessment by June 30. Fall in line, now, please, and everybody moving together to do this thing! There will be interest in seeing what charges and what churches bring up the count. Watch the reports!

Pastor Hill reports Porter paid in full on all assessments. Hats off to Porter! As soon as reports are made to Treasurer Idol, proper recognition will be given in our financial statements.

"The earth is the Lord's, and the fulness thereof, and they that dwell therein." God has chosen his own as the stewards of his substance; let us not disappoint Him in this trust.

Fraternally,
S. W. TAYLOR.

May 30, 1928.

REPORT OF TREASURER OF SPECIAL FUND

General Conference delegate:

Reported last week	$385.76
Enfield Charge (Enfield Church)	11.00
Randleman Charge	2.00
Concord Church	18.00
Tabernacle Charge (Tabernacle Ch.)	5.40
Burlington Church	28.00
High Point, Welch Memorial	12.00
Balance	$462.16

J. CLYDE AUMAN, Treas.

May 28, 1928.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$183,261.99

No receipts since last report.

Endowment Insurance Fund

Amount previously reported	$9,194.21
Mrs. J. J. Crawford	35.00
Mrs. J. M. Lloyd	5.00
Total	$9,234.21

J. NORMAN WILLS, Treasurer.

HIGH POINT COLLEGE GRADUATING CLASS

Candidates for the A.B. degree: G. W. Andrew, Ptylla Bingham, Lillie Mae Braxton, Minnie Caxey, J. Elwood Carroll, Lois Coble, Spencer Cutchin, Vista Dixon, James Ellington, Floyd Garrett, Raymond Hallock, Helen Hayes, Aileen Hendricks, R. L. Hill, Joseph W. Holmes, Ruby Isley, Annie Lee Jarrell, Ruth Jarrell, Canary Johnson, Effie Keck, Alma Lambeth, Annie Livengood, Glenn Madison, Lucile Morrison, Max Parrish, Percy Paschall, Dora Pearson, Virginia Pickens, Bessie Redwine, Gertrude Rule, Cornelius D. Sides, Mae Snipes, Erma Suits, Paul Swanson, Laura Thompson, Ralph Vance, Lelia Wagoner, Mary Woollen.

Candidates for the B.S. degree: Fred T. Hauser, J. H. Kress, L. C. Kress, Raymond Lemons, Jacob Robinowitz, James P. Rogers.

Candidate for the B.M. degree: Lillian Buckner.

—Quite a number of North Carolina people were in attendance at the Young People's Meeting in Baltimore, and a lesser number remained for part of the General Conference.

IN HONOR OF THE DEAD

Brown

H. D. Brown died May 22, 1928, aged 68 years, three months, 14 days. He first joined the Hebron M. P. church, later transferred his membership to Efland M. P. church, where he remained a faithful member until death.

He was one of the charter members of the Efland church and at the time of his death was a class leader of this church.

As our Efland church is being rebuilt, funeral services were conducted from the Efland Baptist church by the writer, assisted by Rev. O. B. Williams, May 23, after which the remains were placed to rest in Efland M. P. cemetery. The large congregation present showed the esteem in which his memory is held.

Bro. Brown was a good citizen, a good neighbor, a good churchman. The writer has lived by him for three years, consequently he knows the above statements are true.

Of his immediate relatives who remain are one brother, one sister, his loving companion, three sons, Julian J., and Curtis, of Efland, and Chas. O., of Greensboro; one daughter, Mrs. C. A. Bivins, of Hillsboro, and seven grandchildren.

He will be missed in the community, in the church, but most of all in the home.

May God comfort all the bereaved ones.

Sincerely,

B. M. WILLIAMS.

Kirkman

Mrs. Pearl Kirkman, wife of Mr. Edward Kirkman, was born June 3, 1891, and passed to her reward May 2, 1928. Before her marriage Mrs. Kirkman was Miss Pearl Reynolds, daughter of J. C. Reynolds. She was converted and joined Tabernacle Methodist Protestant church at the early age of twelve, and was a faithful and active member until death. God's will was the law of her soul. Obedience to that will was the inspiration of her life. Tabernacle community is poorer because of her passing, yet her influence lives on.

She is survived by her husband, her father, Bro. J. C. Reynolds, three brothers and three sisters.

Revs. W. F. Ashburn, G. F. Millaway, T. M. Johnson, C. W. Bates and T. F. McCulloch assisted the pastor in the funeral at Tabernacle May 4. She was then laid to rest in the nearby cemetery.

Gibson

L. Fox Gibson was born October 4, 1876. His spirit took its flight from the body on Sunday morning, May 13, 1928. He was 51 years, five months and nine days old. He was married to Clara Lou Russell February 5, 1899. To this union were born three children, two boys and one girl: Theodore, Marvin, and Mary. Brother Gibson was reared in Randolph County. He moved from Randolph to High Point, N. C., soon after his marriage in 1899. He remained in the city of High Point the rest of his life, except the year 1912, at which time he lived in Richmond, Va.

Brother Gibson was converted in a revival meeting conducted here by Rev. Jim Green in the year 1925. Soon after his conversion he united with English Street Methodist Protestant Church. He remained a faithful and loyal member until his death. He loved his church; he wanted to see it progress. He was at the church with his efforts and money when there was anything to be done. He was a good citizen. He was indeed a friend to man, for when he saw a person in need he was there with assistance.

Brother Gibson leaves to mourn their loss a wife, two sons and one daughter, his mother, two brothers and one sister and a host of relatives and friends.

The funeral service was conducted by his pastor, assisted by Rev. C. H. Hill, of Albemarle, and T. E. Pierce, of High Point, in the First M. P. Church of High Point, Monday, May 14. His body was interred in the city cemetery on Tuesday at 10 o'clock, committal service conducted by Rev. G. L. Reynolds, of High Point.

The floral offerings and the crowded church at his funeral testified as to how Brother Gibson was held in esteem.

May the comforting and sustaining grace of God, the Father, the Son and the Holy Ghost comfort and sustain the grief-stricken family, relatives and friends of the deceased.

D. I. GARNER.

IS RHUBARB POISONOUS?

Most of us enjoy rhubarb pie, rhubarb sauce and the like because of the tart taste rhubarb has. But many people are afraid to eat anything rhubarb because they believe it is poisonous. True, rhubarb contains a considerable amount of oxalic acid and oxalic is a poisonous acid. But one must eat an enormous amount of the food in order to consume a dangerous amount of the poison. It is very rare that a person consumes a sufficient amount of rhubarb to suffer from its poisonous effects. The oxalic acid really helps make rhubarb acceptable as a food. However, cases of "rhubarb poisoning" have occurred, either from eating very large quantities of rhubarb or when the victims were very susceptible to the action of the acid. Yet it is safe to say that almost any one can enjoy a slice of rhubarb pie or moderate indulgence in almost any rhubarb dish without fearing the consequences.—The Pathfinder.

CARRIER PIGEON WON FAME IN WAR

The dean of the war-time carrier pigeons, "Charlie," is dead. So says the Associated Press in a dispatch from Lille, France.

The pigeon's owner, Maurice Richardson, an Englishman, was able to conceal the bird during the four-year German occupation of Lille, and Charlie carried hundreds of valuable messages to allied authorities. Since the war he has received a "pension" of two francs a month from the French government.

HERALD SUBSCRIPTION RECEIPTS

Rev. G. R. Brown, $1.50; Rev. C. L. Spencer, $2.50; Rev. L. S. Helms, $1.50; Rev. J. A. Burgess, $1.50; Rev. H. L. Isley, $1.50; Rev. O. C. Loy, $2.25; Rev. J. H. Moton, $1.50; Rev. E. G. Cowan, $1.50; Rev. M. C. Henderson, $5.25; Rev. E. G. Lowdermilk, 75c; Rev. W. B. Surratt, 75c; Mrs. John A. Fuller, $3.00.

THE FEMALE STRANGER

In the fall of 1816 a man accompanied by a woman arrived in Alexandria, Va., and put up at Gadsby's Inn. These strangers were well dressed and appeared to be persons of quality. The woman, however, was very ill and soon died. The man was taciturn and would give no information about himself or his family.

He purchased a lot in St. Paul's Episcopal cemetery in Alexandria in which to bury his wife, giving as payment a draft on England, which, it is said, was dishonored. Over the grave he erected a tombstone, consisting of a large marble slab resting on six supports. On the stone, which contains no name, were inscribed the following words:

"To the memory of a Female Stranger,
Whose mortal suffering terminated
On the 11th day of October, 1816,
Aged 25 years and 5 months.
This stone is placed here by her disconsolate
Husband, in whose arms she sighed out her
Latest breath, and who, under God,
Did his utmost, even to soothe the cold
dead ear of death.
How loved, how valued, once, avails thee not,
To whom related, or by whom begot;
A heap of dust alone remains of thee;
'Tis all thou art, and all the proud shall be.
To Him gave all the prophets witness, that
through His name
Whosoever believeth in Him shall receive
remission of sins."

After the burial and the erection of the stone the stranger disappeared as mysteriously as he had come, and has never been heard of since. There is a local tradition that he was once seen in prison in one of the northern states.

Many speculations have been made as to who he was. Some writers have attempted to associate the Female Stranger with Theodosia, who was supposedly lost at sea in 1812, while on a voyage from Charleston to New York. But the mystery has never been solved. The inscription on the gravestone is still legible, and the little plot of ground in St. Paul's cemetery is known as the grave of the Unknown Female Stranger.—The Pathfinder.

—The graduating class of High Point College have left on the campus as their memorial an entrance way of brick in the front of the grounds. This pleasing memorial was acknowledged by the Board of Trustees in a very neat speech by Bro. J. Norman Wills in the graduating exercises on Monday.

—Some man or woman with a few hundred dollars to spare can do a great service for High Point College by having the driveways on the grounds paved. And this would not be an inconspicuous memorial.

—A burnt saucepan can be cleaned by filling with hot water, adding a piece of soda, leaving to soak for a few hours and then bringing to a boil. The burnt matter will peel off.

—At Asta, Italy, Giovanni Novere won a bet that he could drink 60 glasses of water at one drinking. But he did not live to enjoy his winnings.

INDIANS ARE DECREASING

Contact with the white man has reduced the Indian population of America north of Mexico from about 1,153,000 pure bloods in their aboriginal state to about 406,000, including a high percentage of mixed bloods. These are the totals arrived at after extensive investigation by the late James Mooney, of the Bureau of American Ethnology and published now for the first time by the Smithsonian Institution.

The story told by Mooney's figures is not a cheerful one. It shows tribe after tribe wiped out by the diseases, guns and dissipations of the white man. A series of great epidemics of smallpox, beginning in 1637, seems to have been the most potent single factor of destruction. The white men carried the disease wherever they penetrated.

Among the New England tribes destructive wars, like King Philip's War of 1675-76, with their accompanying slavery and head bounties, decimated the tribes. The Gulf State Indians suffered from slave raids organized by the English of Carolina. "In 1702," Mooney wrote, "the Chickasaw admitted to Iberville that in 12 years they had killed or captured for slave traders 2,300 Choctaw at a cost to themselves of more than 200 men."

The revolt of the Pueblo Indians of New Mexico and Arizona in 1680-92 against the Spaniards wiped out the two largest pueblos and inaugurated a decline which has continued to the present. The California Indians dropped from about 260,000 in 1769, when the first Mission was founded, to 19,000 in 1907—a disaster to which the evil effects of unaccustomed confinements, epidemics, widely prevalent infanticide, the dispersal and starvation of the Mission Indians after 1834, and wholesale massacres and robberies of stores by the gold seekers of '49—all contributed.

In sections like the northwest and Alaska, where firearms were little used against the natives, they fell victims to whiskey and diseases and decrease in food supplies caused by whalers and traders. "In the winter of 1878-9, some 400 natives of St. Lawrence Island starved to death in consequence of the introduction of a cargo of whiskey in the preceding summer, causing them to neglect their hunting through continuous drunkenness.

One of the few bright spots recorded of the white man's treatment of the Indians is the story of Danish colonization in Greenland. Mooney wrote: "The Danish government and the resident missionaries have been particularly careful and successful in shielding the natives from outrage, liquor and other destructive agencies so common elsewhere in the contact of the savage with civilization." The Eskimo population of 10,000 in 1721 when the Danes came, had grown to 11,000 in 1907. —The Pathfinder.

—This at least we must say for Mussolini: he has done away with the idle and begging people that once hung about the streets and public places of Italy. "Have you a job?" some appointed official says to you if you are an Italian and seem to have nothing to do. "Very well, then, away to the cement works at three lire a day. If you won't work you shall not eat.'—Our Dumb Animals.

FAMOUS FRANKLIN TREE

John Bartram, who was born in Pennsylvania in 1699, is known as the "father of American botany." Linnaeus termed him "the greatest natural botanist in the world." In 1765 Bartram traveled through the Southern colonies and near Fort Barrington, Ga., he discovered a rare and beautiful flowering shrub or small tree of the Camellia family. He named it the Franklin tree, in honor of "that patron of science and truly great and distinguished character, Dr. Benjamin Franklin."

Strangely enough, the Franklin tree has never been found growing wild anywhere else. It was never seen around Fort Barrington after about 1790. Fortunately Bartram's son, William, who was with his father when he discovered the Franklin tree and who later became a noted naturalist himself, later returned and gathered some seeds of the shrub and planted them in his garden in Philadelphia. Only a single seedling survived. This one had been transplanted to an acid corner in the garden. It grew into a good-sized tree, and, multiplied by cuttings, is the source of all the Franklin trees that government experts have been able to locate.—The Pathfinder.

CAUGHT IN HIS OWN TRAP

Editor Our Dumb Animals:

I recently learned of a rather remarkable case of the conversion of a trapper. The facts are as follows: In going his rounds this trapper stepped into one of his own bear traps. Being miles from any human help, he found that he hadn't with him the screw clamp which he usually carried to compress the powerful springs. By dint of great exertion he succeeded in cutting down with his jackknife the only sapling of sufficient size within his reach for use as a lever. This, however, broke against the unyielding jaws of the trap. He was about to do what many a trapped animal has done—amputate his own leg. Yet one more thought came to him. Twisting his body into such a position that he could hold the muzzle of his rifle close to the end of one jaw of the trap where it is reduced in size to serve as a pivot, he fired. The bullet broke the pivot. His foot was freed. Then came a solemn vow never to set another steel trap. R. L. W.

—Who wrote the book of Genesis? Did a geologist write it? Did an astronomer write it? Did a biologist write it? Did any sort of scientist write it? Not hardly. The brevity of all that pertains to natural science shows that no scientist was the author of the book. Neither is it the product of a legalist or historian. Some religious teacher certain of a few great truths was unquestionably the writer of this first great book of the Bible. First, he was certain of God. Secondly, he was certain that God made the world. Thirdly, he was certain that God made man in his own image. He was also certain that man sinned. Another thing this writer knew was that God was very real to the people of that day. Are we still certain of these truths? —N. C. Christian Advocate.

A nail dipped into hot water can often be driven into a plaster wall without cracking it.

LINCOLN'S PRIVATE PAPERS

The following very interesting statement was recently issued by the Library of Congress:

"The letters, manuscripts, documents and other original private papers which constituted the literary remains of President Abraham Lincoln, and which passed into the possession of his family at his death, were presented to the United States of America to be deposited in the Library of Congress by a deed of gift dated January 23, 1923, from Robert Todd Lincoln, the then sole surviving child of Abraham Lincoln, and the absolute owner of all said papers and letters.

"The conditions of the gift were that the papers should be deposited in a sealed vault, and should not be opened to official or private inspection until the expiration of 21 years from the death of said Robert Todd Lincoln.

"The gift was made in perpetuity and for the benefit of all the people. It was acknowledged by letter of the librarian January 23, 1923, which merely recited the terms above and expressed proper appreciation of Mr. Lincoln's action."

These literary relics consist of about 10,000 letters, documents and manuscripts. They are stored in six small trunks. Naturally historians and biographers are anxious to get a peek at this wealth of original material about Lincoln. If the terms of the agreement are carried out—and they certainly will be—the papers will not be inspected either privately or officially until 1947—21 years after Robert Todd Lincoln's death in 1926. —The Pathfinder.

CHRISTIANS AND ANIMALS

It seems too bad to call the dumb animal a brute. It is the one who walks on two legs and calls himself man that is the brute in many cases. The man who delights to roam the woods and shoot God's innocent creatures for sport is not the man I call Christian, even though he may have the fine theory.

Show me the boy or girl that loves to have pets and treats them kindly, and I will show you the man or woman who in after years will make the good citizen and kind neighbor. When a man has been soundly converted and becomes a true Christian in the fullest sense of the word, the horse, dog, and cat will find it out. I believe there will be animals in the kingdom on earth made new.

Let me say, no one can abuse God's dumb creatures in my presence while I keep silence. I not only say something, but if they persist I am quite liable to do something. Educate the young to be kind to all animals.—Our Dumb Animals.

—A bill prohibiting the cropping of dogs' ears and the exhibition of dogs with cropped ears, has passed both the Massachusetts Senate and House and awaits the governor's signature. Of that signature we have no doubt.

An Irishman, just before committing suicide, left a note so people would not dishonor him. It read:

"My death is the result of an accident—the pistol went off as I was cleaning it."

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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OUR CHILDREN'S HOME

Offerings by Churches and Individuals

Bethel, Alamance Charge, $4.25; Flat Rock, Vance Circuit, April and May, $4.05; Center, Alamance Charge, $11.55; Maple Springs, Forsyth Circuit, $2.73; W. H. M. Society, Asheville, by Sara H. Faucett, $5.50.

Offerings by Sunday School

Fair Grove, Haw River Circuit, $3.50; Friendship, North Davidson Circuit, $2.50; Shiloh, North Davidson Circuit, $15.30; Roberta, $14.65; Pleasant Union, Mt. Pleasant Circuit, $1.62; Mt. Pleasant, Mt. Pleasant Circuit, $4.72; Flagg Springs, Why Not Circuit, $2.25; Friendship, Haw River Circuit, Ladies' Class, for Music, $5.00.

We have received this week an E. Z. Quick Green Pea Sheller, invented, made and guaranteed by the J. W. Coggins Company, of Sophia, N. C., who presented it to the Home. I am sure this will make pea-shelling much easier, and we are very grateful to Mr. Coggins.

We have received a nice mattress from Mebane; do not know to whom to give credit, but this helps supply another great need.

For all the cash contributions and otherwise, we are truly thankful.

We now have our summer program ready to render. If you desire to have it given in your church please get in communication with me for an appointment.

E. F. ALLMAN, Superintendent.

SLEEPING IN CHURCH

This is frequently attributed to bad ventilation. But bad air is not always to blame. Paul's man was sitting in the window when he went to sleep and fell out. Neither is dull preaching to blame in every instance. Paul was not a dull preacher. In fact, wherever he went there was either a riot or a revival and sometimes both. Yet they went to sleep under the preaching of Paul.

There is a grave responsibility, however, upon the preacher at this point. As a rule the pew does not snooze if the pulpit be on fire. Beecher said that when he had nothing to say he always "hollered." That may help, but people soon become accustomed to noise. "The miller wakes when his mill stops running" is an old saying based upon fact. Some people in church if the noise were to cease would wake up.

The general's instructions to his soldiers who asked what they should do if their ammunition ran out was, "When out of ammunition, cease firing." That is wise admonition to a preacher. Furthermore, there is little question that long sermons make short pastorates.—N. C. Christian Advocate.

—Shooting a whale with a rifle is a waste of time and ammunition. One was caught in a salmon trap at Petersburg, Alaska, and after shooting at him for a week with rifles the fishermen had to use dynamite to destroy the big fellow.

—Rev. E. G. Lowdermilk and wife celebrated their 25th wedding anniversary by attending the Centennial Celebration in Baltimore.

—We were surprised in West Baltimore Church to be accosted by a girl who had formerly been an inmate of our Children's Home at High Point, Miss Disney. Though bearing the same name, she is not related to the family that entertained us.

—Rev. R. E. Games, of the Ohio Conference, lost his life on his way to Baltimore to attend the General Conference, of which he would have been a member. He was on the side of a Pennsylvania mountain when his brakes failed. He was rushing down grade and feared that at some curve he and his family would fall over a precipice. To prevent this he turned his car toward an embankment with the result that his car was overturned and he was killed and his wife and daughter seriously injured.

—One member of the General Conference from "the wild and wooly west" attracted special attention by the fact that he wore no necktie. He was able to make an effective speech without a necktie.

—Notes on the Christian Endeavor topic have been missed the last two weeks. The author of these notes, Rev. F. L. Gibbs, has been busy with his graduation, the young people's convention, and General Conference, but he promises to resume his work for the C. E. Department of the Herald very soon.

—Finding ourselves within two miles of Mount Vernon on our way from Alexandria, Va., the editor's automobile party turned aside to see what we could see. It was too early in the day to find the gates open, but we were able to see a little over the brick wall that has been built in front of the grounds.

—Friedens Lutheran Church, located near Gibsonville, will celebrate her 157th anniversary next Sunday, June 3rd, with special exercises. This church, founded in 1771, has had a long and notable history, and with the recent completion of eight handsome additional rooms for Sunday school purposes is still vigorous and active. The ancient structure of brick is one of the finest specimens of Corinthian architecture in this part of the state. All friends and former members are cordially invited to return for this year's annual celebration.

—Rev. C. W. Bates was back in his old home church on Long Island last Sunday, we believe preaching there. His place in Calvary pulpit was filled in the forenoon by Rev. J. F. Minnis, missionary, and at night by the Junior Pastor of Welch Memorial, High Point, Brother Smith.

—It was the editor's good fortune in Baltimore to be placed in the home of Brother Thales Disney, of West Baltimore M. P. Church. We enjoyed our stay in this home and will long remember the kindness of the various members of the family. They are whole-souled Methodist Protestants and Brother Disney is a successful commission merchant. He rises every morning at 2 o'clock to meet the farmers who come in with produce for the market. How would you like his hours of work?

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VOLUME XXXIV GREENSBORO, N. C., JUNE 7, 1928 NUMBER 31

Pres Historical Society
Westminster MD

The Agony of Jesus in Gethsemane

There has been much conjecture as to the nature of Jesus' sorrow in Gethsemane. The gospel writers describe his sorrow and indicate the awful weight of it, but do not give much hint as to the real cause or nature of it.

One conjecture is that it was mere dread of the physical torture and death which he must endure the next day. As the hour for his predicted sufferings drew near, his human nature naturally revolted against the endurance of it, and he instinctively sought a way of deliverance from it. There is much plausibility in this conjecture, yet we do not believe it touches the secret of his sorrow.

There is another conjecture, that his agony was one of fear that he might not live to act his great part on the morrow, that anticipation might prematurely end his life and that he might not be able to carry out the great purpose of his life by dying on a cross. This conjecture seems to have less probability than the other.

When we take into view all the circumstances and all the phrases used to describe the experience, we are led to another view, not a strictly definite one, yet a view wholly distinct from the others.

One phrase used is that he began to be "sore amazed." This would seem to indicate that he was entering into an unprecedented experience, so different from anything he had ever felt before that he was amazed. It was an experience of sorrow such as the "man of sorrows" had never entered into before. He told the three disciples with him that he was oppressed with sorrow, almost ready to die under the crushing weight of it. Surely it was a sorrow greater and more profound than the mere anticipation of physical pain. He had accustomed himself to the thought of the cross and the shameful accompaniments. Other men have faced terrible bodily death without a tremor. Jesus was here suffering something not given to other men to pass through. What was it? The reason the gospel writers did not tell us probably was they could not. We cannot know, but we can well believe, that he was enduring some fearful spiritual agony incumbent on him as the world's redeemer. He had taken upon himself the guilt of a world of awful sinners. Could he bear that load without agony of soul? Surely not. He bore it that we might never know the awful final results of sin. It was so terrible that he prayed that he might be delivered from it if possible. When he realized the necessity of it, he said, "Not my will but thine be done." The sufferer of Gethsemane was in that hour the hero of the ages. We will never know what he endured for us in that hour. Even his sufferings on the cross cannot be compared with his Gethsemane sorrows only in the extremity in which he felt himself forsaken of God and cried out in his desperation, "Why hast thou forsaken me?"

"Al Smith's horses and Al Smith's men
Can never hoist booze in the saddle again."

The Coffin Argument

Years ago the editor of the HERALD was called on to go to Madison, N. C., and preach in the Presbyterian church. He went on Saturday afternoon and was entertained in a boarding house. At the close of the afternoon the regular boarders came in from their work. Among them was a dress-maker who claimed to be a spiritualistic medium. She saw me sitting on the piazza, and made this comment to her associates: "Ah, the new minister; I see a coffin by his side." I did not hear the remark but it was repeated to me by one that heard it.

I was not in the least terrified, but I might have been had I not in previous years investigated the doings of spiritualistic mediums, so-called. I have wondered what the motive of the speaker was. But it must have been the common motive of those who employ the coffin argument, a desire to intimidate.

Dr. ——, a Greensboro physician, made a better use of this argument. A lady came to him for treatment. He prescribed a course for her; it was so full of requirements that she frankly told him she would not do it. He said to her: "Then if you prefer any particular style of coffin, you would better have it ordered." This brought her to terms.

Our fear of coffins has a mighty restraining effect upon us. We don't like to think that somewhere in the world is the tree from which the boards of our coffin will be sawn, if they have not already been sawn. But the coffin is only for the body. Why not think more of the soul's destination?

—A useful handbook has been compiled by The Fellowship Forum, of Washington, D. C., called the *American Political Reference Book*. It is full of matter interesting to the average citizen. You will find in it the presidential campaigns sketched from 1789 down to the present. You will find the various political parties listed with an outline of their platforms. You will find the candidates for the presidency in all the campaigns and a statement of the number of votes received. You will find brief biographies of the presidents. You will find information as to salaries of federal officers. You will find a list of all the governors of the states now in office. You will find a complete list of all members of Congress now serving and information as to their religious affiliations. And you will find more than this. This book of 112 pages in paper binding sells for 50 cents and is worth it to the citizen who wishes to keep abreast with political movements.

Salvation becomes a delusion unless it is perceived that it means righteousness. Heaven and the saints' everlasting rest become worthless and misleading ideas unless we recognize that it is the abode of goodness, and that saints are not, as we sometimes seem to imply, bad people regarded as holy by a legal fiction, but people who are made good and are actually holy.—*R. F. Horton.*

CENTENNIAL ASSEMBLY AT BALTIMORE

Salutation by Rev. Thomas H. Lewis, D.D., LL.D.

Members of the Twenty-Fifth General Conference, Fellow Methodist Protestants from Twenty-Eight States, and from Japan, China and India, Distinguished Guests and Friends:

In the name of our Lord, whom we serve, and who hath made us meet to be partakers of the inheritance of the saints in light, I salute you as brethren beloved, and bid you a joyful welcome to our Centennial Assembly. Through all the vicissitudes of a hundred years God has graciously led us to the close of the first century of the organized existence of the Methodist Protestant church. And now, in the city of its origin, we have assembled to give thanks to God; to meditate upon the strange provisions of our history; to make an inventory of results; to deliberate upon our tasks for the new century; and to lay on our altar a small gift to express our gratitude. At the beginning of this twenty-fifth quadrennial gathering of our people from all parts of this land we would pause to mark with simple ceremonial our sense of this crowning mercy of God to us, setting up a stone, and inscribing upon it, "Hitherto hath the Lord helped us."

If in this glad time our joy urges us to walk about our beloved Zion, going round about her, telling the towers thereof, marking well her bulwarks, considering her palaces, that we may tell it to the generations following, it will not seem inappropriate to the occasion, I am sure, nor the exhibition of any undue pride.

The Methodist Protestant church has come out of great tribulation; and though it may not dare to claim that it has washed its robes and made them white in the blood of the Lamb, in the perfection expected of us by our Blessed Lord, it may humbly rejoice that through all the years of its many trials it has heard his encouraging voice saying unto it: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

He has fulfilled this promise to us beyond all we could ask or think. He has given us for our century birthday gift, and I open it for you tonight, the largest membership we have ever had in our history, the greatest increase coming in the very last year; the largest number of church buildings and much the most splendid; the largest number of Sunday schools and young people's societies, the greatest increase coming the last year; and an aggregate of collections for our benevolent and missionary budget thirty per cent larger than that of the preceding quadrennium, or of any in our history. We are joyful tonight, therefore, not only that we still live after a hundred difficult years, but that our eye is not dim, nor our natural force abated. According to his good promise we are renewing our strength; we are mounting up with wings as eagles; we are not weary of running nor faint with walking.

The name under which this church was organized in 1828 was "The Associated Methodist Churches," proposed by Rev. Nicholas Snethen, perhaps the most prominent of our early leaders. Two years later this name failed to command sufficient votes to incorporate it in the constitution adopted in 1830, and the present title, "The Methodist Protestant Church," was adoped on motion of Rev. Francis Waters, D.D., the most scholarly of our leaders, and at one time the president of the oldest college in the State of Maryland. Our name has been frequently subjected to careless if not malicious alterations. In the early days we were called "Radical Methodists," "New Side Methodists," and other caricaturing names, and to this day we are often designated "Protestant Methodists." In fact, not a few of our own people suppose that the word "Protestant" was intended to suggest that we were making a protest against the Methodism of that day. Doctor Walters always denied this intention. He claimed, in explaining his motion, that he used the word for the same reason that the adherents of the Church of England in America used it in styling their church "The Protestant Episcopal Church," to ally it to the great Reformation of Luther. But the first word of our title indicated our first love for Methodism. If the contention of our fathers that laymen should be admitted into the councils of the church had gained a few more votes and a few less expulsions, they would never have left the old church, nor organized a new one. It was ordered otherwise, however, and Methodism took a new trend towards democracy. The trend has evidently come to stay, and no matter what the Methodist Protestant church has or has not done, or what may be its destiny for the future, it has stamped upon Methodism for all time its idea of equal rights for the ministry and laity.

In all matters of theological doctrine we are legitimate descendants of the Church of England. John Wesley died a member of that communion. In matters of church polity, we are Presbyterians. So much so that it is not surprising that more than once it was suggested in the days of our beginnings that our name be "The Methodist Presbyterian Church." But matters of doctrine, spirit and method, or at least practice, have been so modified, tempered, and distributed during the century that it is difficult, if not impossible, now to completely isolate one body of Christians from another by a name. We are satisfied with the name given us by our fathers, but we are determined that our name shall never exclude us from fellowship and communion with any who "have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ."

Having achieved a name and an organization under a written constitution, our fathers at once set about finding their task in the ecclesiastical vineyard. The task at that time was simple and obvious. They were Methodists, and up to that time the inspiration of John Wesley held them fast to the single conviction that "God had thrust them out to spread Scriptural holiness over these lands." In common with all American Christians of that day, their conception of this duty was almost wholly of a personal character, and was limited to their immediate environment. The social implications of the Gospel had little emphasis in their ideas, and their neighborhood was the only world they clearly saw. To repent, to believe, to live a holy life and constantly to persuade some other sinner to do likewise, comprehended the whole duty of a Christian as they understood it. The first Methodist university was not organized until three years after our church started. The first Methodist missionary did not leave America until four years after our church started. These were the days of the first missionary society, the first Bible society, and so on. The eyes of our fathers were holden from the great developments yet to come. To preach the Gospel and to get their neighbors converted was Methodism's task, first, last and all the time.

Our fathers in prosecuting this simple task had peculiar difficulties, however. They had no churches. In most instances they quietly left the churches they had helped to pay for and went out without receiving any financial consideration. I can learn of but one exception to this rule, and that, I am proud of say, was where our people had the majority in

the membership, but agreed to a division of property interests with the minority. Everywhere our people had to start from the ground. The preachers that joined them were largely local preachers, that is preachers without a pastorate. For this was a movement that concerned laymen almost wholly, and regularly settled pastors were slow to give up their certain provision for a livelihood to cast in their lot with those whose future was so precarious in every respect. So they had to provide pastors as well as churches. And they had to bear not only extraordinary financial burdens, and the prospect of failure, but, what was much harder to bear, the stigma of schismatics, it appeared, who had renounced allegiance to Bishop Asbury only twelve years after that saint had gone to heaven, and divided Methodism by stressing new-fangled notions of the rights of laymen, instead of confining themselves to saving sinners and minding, not mending, the discipline.

I have been some sort of a student of this history for more than fifty years, and I have no reason, even if I had the disposition, to be boastful of what these men accomplished, for ours is still one of the small denominations, and the great church from which we parted still pursues its triumphant way unhindered by any sensible decrease in numbers, resources or success because of our defection. But I declare to you that when I think of the opposition, the slender resources and the solemn responsibilities our fathers faced, I am amazed at their audacity, their faith, their devotion to a principle, and their determination to make their contention good before an unfriendly generation. I will not suffer them to be called whimsical faddists. The light they saw was no ignis fatuus. They blazed the trail for a freer Methodism, for a truer conception of Christian brotherhood, and for a more responsive, because a more responsible, laity. And for their sakes I rejoice, yea, and will rejoice, that this church could live and has lived a hundred years, and that today its numbers, its vigor, its resources and its faith are greater than they have ever been, and its star of hope shines before it more radiant and more benignant than when our wise men followed it a hundred years ago.

> "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."

There now remains for me the pleasant duty of giving a special salutation and welcome to the representatives of four great Christian churches, who as good neighbors come with their felicitations on our joyous festival.

In the early days we had to get not only new churches and new pastors, but new friends. Alienated by a long and acrimonious, albeit a somewhat academic, controversy from their Methodist brethren, and with neither great numbers, wealth nor influence to recommend them to others, our fathers appreciated all the more those who showed friendly consideration and fellowship. One outstanding instance of this was the cordial tender of their building by the St. John's Protestant Episcopal church, located on Liberty Street of this city, in which to meet and organize the new church. That property was afterwards purchased by the new Methodists, and still remains, although on a new location, the St. John's Methodist Protestant church, where our General Conference meets today in its twenty-fifth, as it met one hundred years ago in its first, quadrennial session.

It is a peculiar pleasure to us, therefore, to welcome, as one of our guests on this occasion, the Right Reverend John Gardner Murray, D.D., bishop of Maryland and presiding bishop of the Protestant Episcopal church, and to express to him the appreciation our fathers transmitted to us as a sacred legacy for this early and magnanimous courtesy of Christian fellowship.

Rev. S. Parkes Cadman, D.D., president of the Federal Council of the Churches of Christ in America, comes to greet us in the name of the many Protestant denominations co-operating in that great organization. Doctor Cadman had his early training under English Methodists, and we feel that this fact will somehow render his fellowship with us easy and natural. But his sympathies are so broad and generous that he is at home in any Christian assembly, and, in fact, his voice sounds equally pleasant in them all. His cosmopolitan pulpit, and his vast audience of those who listen in, give him the largest congregation, perhaps, in the world today.

With your permission, Dr. Cadman, I move that this assembly adopt you as a Methodist Protestant. All who favor this motion, please raise your hand.

Another instance in our early days of genuine fellowship was the generous welcome our fathers received from the Presbyterian church. I have already mentioned the fact that the Presbyterian model of church polity was largely followed in our organization, so that in a sense Presbyterians might be regarded as our godparents. Whether it was due to this, or to their long experience as dissenters enlarging their sympathies, or to their natural charity and broadmindedness, Presbyterians from the first welcomed and fraternized with our ministers, opened to us their churches and treated us in all respects as brethren. And through all the years it has continued so. It has been our happy experience frequently to welcome their people into our communion in localities where they had no church. And although I must in candor say we have never known them to change their convictions about their own church, they have always loyally co-operated with us in all our denominational work.

Rev. J. Ross Stephenson, D.D., former moderator of the General Assembly, and president of Princeton Theological Seminary, comes to greet us in the name of the Presbyterian Church, U. S. A., and we welcome him most cordially. We wish him to bear to his brethren the assurance of our deep appreciation, nurtured by a long and pleasant experience, of the many kindnesses we have received from that great church. We will never forget and we shall continue to teach our children to remember that when we were a feeble folk the multitude of Presbyterians, rich and powerful, did not delay to put their loving arms about us and encourage us to the perseverance of the saints.

Rev. Charles Wesley Burns, D.D., one of the forty-four bishops of the Methodist Episcopal church, has been delegated by his Board of Bishops to represent here tonight the perfect good will and Christian fellowship existing between our two churches. We are specially glad to welcome him to our family circle tonight.

It would be mere affectation in me, or in you, Bishop Burns, to ignore on an occasion like this that old controversy between our fathers. Neither of us was born when our honored sires raged so furiously together about church polity. We are not willing to designate that history as "bunk," but I assume that neither of us will think it worth while to rage over history. Unhappily there are always some on both sides of a controversy who persist in keeping it up long after the principals have hoisted the signal to cease firing. Bishop Asbury and Nicholas Snethen have long ago resumed their

former intimate traveling companionship. Editor Bond and Editor Lipscomb have laid aside their trenchant pens for the mightier weapon of the golden harp. John Emory and Asa Shinn have left the noisy arena of the General Conference debates, and are now uniting in a unanimous report that it is good and pleasant for brethren to dwell together in unity. They are all at peace, the peace that passed their understanding while they were on earth. But we triumph over the saints in this respect. We have already entered into peace

> "While here on earth we stay,
> We more than taste the heavenly powers,
> And antedate that day."

I beg you, Bishop Burns, to assure your brethren that I speak for this General Conference, and for the whole Methodist Protestant church, when I say, "God bless the Methodist Episcopal church." We glory in your strength, your numbers, your wealth, your successes; but more, for the magnificent stand you are making in these modern days, these compromising days, for "righteousness, temperance and judgment to come." And let me add for those to hear who are just now so exceedingly mad against you, that we love you for the enemies you have made.

And God bless all the churches. We love them all. We desire a league, offensive and defensive, with them all. There cannot be too many churches while sin abounds, and hearts ache, and human problems multiply. Let love also abound, and the grace of our Lord Jesus Christ abound in us all and through us to the uttermost parts of the earth.

And if I forget thee, O my own beloved, though thou be little among the thousands of Judah; if I do not remember thee, at least in this thy day; if I prefer not thee above my chief joy, let my tongue cleave to the roof of my mouth.

God bless the Methodist Protestant church; with long life do thou satisfy her, and show her thy salvation.

THE PASTORS' SUMMER CONFERENCE

The Pastors' Summer Conference will be held in conjunction with the Young People's Conference and will begin July 16 and close July 20. "The Pastor and His Work" is the theme of the conference. It is hoped that a full program will appear in the next issue of the HERALD. The slogan that should be before us just now is, "Every pastor for full time attendance." The laymen of every charge should see to it that their pastor goes and that his expenses while there are paid in full. This should not mean much to the people of the charges, but it would mean much to the pastors and it would mean much to the charges in what they would get as service from their pastors. If some good layman on each charge would take it upon himself to raise the necessary amount to pay his pastor's expenses at the conference there would be little doubt about our pastors being present. It is hoped that this will be done. Bro. H. A. Garrett has been asked to act as lay leader to assist in this matter with the hope that laymen on our various works might become interested in caring for this matter. Any one raising the necessary amount will please direct same to Bro. Garrett, whose address is R. D. 7, Burlington, N. C., or the undersigned. Let's get busy and see to it that every pastor is made to feel that his people want him to have full benefit of the summer conference.

For Christ and the church,

GEO. L. CURRY, *President.*

FIFTY-EIGHTH ANNUAL COMMENCEMENT OF WESTERN MARYLAND COLLEGE

Students may come and students may go, and faculties, however stable and stern, may pass from the scene, but the "Old College" goes on—if not forever—yet usually for countless decades. The historic campus may occasionally change its dress, and buildings may seem to be under some kaleidoscopic law of shifting patterns, yet the institution itself, amidst ordinary vicissitudes, abides through generations, and stamps its impress on one's children, and their children's children. Yet, the institution is the product of the personalities that have made it, and immortalizes the ideals and the names of those who have wrought it and for it.

Another class, that of 1928, has just stepped out of the portals of W. M. C.—to re-enter many times in the future as visitors or in some other loving capacity, we hope—into the yawning world. We hope it has individuality enough not to be swallowed up without registering at least its protest against any political or moral wrongs that may seem to exist, and vitality enough to record somewhere its loyalty to ideals that shall not perish from the earth.

Kindly Boosted Out—and Up

Thus it almost seemed as Thursday, May 24, was given over to senior farewells. First, the juniors, in good traditional form, paid their respects in a unique play, a burlesque prophecy, and the loving-cup circle farewell. Then the sophomores planted the memorial ivy. The Poets' Club met in the tea room for a poetical farewell to their seniors, and then after dark the freshmen in their beautiful lantern chain service on Hoffa Field escorted the senior girls to and from the field in dignified processional between gold and green Japanese lanterns, with appropriate music. Once more, on Sunday, the Sunday school, through Mr. Wesley Day as spokesman, and Mr. McGowan and Mr. DeHaven as soloists, and a male "septet," said its sincere farewell. After all these spectacular and musical hints the seniors were with difficulty persuaded to stay over for commencement.

The Great Indian Play

Friday night, June 1st, the erstwhile Indians of the Dakota and Objibway tribes, in fantastic ceremonials, with weird rites and mystic lights, showed the fine work being done in the Department of Dramatics.

"Hiawatha" was dramatized in one of the best plays ever put on in Alumni Hall. In six highly colorful scenes, under the skillful management of Miss Esther Smith, Indian life and traditions were impressively portrayed, including home-life, courtship, wedding feast, war dance, famine hardships, funeral scene, and the coming of the White Man. The cast included Miss Mills as the Spirit of Legend; Miss Ward as Hiawatha in childhood; Miss Logue as Nokomis; Mr. Barnes as Hiawatha grown and chief of the Objibways; Mr. Lambertson as Iagoo; Mr. Meredith as "Arrowmaker"; Miss Shockley as Minnehaha; Miss Schlinke as Owaissa; Mr. Callihan as Pankukkeewis; Mr. Phillips as the musician, and a large retinue of Indian men, maidens, and the White Priests. The efficiency of the Speech and Dramatics Departments under Miss Lease and Miss Smith was well illustrated by this and other plays during the year, and in Western Maryland College's success again this year in carrying off first honors in the State Intercollegiate Oratorical Contest.

Speech Contest for Norment Prizes

The Norment Prizes in Speech, one might suppose, are offered as stimuli to the freshmen and sophomores for ora-

torical effort, to discover latent genius, or bring to the fore budding statesmen, publicists, and aspiring suffragettes. The contest is always successful as a display of varied talent in interpretation of literary masterpieces, folk-lore, etc. On this occasion, Saturday evening, June 2nd, the freshmen were represented by Misses Helen F. Eckard, Viva May Reed, Ruth Anne Roop, Messsr. Hayes B. Callihan, of Kentucky, William C. Rein, and Clarence O. Sullivan. The sophomores were represented by Misses Asenath A. Bay, Catherine E. Read, Matilda F. Thompson, and Messrs. Wilmer V. Bell, Clarence T. DeHaven, and Mason B. Sterling. Misses Laura A. Hutchins and Mary A. Bennett interspersed vocal pyrotechnic with excellent instrumental numbers.

Baccalaureate Service

A beautiful feature of this annual service at W. M. C. is the splendid Christian fellowship shown in the union of a number of the Westminster churches on Baccalaureate Sunday for both morning and evening worship, the various pastors having some part on the programs and the congregations united in one worshipful body—a concrete example of the deepening and broadening of spiritual life through co-operative endeavor for the promotion of the common good and appreciation of universal values in human life.

The processional, this year with seniors, faculty and visiting speakers only, marched into Alumni Hall, singing the usual processional hymn, Luther's "A Mighty Fortress Is Our God."

The opening number on the program was a violin solo, "Romance," by Wilhelmj, played by Kurt Alt, of Bohl's Orchestra of Baltimore, with Miss Harris as accompanist. Rev. Charles M. Elderdice made the invocation, and the college choir, under the splendid leadership of Miss Mabel Harris, rendered impressively Dudley Buck's magnificent anthem, "Te Deum." The choir never has had better voices than it has this year, and solo and chorus parts of all numbers were unusually fine and well-trained. The Ten Commandments were then read by Dr. Stephens, with impressive choral responses by the students and choir. Rev. J. N. Garner, of St. Paul's Reformed Church, then read the 115th Psalm. Vice-President McDaniel made the usual announcements and Dr. Edward Hayes, of the Centenary M. E. Church, read the Scripture lesson, Genesis 12. The grand old hymn, "O God, Our Help in Ages Past," was sung, after which President Ward, announcing the presence of President-Emeritus T. H. Lewis on the platform he had so often graced in former years, introduced the preacher of the day, President Geo. W. Richards, D.D., LL.D., of the Lancaster Theological Seminary, whose message was one of great spiritual significance and power. The text was a part of verse 3 of the 12th chapter of Genesis, "So Abraham went," and the theme might have been "Loyalty to Visions," or "Faith as the Basis of a Successful Life." A fool Abraham was for going, the world would say. Think what he left behind in Haran and Chaldea, where he had lived 75 years—kinsfolk, friends, possessions, safety. Obsessed with an idea he went forth and his kinsmen could not understand him and pointed at him fingers of scorn. Still he went forth, as the Epistle of the Hebrews says, not knowing whither he was going. If he was a fool for going, what a fool he would have been for staying! His life would have been a dismal failure—perhaps lived in luxury, died, been buried, but the world would never have konwn there was a man like Abraham. He would have been like an "unseen flower wasting its fragrance on the desert air."

Huxley's striking phrase, "the sin of faith," might have meant "the sin of credulity." But "faith" is the scientist's best venture, and an element without which he loses all that makes him pre-eminently a discoverer and truth-finder. Abraham seemed to have thrown all precaution to the winds, and to have taken no account of resources at hand, and without a man to guide him across the desert, or chart marking the way, he went forth. Not knowing the land to which he was going, still he went forth! A foolhardy venture, says the worldly wise man. Man ought not to walk by faith when he can walk by sight. This objection is true in part. If a child is sick, it would be foolhardy to trust to blind faith. It would be wise to use all medical resources possible and avail oneself of the skill of the physician. Soldiers going to war must not ignore the question of resources, strength of the enemy, etc. Only in this knowledge can they go forth intelligently. As we celebrate the anniversary of Lindbergh's great achievement, we do not forget the intelligence shown in his acquainting himself with material forces, laws, and resources, but after every possible precaution he *went forth* over the deep. The great things of life are not accomplished by sight alone. The Apostle says, "Without faith it is impossible to please God." The things that abide, that become a part of character, that live on when time and space are no more, are not done by sight but by faith! As Lord Balfour says, "All great movements in life have had their beginnings in the irrational and the unreasoned. There is a voice more trustworthy than 'reason,' a way more safe than the way of sight. When a man dares to make the venture of faith, he will reach the goal designed of our Maker."

Is this not true in all departments of life? In statesmanship, it is when men forget themselves in service, and stand for justice, truth and national honor at any cost, they belong to that group of humanity who have gone forth in faith, and are true sons of Abraham. Those who have turned the current of the world's history are those men and women who ventured forth not by sight but in faith.

In Durer's "The Four Evangelists," the light of faith that shines on Paul's brow is the light of a conqueror, and shines clearer than that of Alexander the Great. It is a light that reaches the bounds of the earth. Paul, once a Jew, but with a vision that now could look not merely at Jerusalem, or at the city supreme in a pagan empire, the eternal Rome, where he would stop off and preach—set his eye on Spain, and beyond. The whole world was to share the light. Luther, nailing his ninety-five theses to the door of the church in Wittenberg, could not see far ahead, but he was making the venture of faith, and became the leader of the modern age and modern Christianity. Lincoln, the rail-splitter, seeing the iniquities of the slave traffic at New Orleans, could not see far, but saw in faith a different order of things and said, "If I ever get a chance to hit that thing, I will hit it hard"—and he dipped his pen in ink one day and signed the Emancipation Proclamation. In the venture of faith he had behind him the wisdom of God.

Life has its uncertainties and its certainties. I ask you to weigh the uncertainties over against the certainties. We consider the uncertainties and they take the courage out of us, and we stay at home. Who can tell, we say, how long health will last, what dangers we will meet, our wealth and social standing? We may be rich today and poor tomorrow—applauded today, hissed tomorrow. We really can't build on the uncertainties of life. We can't see very far ahead. But we can build on the certainties. There are some things that

are surer than the earth on which we stand, or the mountains which we behold. There are some things more certain than "cosmic certainty," the "nature" above and around us shows everywhere the reign of law. Seasons come and go—summer and winter, seed-time and harvest; generation follows generation. Without these certainties of nature the farmer could not be a farmer, nor could the sailors or navigators of the air travel safely. The reign of law surrounds us on every side.

But there is a greater certainty than that—moral certainty. Two things, said Kant, filled his soul with wonder—the starry heavens above him, and the moral law within him. We may doubt many things in philosophy and in theology—our definitions of this and that. But who can doubt truth, or the beauty of purity, or chastity, or the law of service, or goodness, or the reality of God? On such certainties must life be built.

Socrates of old, in one of the highest utterances of the human mind, said, "No evil can befall a good man." One may lose health, or wealth, or popularity, or be slain with the sword, but "no evil can befall a good man!" In the Christian words of the great Apostle, the same truth is stated, "All things work together for good to them that love the Lord." The message that comes through the great characters of the world—for God speaks through persons, and not stars and rocks only—is, "Leave the lower, the carnal: Go forth! Let inferior things go, that you may lay hold on eternal life."

So, in the light of these words, spoken four thousand years ago, and written two thousand years ago, I speak to you graduates this commencement day. Go forth! Go forth in faith! There is an eternal imperative at every step in life—as the boy leaves home for the public school, from college into the world. Make the venture in loyalty to truth—to God. "No evil can befall a good man!" Jesus calls you. Don't give your lives simply to the making of things, but make men. Make men true, pure, Christ-like. It will not suffice to work for truth and beauty in the abstract, but for good and true persons. When we work merely for ourselves, the universe is against us. When we work for truth and the eternal verities, we are bound to succeed, for the universe is for us. Enter into life's work with due regard to the routine, and for temporal values, and physical laws, but like the great preacher Jewett's mother, sitting at the window overlooking the sea, and open to the sky, "look up at times, to rest your eyes, and to get a larger vision!"

At the close of this inspiring call to world service and a worthy life, the college choir took up the theme and gave musical expression to the appeal in song, "The Voice in the Wilderness," by Scott. Never, one felt, was selection more fitting, or melody more beautifully rendered. The prayer and benediction by President H. L. Elderdice, D.D., LL.D., of the Westminster Theological Seminary, in fine accord with the message and on the spiritual heights of the prophet interceding for his people, closed the service in words that were a benediction indeed.

Sunday Evening Sacred Concert

An innovation was made this year. Instead of the usual sermon before the Christian Association, a sacred concert was given by the Peabody Quartette, of Baltimore. Mrs. Horn's rich soprano, so bird-like in quality, was the voice of one superbly trained in her art, while Miss Nuensinger's contralto, and Mr. Martinet's tenor could not be praised too highly. And Mr. Bibb, as accompanist, was perfect.

Society Reunions

On Monday afternoon the four literary societies—the Webster and the Irving representing the men, and the Philomathean and the Browning representing the ladies, held open house for visiting alumni and alumnae, serving refreshments and listening to programs and speeches from old "grads." Of course, one big object was to "pep up" a little their respective performers in the contest that was to come a little later in the evening.

Annual Literary Society Contest

Oratorical giants they were, on supposition—and who shall dare to deny the reality of the claim? Literary societies, as they go today, are not in every instance as "literary" as of old—the amusement feature predominating, and "literary stunts" relegated to the Departments of English and of Speech. Yet there are some exceptions—and on especial occasions their oratorical, forensic, and dramatic abilities are simply appalling! Talent is usually discovered and put in training, and energy is concentrated for final release at the June contest. Perhaps no other event of the week so stirs the deeper loyalties, or exercises keener rivalry. The program was full of interest, the essays and orations showing a serious appreciation of real problems, and handling them in a way quite creditable to the speakers individually, and to the societies they represented. Browning was championed by the Misses Thelma E. Reid, of San Juan, P. R., who discussed "Ambition" selfish and unselfish, and Margaret E. Hamilton, of Lonaconing, who vindicated the youth of today in her essay, "Life as I See It." The Philomatheans proved by Miss Mildred E. Raum, of Sharpstown, that "Boomerangs" may be effective for evil or for good in the physical or spiritual realms, and Miss Virginia C. Merrill, of Pocomoke City, that "A Corner of Life" presented, after all, many angles and revealed many underlying principles controlling conduct.

The "Irvings," through Mr. Albert M. Reed, affirmed once "The World's a Stage," and we are actors, and life is the drama variously played, and through Mr. Joseph L. Mathias that we still need great monuments in stone as memorial "Mirrors of the Ages," to record the achievements of the race for the information of future generations. The "Websters" put up Mr. Joe C. Newcomer, of Williamsport, to handle "The Supreme Task of the Hour," which he did very creditably, by urging every one to oppose war; and presented Mr. William G. Eaton, of Centreville, to defend "The Death Penalty" as the only effective way of dealing with criminals.

The music of the evening was furnished by Miss Mabel Warde with Etudes 4 and 2 from Ruberstein, and by Miss Ruth H. Schlincke, who sang an aria from Gounod's "Reine de Saba," with Miss Gesner, of the Music Department, as accompanist.

A New Vision of Spring.—It is said that no two people ever see the same rainbow. It may also be said that no person who is growing as he should in mind and soul ever sees the same vision of springtime again. If our souls have expanded as they should, our vision of spring this year will be a larger and finer vision than we have ever had before. A lady living in eastern North Carolina writes of her increasing enjoyment of the scenes of nature as the years pass. We take this as evidence that her mind and heart are growing. In all the years God has been trying to impress our dull minds with His own glory manifested in the world about us. Happy is the soul that can receive the proffered revelation of God.

OPTIMISM | *The President's Letter* | EVANGELISM

Mocksville

June 5.—We were at three of the churches on this charge on this date—Elbaville, Dulins, and Bethel. The immediate purpose of this visit was to present to the people their new pastor, Bro. Jabus W. Braxton, who will serve them for the remainder of the conference year. Bro. Braxton preached at each point visited, and made favorable impressions. We predict that this will prove a happy arrangement for this charge, and that the work will continue to go forward. We were glad to find encouraging signs of progress on the work. Elbaville has recently added Sunday school rooms, and we learned that Bethel contemplated a similar improvement, but was waiting the final location of a hard surface road, the survey for which has already been made near the church.

Mocksville is one of our old charges, and has been served by a number of our leading ministers. As we went to Dulins Sunday we recalled that, as a very small boy, we traveled this same road with our father's family on the way to this same church to worship Sabbath after Sabbath. Little did we think then that in the long years ahead we would drive an automobile over this road and go back, as a minister, to this old church that is so indelibly fixed in the recollections of our childhood. How true it is that we know so little of the paths that await us. We enjoyed our visit to these churches, despite the rain, and our deep interest will continue with the charge. Pastor Braxton is entering zealously and hopefully upon the work, and his people assure us that they will give him loyal support. We are confident of the outcome.

Budgets

The year is rapidly passing, and not a great deal has been paid to date on the budgets. Some charges, however, have done well, for which we are very grateful; many have done something, and we fully appreciate this. There are still a few charges that have no credits at all. We wonder why? Are the people not interested? Are they not able? Do they not have a proper financial system? Is the pastor timid in presenting these claims? Whatever the difficulty, it surely is not insurmountable, and now that the year is more than half gone, it does seem that every charge should have credit for some amount on the budgets.

We are making special effort for the college now. During the month of June we want to enroll 40 charges paying the college assessment in full, and 26 churches on other charges. That is to say, we want to double the number that we have now. It is superfluous to say that the college greatly needs this money. Everybody understands that. What we are assessed is not beyond our ability, and we should raise every dollar of it. We are urging, therefore, that pastors and people heartily co-operate with this June program. Please see to it that your charge, or churches on your charge, pay this assessment in full during this month. Thank you.

Pastoral Visiting

It has been well said, "A house-going pastor makes a church-going people." Some pastors are so situated that they can do more visiting than others. However, this should be regarded by every pastor as a highly important part of his ministerial duties, and one to which he must not fail to give persistent attention. It is to be said, too, that such visiting is not for social purposes. There is, of course, that phase of it, but that is not primary. The minister, in the performance of his ministerial duties, visits in the interest of Christ's Kingdom. In his visitations he is an ambassador of Jesus Christ, and when his visits end, there should be with those he leaves the unmistakable impression that God's man has been with them. His spirit, his conversation, the whole manner of his bearing should give emphasis to that impression. And above all, it should be emphasized in that brief parting moment when God's man stands with bowed head, and earnestly and gladly invokes heaven's benedictions. This, in our opinion, is the sort of pastoral visitation that the people will most appreciate and longest remember.

Pastors' Reports

Nearly all pastors have their reports in for second quarter. A few are still lacking. We shall be grateful to pastors if they will let us have these reports as soon as possible. When they are all in, we will make a digest of them, and publish it in the HERALD.

Children's Day

Some of our churches have already prepared and rendered this program. Please let the offering go promptly to Treasurer Idol. Many other churches, we are sure, will hold this service later. We are anxious that all of our churches do so. It is not too late now to order the program. Send card to Rev. S. W. Rosenberger, D.D., 2525 N. High Street., Sta. B., Box 95, Columbus, Ohio, with request for program, and he will forward, postpaid, at once. Please do this, and let us have the best returns from Children's Day this year that our conference has ever had.

Appointments

June 5, Littleton, for business conference with the officials of the charge.

June 10, Fairfield, 11 a. m. 8 p. m., First Church, Charlotte. (This is subject to confirmation of the Charlotte church.)

June 17, Concord Church, Saxapahaw charge, 11 a. m. 8 p. m., Haw River Mission.

"And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

Fraternally,

S. W. TAYLOR.

June 5, 1928.

TO THE MINISTRY AND MEMBERSHIP OF THE METHODIST PROTESTANT CHURCH

REV. J. C. BROOMFIELD, D.D.

President of the General Conference

Beloved in the Lord:

The General Conference in its recent session held in St. John's church, Baltimore, saw fit to call me to its presidency for the coming quadrennium.

This office makes me your leader for the next four years. The responsibilities inherent in such an office are exceeding great, and no man in himself is equal thereto. Because of this fact I come to you, in this my first official message, with two requests.

First, pray for me and my co-workers—the secretaries and the members of the various boards—that together we may be used of God in leading our beloved Zion to new heights of

spiritual attainment; and in the winning of multitudes from sin to salvation. This is our major task.

Second, make the new program of the General Conference your program. Generals may plan, and officers may execute, but it is the man in the ranks who wins battles. Hence my appeal to you.

Instead of six appeals for funds as in the past, with their associated competition, we have now only two, with their inherent co-operation.

"Missions and Christian Education" is our new slogan. Everything and everybody is now in the General Conference budget. All cause for disturbing competition has been removed and a new basis for harmonious and efficient co-operation has been provided. We are entering the new quadrennium and the new century as one family. Our gifts are placed on one altar; our eyes are fixed on one goal; our hands are engaged in one task; our feet are found in one path; and our hearts are lifted to one God. Thus united it ought not to be difficult for 200,000 folks to give to the church in one year $500,000.00 to carry out its program for God and mankind.

A sister denomination of similar numerical strength gives six times that amount annually.

Now that everything is in the budget, I appeal to everybody to help pay the General Conference Budget in full in their local church.

Our first opportunity to express our new spirit of unity will be in our Children's Day offering. I am anxious to have every congregation, and every organization in every congregation, get behind the Sunday school in its Children's Day service and make its offering the largest in our history.

A similar appeal for support will come from me in behalf of each special day.

Pray earnestly and definitely for me and my co-workers.

Plan your co-operation definitely and operate your plan zealously.

YOUR MISSION

If you are sighing for a lofty work,
  If great ambition dominate your mind,
Just watch yourself, and see you do not shirk
  The common little ways of being kind.

If you are dreaming of a future goal
  When crowned with glory, men shall own your power,
Be careful that you let no struggling soul
  Go by unaided in the present hour.

If you would help to make the wrong things right,
  Begin at home; there is a lifetime's toil,
Weed your own garden, fair for all men's sight,
  Before you plan to till another's soil.

God chooses His own leaders in the world.
  And from the rest He asks but willing hands—
As mighty mountains into place are hurled,
  While patient tides may only shape the sands.

—*Ella Wheeler Wilcox.*

You cannot build a church by music. No church is saved by its choir. Only personality draws. Only sacrificial love draws. "And I, if I be lifted up, will draw." So said the man who best knew the secret power of drawing.—*Dr. Charles E. Jefferson.*

OUR STORY PAGE

THE KNIGHT OF THE BATH

Miss Bailey had seen it all coming; how, if the class met around at each boy's home, the day would certainly come when it would be Giovanni's turn to entertain, and the big problem was—could Giovanni entertain? And how could they not accept an invitation if it came? She began to feel embarrassed as November, December and January passed, then February, with the time drawing near for the next class party.

But Giovanni himself felt no embarrassment. He came to Sunday school with his face beaming from ear to ear one Sunday: "Say, what do you know about this, teacher, Miss Bailey, we've moved! We got six rooms. Six! And we gotta bathroom! Say, what do you know about that?"

Miss Bailey congratulated him.

Miss Bailey thought that in six rooms there could be no trouble in accommodating the class, and the other boys seemed glad to go, for Giovanni was popular. But little did she guess what lay ahead. For when they reached the new flat so dear to Giovanni's heart, there stood Giovanni beaming more than ever—oh, an eighteen-tooth-wide smile. For it was a proud day for him, to have "teacher" in his own home, not to mention the boys.

"Walk in," he said hospitably. "I like you should see the flat. See, the kitchen here, the sitting room; one, two, three bedroom; the dining room. And now," said Giovanni with an extra pride booming all through his voice, "now I show you the bathroom."

The class poked their heads inside.

Miss Bailey poked her head inside.

The class stared with all its eyes.

Miss Bailey stared with all her eyes.

For the new and spotless bathtub which they had all expected to see was heaped high with—coal! Black, grimy piles of coal, heaped to the very top of the tub! The class looked at Miss Bailey. Miss Bailey looked at the tub! Giovanni looked at everybody gratefully. Quite evidently they were even more impressed and astonished than he had dared to hope. In his polite little voice, he said, apologetically: "Of course, you all got bathrooms in your houses maybe; but we never lived in a flat with a bathroom before, and I got a swelled head over it. I want everybody to see it! Ain't it one nice, fine little bathroom? Ain't it nice and white and shiny?"

"Indeed it is!" Miss Bailey agreed.

"Indeed it is!" echoed the class.

But they carefully kept their eyes away from the tub, and, much as they liked Giovanni, there was a nudging started here and there wherever two elbows came together. And a winking started, too, whenever eye met eye.

"This won't do," thought Miss Bailey, for Giovanni was the one poor boy in the class, and she could not have all the rich men's sons feeling superior, for until now they had all been pals. "What shall I do? What shall I do?" she thought, for at all their parties it was a rule that after the games she should tell a true story. She was fully decided in her own mind that this time the story must help to put Giovanni back on a level with the other boys. But how?

Suddenly she knew, for she spent the game time thinking back over all she knew about bathtubs; and when the story hour came she was ready for the test.

"This is to be a story about bathtubs," she announced laughing.

The class looked a bit sheepish. Was "teacher" going to laugh at poor, ignorant Giovanni! But no, "teacher" was laughing at herself, and at them, and at their Anglo-Saxon ancestors.

"History," said she, "is the most amusing study. Did you ever hear about the so-called Dark Ages?" (Nods here and there). "Well, the better name would have been the Dirty Ages, for back in the days of Henry IV of England, any nobleman who had courage enough to wash himself all over was rewarded with a royal accolade and dubbed a Knight of the Bath, an order which still exists, by the way. Nobody dreamed that uncleanliness mattered, and thousands died every year from plagues which could have been prevented by the simple means of cleaning up and keeping clean. History tells us that the Dark Ages came to an end with the invention of the printing press; the Dirty Ages ended with the introduction of the modern bathtub. How long ago do you suppose this was?

"Just 82 years ago," smiled Miss Bailey. "The first American bathtub was made by Adam Thompson, a cabinet maker of Cincinnati, Ohio. He got the idea of his tub from one owned by his friend, Lord John Russell of England, who at that time enjoyed the distinction of being the only Englishman who took a bath every day."

"Suppressed giggles rippled around.

"Mr. Thompson built himself a gorgeous tub of solid mahogany, lined with sheet lead. It weighed nearly a ton. The water was pumped by hand from a well in the back yard into a tank in the attic. From there it came in pipes down into the tub, one pipe coiled through a chimney to give warm water. Mr. Thompson took his first bath in it on December 20, 1842; he was so enthusiastic about it that he gave a party on the following Saturday night (Christmas Eve) to celebrate the great occasion. History tells us that four of his guests daringly accepted to take a bath in that new-fangled toy. I think they all expected to catch terrible colds! Who, in all America, had ever heard of taking a bath in midwinter? Who indeed?"

This was a surprise to the class. It almost seemed as if the tables were being turned on them! Giovanni was not so peculiar after all, if only 80 years ago nobody in America knew any more than Giovanni knew now.

Miss Bailey began laughing again: "It is funny to tell it, but you boys will be amused to know that the newspapers heard of the affair, and wrote lengthy editorials about it, gravely predicting that if the practice spread, it would spoil America's democratic simplicity. Weren't we started to be a nation of people all equal, and free? The doctors had their terrible warnings against such a ridiculous practice—'Beware,' they said, 'all this foolishness will surely lead to rheumatism, pneumonia and other exceedingly serious ailments.' The clergymen went just as far! From their pulpits they announced that there was only vanity and sinfulness in this daily scrubbing. In Philadelphia a city ordinance actually prohibited bathing between November first and March fifteenth."

"Oh, Miss Bailey!" gasped the class, "in Philadelphia!"

She nodded! "And in Boston one had to procure a doctor's certificate to take a bath. Yes, really and truly. Down South in Virginia the authorities tried to stop this luxurious sin by taxing every bathtub $30 a year! And practically every city boosted its water rates to make bathing practically impossible."

Well! Well! Well! The rich boys were certainly leveled to Giovanni's state, when they realized that their own grandparents had been so violently oposed to the "luxury" which was now a daily necessity in every American home.

Giovanni was entirely unembarrassed. He smiled on everybody present: "I never knew! My mother never knew! My father never knew! Tell me, is the tub for washing yourself in? We never had one before."

"Sure, it's for washing in," explained Tom Anderson promptly. "I take one every day. It makes you feel great."

Giovanni grinned. Then sighed. "My mother, she won't like it. She will say, 'Where we going to keep that coal, huh?' But she will be awful surprised when I tell her about how I must wash all over every day. She'll be as scared about it at first as your grandparents were."

And Giovanni became in his turn, as you have guessed, a "Knight of the Bath."—*The Baptist.*

PRAYER

But this I know: God answers prayer.
I know not by what methods rare.

I know not when He sends the word
That tells us fervent prayer is heard.

I know it cometh soon or late;
Therefore, we need to pray and wait.

I know not if the blessing sought
Will come in just the guise I thought.

I leave my prayers with Him alone
Whose will is wiser than my own.

—*Record of Christian Work.*

DR. HOWARD A. KELLY ON THE BIBLE

(Some extracts from an address of Dr. Kelly, of Johns Hopkins University, at the Princeton Theological Seminary on February 25, 1927)

In 1889 I said to myself that the earlier Christians evidently got far more out of the Bible than I was getting, and I determined to investigate it. I am interested in all science—since this is my Father's world, as the song has it—and being a scientist I follow the scientific method; I ask, "What does this science say for itself?" I do not read newspaper discussions about the Bible, the way many people do. Indeed, some doctors form their medical opinions from newspaper and magazine articles, rather than from first-hand investigation.

So I asked, "What does the Bible say of itself?" I went through the Book—through the Old Testament and through the New—and I found hundreds, yes, thousands, of times that it claims to be the Word of God. Well, I tried it and it worked, and it has been working ever since. I read the Bible in both the Greek and Hebrew originals, and I find it consistent in all its parts. I have not yet seen anything of importance that needed correction. I have seen it confirmed by research, times without number. I believe concerning the Bible that it is all that it claims for itself. Rationally and logically it is God's Word.

YOUNG PEOPLE'S WORK

CHRISTIAN ENDEAVOR TOPIC

June 10: "How Are Our Amusements a Measure of Our Christianity?"

Rom. 14:7, 13-19

I. Plans for the Meeting

Have a "measuring meeting." Send a notice to each member to bring a ruler or yardstick to the meeting. Have each one to name some amusement and measure it in the light of the standard set by Christianity. Take a vote on which are harmful and which are right forms of amusements with the idea of discarding the harmful.

II. Hints for the Leader

Paul wrote: "All things are lawful for me; but not all things are expedient; but I'll not be brought under the power of any." Explain Paul's reason for this statement.

Play tells: What one does during leisure hours is a pretty fair indication of one's character. Joseph Lee had this in mind when he said, "If you want to know what a child is, study his play; if you want to affect what he shall be, direct the form of play."

"Play the game": The correct forms of play are recognized as the greatest health builders. Wholesome play restores worn out bodies to their normal health. It also develops co-operation and team work. Fair play teaches one to deal fairly in business and other forms of human activity.

IV. Bible Light

1. We are responsible for our influence. Rom. 14:13.
2. We are social characters. Rom. 14:7.
3. We must leave off some things because they harm our fellow associate and our inner self. 1 Cor. 6:12.
4. What we do must be done for the glory of God. 1 Cor. 10:31.
5. What about the social butterfly and the modern flapper? 1 Tim. 5:6.
6. Play should be unselfish. Rom. 12:10.
7. The test of amusements. Matt. 7:17-20.
8. First things first. Luke 12:29-32.

V. Measure in the Light of These

1. Do my amusements hurt others?
2. Do they develop desirable traits of character?
3. Do they stimulate real joy?
4. Do they enrich my social contacts?
5. Do they strengthen or weaken my character?
6. Do they give healthy thought?
7. Are they physically helpful?
8. Do they master me or am I the master?

VI. Debate

Query: "Resolved, that the church should supervise and direct the play life of its members."

VII. Poetry to the Point

When the one great Scorer comes
To write against your name,
He will not write that you won or lost
But how you played the game.

(N. B.—The C. E. notes beginning this week will appear a week later than formerly. For example, this week you will receive the topic for the Sunday of June 10. It is the desire of the writer that these notes shall be of help to all of our Christian Endeavorers of our conference.)

F. L. GIBBS.

193 Odell St., Concord, N. C.

SUNDAY SCHOOL LESSON

June 17: The Crucifixion

Scripture Basis: Mark 15:16-47.

Golden Text: God commendeth His own love toward us, in that, while we were yet sinners, Christ died for us. Rom. 5:8.

Consenting to the Crown

Before studying this lesson, it would be profitable to reverently and carefully read Isaiah 53rd chapter, to get the prophet's prophecy concerning the suffering Messiah.

Jesus had been condemned by Pilate and turned over to the Roman soldiers and the mob, who availed themselves of the opportunity to engage in a little sport at the expense and suffering of our Saviour. They dressed Him as a mock ruler, and for a crown they twisted a branch from one of the many thorny bushes into the shape of a laurel wreath and cruelly shoved it down upon His head. Some time previously He could have received a crown from the enthusiastic Jews, but He refused it. This crown of mockery He accepted, and submitted Himself to the basest indignation. We may venture the suggestion that their pastime soon grew monotonous, for such resignation on the part of the victime yielded little return for their efforts.

Carrying the Cross

In conformity with custom, the cross was laid upon the Saviour to carry to Golgotha. Jesus had been under heavy strain; His body was cut and bruised with lacerations and contusions from the scourge of the Roman soldiers; He fell under its weight. Snatching a Cyrenian from the crowd, a Roman officer compelled him to bear the load. O glorious privilege! Doubtless it was considered a disgrace by the hateful mob of Jews, but we may wonder if that Simon did not bear the cross nobly for the Son of God? He cannot bear the cross alone today, Christian friends.

"Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for ev'ry one,
And there's a cross for me."

Crucified on Calvary

Onward they trod to the place of crucifixion. The way over which they went is called today Via Dolorosa, which is, the Way of Sorrows. Roman Catholics and others point out the very road or street made sacred by the feet of our Saviour, stretching from the tower of Antonia to the Church of the Holy Sepulchre. They mark 14 stations along this way where certain experiences occurred. Protestants do not accept this as authentic. A place outside of the wall which today bears the resemblance of a skull is considered by many as the place of the crucifixion.

Jesus was nailed to the cross and the upright beam was dropped into the hole. He hung to the center cross between two thieves. At His feet was the triumphant mob, the quaternion of soldiers casting lots over His inner garment, and a few of His loved ones. In spite of their jeers, He looked upon them in compassion and said, "Father, forgive them, for they know not what they do." Think of the meaning of such words! Put yourself in His place—what would you have said? Only those filled with His spirit and following His example have been able to manifest such compassion and forgiveness for their enemies.

Caring for the Corpse

Jesus did not linger in the almost indescribable agony of a victim of crucifixion as long as some. His body had become weak with the pain and strain of preceding cruelties. Six hours of suffering was able all that He could endure. "And Jesus cried with a loud voice, and gave up the ghost." Nor was His body to be left on the cross for the vultures to consume, as was often the case. Joseph of Arimathea, a secret disciple of our Saviour, went to Pliate and begged His body that it might have a decent burial. He was doubtless a man of influence and means. The Roman ruler consented, and the disciple tenderly took the body from the crass, with the assistance of several faithful women, prepared it for burial in his new tomb in the garden at the foot of Golgotha.

He was dead—yes, but as He had triumphed over the death of others while living, so He was victorious over death in His own body. Peacefully He slept during the Jewish Sabbath, but on the first day of the week He came forth a glorified Christ. He is our Saviour; He is Lord of our lives; He is our Intercessor.

"He lives, all glory to His name!
He lives, my Saviour, still the same.
What joy the blest assurance gives,
I know that my Redeemer lives!"

THE VISION OF PERFECTION

I know I am loving, strong, and whole,
Happy of heart, serene of soul;
For, no matter what seems to be,
I see myself as God sees me.

I never can dwell in doubt and gloom,
My mind is like an airy room—
A room that is open, wide, and free;
For I see myself as God sees me.

But whenever it seems that things go ill,
I seek the silence and there grow still.
I know that healing is Love's decree,
And I see myself as God sees me.

—GRETA G. BIDLAKE.

NOTICE

A ten days' meeting will begin in the M. P. church at Kernersville at 11 a. m. the third Sunday in this month. Rev. J. D. Williams, of West End M. P. church, is expected to do the preaching.

Rev. Lester Ballard, assistant pastor of First M. P. church, High Point, will lead the choir.

E. G. LOWDERMILK, Pastor.

—Pork is the most popular meat in the United States, supplying 49.1 per cent of the meat on our tables as against 41.7 per cent for beef, 5.3 per cent for veal and 3.9 per cent for lamb and mutton.

—There are nearly 6,000 fewer banks in this country than in 1921, but the aggregate of their resources has increased by 18 1-2 billion dollars.

—Oil stoves can explode. At any rate one of them performed the stunt in the home of O. B. Reitzel, of Siler City, calling out the fire department to prevent fire.

FROM PASTORS *and* PEOPLE

Asheville.—We are all very happy for the coming of Rev. F. W. Paschall this week. On Wednesday night he will be given a welcome service, and at the same time he will thank Bro. Casto and Bro. VanMeter for their services in supplying our pulpit since November 1.

These men have certainly helped us by their messages, their prayers and words of encouragement. Bro. E. C. Faweett has also filled a number of appointments to the edification of all. Bro. Fawcett and family are the same as our very own, so devoted and regular and faithful they have been.

Sunday night a number from the Chestnut Street Methodist church worshiped with us, their church being closed for the evening.

Brother Casto gives a glowing account of the recent General Conference. Our young friend, Oscar Havner, has our sympathy for the accident that befell him a few days ago.

The work here has kept up well during the year. It will now move forward under the ministry of Bro. Paschall. REPORTER.

High Point.—The most notable commencement that will ever occur in the history of High Point College was brought to a close yesterday; notable in the fact that the first four-year class of 45 fine, splendid young women and men was graduated, and this institution, young in years but sturdy and virile in power, has demonstrated to the world its strength. Beginning in September, 1924, with no background nor established precedent, with buildings scarcely finished, it has assembled by degrees a faculty of strong, cultured men and women, a good library, and a plant of which any denomination may well be proud; as Hon. Max Gardner said, it is the only college that he knows in the state of North Carolina whose buildings are in complete symmetry and harmony. They are said to be perfect specimens of the English Renaissance type. Fortunate indeed and happy are the boys and girls of High Point and surrounding community today, for it is in the reach of every one of them, though of limited fortune and means, to obtain a college education at home.

Beginning Thursday evening, May 24, with the Oratorical and Essayist Contest, in which three girls and the same number of boys competed, and on Friday evening, the play, "The Imaginary Invalid," was presented in a splendid manner by the Department of Expression under the direction of Miss Mary Todd, the exercises from first to last were admirably presented and enthusiastically received. Each event was greeted by large audiences, in fact on Monday morning the auditorium was overflowing, and as Dr. Andrews remarked, the trustees can but feel that a new and larger assembly room will soon be imperative.

On Saturday afternoon at 4 o'clock the beautiful memorial gate was dedicated and a tree planted by the class of 1928. This gate stands at the entrance to the campus, and is the gift of the senior class, representing love, service, and sacrifice; in fact, some of the members gave up willingly and cheerfully their own personal graduation gifts in the form of checks from relatives to pay their part of the cost of this pledge of love and loyalty from the class. It is built of brick and marble, surmounted by two handsome lamps, and will be an enduring memorial to this splendid group of young people. Class day exercises were held on Saturday evening, when a clever drama, depicting three episodes in the life of the class of 1928, was given in a charming manner: Anticipation, a scene in high school when several students were discussing with their teacher the opening of the college; then Disillusion, when they first arrived, to find the dormitories unfinished, the lights playing hide and seek, and the campus a sea of mud with torrents of rain for two entire weeks; then Realization was represented by the appearance of the entire class on the stage in Roberts Hall. Miss Lucille Morrison, of High Point, having made the highest average grades for four years, delivered the valedictory, and Miss Lillie May Braxton, Snow Camp, N. C., the second highest, was salutatorian.

On Sunday morning at 11 o'clock the baccalaureate sermon was delivered to the senior class by Rev. Chas. D. Sinkinson, D.D., pastor of Christ church, Atlantic City, N. J. A most imposing and impressive scene was the procession of faculty and seniors in the classic Oxford gowns and caps with vari-colored hoods as they marched into the seats reserved for them in the First church. Dr. Spahr, Dr. Andrews, and Dean Lindley were seated in the pulpit with Dr. Sinkinson, surrounded by palms, ferns and baskets of lovely flowers. Mr. Ernest B. Stinson, who will be head of music department in the college next year, sang a solo with charming effect. A lovely violin duet was rendered by Miss St. Clair and Mrs. Grover Kester. Dr. Sinkinson, who has been pastor of the same church for 34 years, took for his text the familiar verse from John 10:10, "I am come that they might have life and that they might have it more abundantly." After giving different definitions of "life" from the dictionary, scientists, poets, and the Bible, he declared that though death is a great mystery, life is a still greater one. He deplored the conversation of the average group of Americans, which is filled with talk of baseball, football, races, theatricals, politics, radio, and the like, with no passion to do or say something about the Kingdom of God. Every man must love something, have a ruling passion, a governing ambition in life. As examples of men who dedicated their lives to noble achievements, he noted Peary, who discovered the North Pole; David Livington, who went into the wilds and marshes of darkest Africa; John Howard, John B. Gough, apostle of temperance, and the great Christian statesman and philanthropist, Lord Shaftesbury. He told the seniors that all around us men are asking for help, and opportunities for service beckon us on every hand. He begged these boys and girls to work incessantly, conscientiously. If we want success, we must pray as well as work. Instead of the time-honored "Now I lay me down to sleep" of blessed and hallowed memory, he would suggest that sometimes they pray thus: "Now I get me up to work, I pray thee, Lord, I may not shirk. And if I die before the night, I pray that my work is all right." As these eager young souls, with faces turned to the morning and unafraid, push out into the great avenues of usefulness and take up the tasks and responsibilities of life, he admonished them to keep in mind the question, "Am I doing my best?" so that when the last lesson is learned, and the book of life is closed, they may be greeted by the well-earned plaudit, "Well done, thou good and faithful servant."

On Sunday evening Dr. Andrews gave a touching and affectionate farewell address to the seniors in the college auditorium. Mr. Ernest B. Stinson was again the soloist in this delightful and impressive service.

On Monady morning at 11 o'clock the closing exercises were held in the auditorium, and the speaker was Hon. O. Max Gardner, of Shelby, N. C., our next governor of North Carolina. Always eloquent, he surpassed himself on this occasion. He paid beautiful and loving tribute to the mothers of the graduating class, who by patient toil, loving sacrifice, and loyal devotion have made possible this happy day in the lives of these 45 young people. He said that the small denominational college will fill a great need, and be the salvation of our commonwealth. His subject was "Christ's Arithmetic," and it might have well been delivered as a sermon in any church in our land. He advised the members of the class to take the Bible as their standard of conduct, and Jesus as their pattern and guide. He says the young people of our grand state have the best heritage of blood and ancestry in the world for they are purest American. After this masterful address by a man full worthy of the gubernatorial seat in our grand old state, medals were presented by Rev. Paul S. Kennett to the following: Essayist medal to Miss Vista Dixon, Liberty, N. C.; the oratorical medal to Jacob Robinowitz, given by his father; a medal for best all-round girl to Miss Helen Hayes, Henderson, N. C.; one for best all-round boy to Fred Hauser, King, N. C. Degrees were then conferred. At 1 o'clock the alumni luncheon was served in college dining hall. A creditable art exhibit was on display in Roberts Hall.

The Vacation Church School, under leadership of Rev. E. Lester Ballard, will open June 11, and will continue three weeks. There were 100 boys and girls in attendance last year, and probably 150 to 200 are expected this year.

Eight members of our church or Sunday school will graduate from High Point high school next week: Mary E. Adams, Annie Robbins, Farnk H. Robbins, Elizabeth Reitzel, Grace Koontz, Ruth Penny, Ivan Hill, and Kermit York.

Holt McPherson is a member of the graduating class from University of North Carolina.

Union Grove, Orange.—We had our Children's Day service Sunday, June 3. It was enjoyed very much. We feel very proud of the children. The collection amounted to $30.00. We were glad to have Bro. Minnis and family with us for this service. Bro. Minnis spoke to us in the afternoon. He used India for his subject. His talk was enjoyed by all who heard him. Wish that more could have heard him.

We had Rev. and Mrs. O. B. Williams with us also. We hope these good people will be with us again soon.

Our revival meeting begins first Sunday in August with Rev. J. Clyde Auman as help.

We will be very glad to have Mr. Auman with us again. He once served us as pastor. We ask the prayers of all you people that we may be revived.

We are very glad to have Misses Mae and Gladys Snipes, graduates of High Point College (our college), with us in our Sunday school and church again.

Best wishes to the Herald and readers.

MRS. LUTHER C. DAVIS, Reporter.

Charlotte Church, Richland Ct.—On Sunday, June 3, Hr. Gurney Ferree, of South Carolina, filled Mr. Love's appointment at this church. He preached a fine sermon from Luke 19:10: "For the Son of Man is come to seek and to save that which was lost." We were glad to have Bro. Ferree preach for us, who with his family is visiting homefolks near Asheboro. He has many friends here who wish him success in his work.

We are sorry that Mr. Love was unable to be with us Sunday, on account of the ill health of Mrs. Love. We are glad that she has sufficiently recovered to be able to go to her old home near Asheville, and hope that the change will soon restore her health so that she will be able to be with us again. We miss Mrs. Love very much.

Our Sunday school attendance has increased since the weather has got warmer. But it should be better yet. We have about one hundred on roll and our average attendance is about fifty. Our Sunday school collection every first Sunday goes to the Children's Home at High Point.

A part of the graveyard at our church is in a neglected condition. We are planning to work on it every Saturday afternoon until it is well cleaned.

There is a singing in progress at our church now, taught by Mr. A. M. Fentriss, every Saturday afternoon and at night for eight more days. The people in reach of this singing are urged to attend. Mr. Fentriss is a fine teacher and it will be well worth your time to attend these singings.

REPORTER.

Sandy Ridge Church, Kernersville Charge.—A memorial service was held at Sandy Ridge the fourth Sunday in May. Rev. J. P. Pegg, of Flat Rock Circuit, preached for us at 11 o'clock and gave us a good sermon. We are all very proud of Brother Pegg. He is one of our own boys and is a member of our church. We wish him great success in the ministry.

Our Sunday school is doing fine. We have 93 on roll and expect to reach the 100 mark soon.

The men of our neighborhood have made our cemetery look quite different. But there is yet more work needed. Our church is badly in need of a new roof. A committee has been appointed to look after this matter and we are hoping to see it re-covered real soon.

The Ladies' Aid Society, which was to have met last Tuesday afternoon, but on account of the rain and sickness was postponed, will meet Saturday, June 9, at 2:30 o'clock. We are expecting to have a short program and would like to get all the ladies of the church to come. We feel sure that if we could get the ladies of our church all to join in and do their "little bit" that we could accomplish something for Jesus Christ and His kingdom. It is our duty to do what we can. All are urged to be present.

Death has visited our church and taken from us a loyal member, Mrs. Malinda Morgan. She hadn't got to attend church much lately but she was faithful to her vows. The largest crowd of people that has been to our church in a long time came to pay their last tribute of respect to this good woman. May the Lord abundantly bless the children and help them to meet mother in the skies.

REPORTER.

Burlington, First Church.—Our Sunday school is moving forward very well. Attendance Sunday, June 3rd, 278, with offering amounting to $18.96, which goes to the M. P. Children's Home at High Point, as this was first Sunday's offering.

At the morning service, our pastor, Bro. Gerringer, delivered a very helpful and inspiring message. The congregation for this service was fairly large. We were delighted to have with us Rev. F. L. Gibbs, associate secretary of our young peope's work with offices at Concord, N. C. Bro. Gibbs is one of the young men going out into the ministry from the Burlington First church and we are always glad to have him with us. Bro. Gibbs preached for us at the evening hour and brought a very helpful and interesting message.

It is with much sorrow that we report the death of another one of our faithful members, Mrs. John Phillips, of Morehead Street, this city. The deceased leaves her husband and two small children to mourn her loss. The bereaved ones have the sympathy and prayers of the church in this dark hour.

A number of our people are still on the sick list and we trust that they will soon be restored to normal health and strength.

A number of our young people have recently married and the latest one, we believe, is Mr. Harland L. McPherson, to Miss Grace Cheek, of Mebane, N. C. We wish for each one a very happy journey through life.

Miss Taylor, our all-time young people's worker, is expected to arrive the latter part of this week to assume her duties at this church, and we feel sure that her services will supply a long-felt need in this church and Sunday school.

Best wishes,

L. A. BRAXTON, Asst. Reporter.

Orange Charge.—Yesterday (first Sunday in June) was a good day for us at Union Grove. Children's Day exercises were held at 11 a. m. These exercises by the children were good. In connection with this, Rev. J. F. Minnis, our returned missionary from India, delivered an address. Offering was then taken for foreign missions, which amounted to $31.00.

Dinner was served on the grounds.

Bro. Minnis spoke to us again at the afternoon service. Rev. O. B. Williams was with us at these services. He and Bro. Minnis were Sunday school boys together at Union Grove church. Glad to have these brethren with us again.

Bro. Minnis will speak at Chestnut Ridge the second Sunday at 11 o'clock; same day at Hebron, 3 p. m. Come and hear this Orange county boy.

Our new Efland church will be opened the third Sunday in June. First service, 11 a. m. Dinner on the grounds. Afternoon service about 2 p. m.

Rev. Homer Casto, of Weaverville, will be with us and speak to us at one or both of these services. All ex-pastors and friends of Efland church are invited to be with us on this day.

B. M. WILLIAMS.

Cid, Denton Charge.—The cottage prayer meetings are still going on. It will be at Mr. Webb Kepley's next Saturday night.

Rev. E. A. Bingham delivered a most excellent sermon at Cid Sunday on love. John, the beloved disciple, leaned on Jesus' breast. Brother Bingham was accompanied by wife and children, also by Mr. Christie Cranford, of Denton.

We are glad to say that Mr. T. Hal Harris, the son-in-law of Mrs. N. W. Lanier who was operated on last week at High Point Hospital for appendicitis, is getting along nicely. His many friends are wishing him a speedy recovery. This is five of the Harris family that have been to the hospital in the last several years.

We had right many visitors at Cid Sunday. Our congregations are improving. Our Sunday school is encouraging.

Our special meeting will begin the fourth Sunday in July. Rev. C. E. Ridge, of Lineberry, and Rev. C. O. Leonard will be the helpers. Pray for us, brethren.

We are hoping to have a Children's Day program soon.

Mrs. Hayes Harris is about well again.

Best wishes to the Herald and its many readers.

REPORTER.

Enfield.—We were fortunate in having a number of our people attend the Young People's Convention and General Conference at Baltimore from this charge. Among them were Mr. and Mrs. P. S. Bellamy, Mrs. Ralph Rives, and Misses Elizabeth and Kathleen Lawrence.

At the Enfield church the two Christian Endeavor Societies are doing splendid work. The Intermediate Society, although small in number, is doing a most splendid piece of work under the leadership of Mrs. E. I. Bellamy.

Recently the Ladies' Aid had the election of officers. Mrs. Ralph Rives was re-elected as president of this organization. Our Ladies' Aid here has attracted considerable interest, not only among the women of the church, but among the women who hold their membership elsewhere. Recently the ladies had their meeting with Misses Mary and Susie Whitaker. Our women are awake here and have been doing some things which are worthy of note. I hope some of these things may be brought to the attention of the readers of the Herald from time to time.

Last Sunday the writer was with the people of the Whitakers Chapel and Roseneath churches. Good services at all three of the churches. At Roseneath the Holy Communion was observed.

At Whitaker's Chapel Friday night there will be a membership meeting of the church. We are hoping for a good attendance.

J. CLYDE AUMAN, Pastor.

State Street, Lexington.—A special feature of the services Sunday morning was some

fine singing given us by the Red Men's quartette. The Red Men of the city came in a body for Sunday school and sang for us before and after the class period. At the 11 o'clock hour Brother Bethea preached a special sermon for them which they seemed to enjoy very much, as did all who heard it. We all feel indebted to these friends for their fine singing and hope they come again. Our pastor preached a fine sermon Sunday night, which was well attended regardless of rainy weather.

Brother Millaway came Monday afternoon and preached a splendid sermon to a large audience Monday night. The meeting will continue through Sunday. We are hoping and praying that this may be a great meeting in every sense of the word, and ask all to join us in prayer to this end.

There will be no regular meeting of the C. E. Society Wednesday night because of the meeting in progress.

A short service is being held every morning this week for the children.

The Woman's Foreign Missionary Society will meet Thursday afternoon at the church.

REPORTER.

Union Chapel, Granville Charge.—The Mission Band met at the home of Miss Leah Davis Friday night, May 25th. There were 13 members present and most of them took part in the program.

The missionary rally of district No. 2 was held at Mt. Carmel church May 31. Rev. H. F. Fogleman conducted the devotional service and then reports were given by representatives from each of the auxiliaries. The delegates to Branch meeting were assigned certain topics to report on, and their reports were very good. After hearing the reports the chairman, Miss Mary White, stated that Union Chapel had done the best work during the past year. We hope to do better work this year, as we now have two young people's auxiliaries.

Mr. R. A. Hunter conducted the devotionals in the afternoon, and Mrs. Cummings, of the Presbyterian church, Henderson, who is a returned missionary told us of the customs and the educational work in China. We were very fortunate in having her with us and every one enjoyed the message that she brought.

The next district meeting will be at Union Chapel in October.

We had a good attendance at preaching service the fourth Sunday morning and the offering was $16.

We had 81 present at Sunday School Sunday, and we hope that we will have 100 present next Sunday.

Our Home and Foreign Missionary Societies met at the Church Friday night, June 1. Mrs. W. A. Pardue, chairman of Circle No. 2, had charge of the program. Miss Gladys Stone gave the last chapter in the study book, "A Straight Way Toward Tomorrow." Mrs. N. F. Parham conducted the question box. Sixteen answered to roll call. The secretary read the minutes and the chairmen of the circles gave their reports. About $10 was collected for dues, student loan, etc.

We are very glad to have our girls that have been off teaching with us again. They are a great help in Sunday school and Christion Endeavor.

Preparations are being made for Children's Day service, which will be given soon.

Mrs. C. F. Floyd, of Pine Grove, Pa., is visiting her mother, Mrs. Della Edwards.

REPORTER.

Winston.—The Philathea class met Monday evening at the home of Mrs. S. E. Kelly on East Fourth Street, and in spite of the inclement weather the class was well represented.

The devotional exercises were conducted by the president, Mrs. W. C. Tise. Various business reports were made and discussed and the class welcomed four new members.

During the social hour those having a birthday in this month were the recipients of many lovely gifts, after which the hostess served tempting refreshments.

Pleasant Hill, West Forsyth Circuit.—We are glad to report the church and all of its organizations doing nicely at present.

Mr. T. F. McCulloch was with us May 27. We were indeed glad to have him with us again. He was our pastor several years ago.

A good program was given at Sunday school on Mothers' Day by the junior girls.

The Sunday school is planning to have a Children's Day program on the third Sunday night in June. The program is in charge of the teachers.

Miss Emma Lewis Whitaker was elected teacher of the Intermediate class Sunday due to the fact that the former teacher resigned. Mr. W. B. Speas was elected for the assistant teacher.

At the Christian Endeavor meeting Sunday night the topic discussed was my plans for a profitable summer. The meeting was led by Rev. C. H. Whitaker. The monthly business meeting of the C. E. Society was held at the home of Mr. and Mrs. R. G. Holder. Plans were made to get a bulletin board, and also a wall pledge. The June meeting will be held at the home of Miss Lola Long.

The Woman's Home and Foreign Missionary Societies met at the home of Mr. and Mrs. W. B. Speas for their meeting in May. They will meet the third Tuesday in June with Mrs. B. A. Sprinkle.

MRS. ARZIA DAVIS, Reporter.

Pleasant Grove.—On the evening of May 31st death claimed Mrs. W. H. Wright. She had been a member of our church 45 years and attended the church service when health would permit. She was a good woman, always ready to help any one who needed help. She was 76 years of age. She leaves to mourn their loss a husband, two daughters, 12 grandchildren and a host of other relatives and friends. The funeral services were held Sunday morning, June 3, by her pastor, Rev. G. L. Reynolds, attended by a large crowd. The floral offering was large and beautiful.

We were expecting Mr. Allman and the children from the Children's Home Sunday, but it was postponed on account of Mrs. Wright's funeral. We hope they can make arrangements to be with us soon.

The Sunday school has enlarged some recently but the attendance is not as good as we would like to have.

The Ladies' Aid will hold its regular monthly meeting Wednesday evening with Mrs. J. L. Darr in High Point.

REPORTER.

IN HONOR OF THE DEAD

IN MEMORY OF MRS. D. M. SULLIVAN

Dear grandmother, you have left us,
And we know not where you wander.
But when the sun begins to fade,
We will all meet you up yonder.

We loved you and we loved you true,
And now we know our loss;
But we must think that our dear Lord
Was first to pay the cost.

Oh, how we miss your loving smile,
And the love that was always so true.
But we are waiting for the day
When we may meet with you.

We will meet you at the river,
Where we all have waited long.
Oh, I think I hear the chorus
Of the angels' welcome song.

They are launching on the river,
From the calm and quiet shore.
Where we all will be together
And the weary will sigh no more.

Oh, how I long to be with you,
In those mansions of the blest,
Where we all are cleansed from trouble
And the weary are at rest.

We are waiting for the Boatman,
We are waiting on the shore.
We wil soon be at home with you,
For our journey is almost o'er.

We will wait, yes, we will wait
Until the Boatman comes,
And when He blows His trumpet,
We will meet you in His home.

Oh, how we long to meet you
On the street that's paved with gold,
Oh, how we long to meet you
When we hear the story told.

Your chair will be always vacant,
Your voice we miss so much.
We are going home to meet you,
For the Lord says, "Of Life There Is Such."

A GRANDDAUGHTER, MARY MOSER.

Vance

Laura Jane Dwiggins Vance died May 25th, 1928, aged 77 years, four months and 24 days.

On July 3rd, 1873, she was united in marriage to Virgil P. Vance; to this union were born two sons, Charlie and Oscar. There were also nine grandchildren. Charlie, the older son, died in the faith several years ago. Oscar, the younger son, lives near Pleasant Garden. The husband, Virgil P. Vance, passed on to his reward some three years ago. Sister Vance was converted and joined the church in early life. She was a member of Pine Grove M. P. church at the time of her death.

In the Kernersville M. P. church at 2:30 p. m. on Sunday, May 27th, the writer, assisted by Rev. Wm. Porter, of Kernersville, and Rev. Mr. Wommack, of Pleasant Garden,

conducted the funeral, after which her body was laid to rest in the Kernersville cemetery. The many who attended her funeral, notwithstanding the downpour of rain, and the large contribution of flowers was evidence that a devoted wife, a faithful mother, a kind neighbor, and one who loved her church, was much appreciated.

May the God of all grace greatly bless and comfort the bereaved.

E. G. LOWDERMILK, Pastor.

Raper

Mrs. I. P. Raper was born November 7th, 1853, and died May 2nd, 1928. She had been an invalid for over two years but she bore her sufferings with great patience.

She often expressed her wish to go home and be at rest, and among her very last words she was heard to repeat a few words of that good old hymn, "Jesus Is a Rock in a Weary Land," and we feel sure that she has now anchored safe in that shelter and is singing with the angels. She is free from all suffering and pain. Her trials and troubles are over and while we miss her we would not call her back if we could. She left three children, 15 grandchildren and several great-grandchildren. Two children and the father preceded her a number of years.

Her funeral was conducted by Rev. Carter, Rev. B. F. Crowder and her pastor, Rev. Smith. The body was then laid to rest by the side of the husband under a beautiful mound of flowers, in the Sandy Ridge cemetery.

A RELATIVE.

—Mrs. M. A. Lineberry, one of the oldest and best members of Mt. Pleasant church, died last Thursday at the home of her brother, S. A. Alexander. The funeral was conducted on Friday by Rev. G. F. Millaway. Mrs. Line-Lerry had been a member of the church for over 60 years.

—We thank Miss Sarah Frances McCulloch, of Wilmington, for an invitation to the commencement of New Hanover high school, and wish we could have been there.

—Rev. W. D. Reed and Rev. G. L. Curry were called on to conduct the funeral of Lorenzo Phibbs near Brown Summit on Monday.

—There are dangers in being a bishop. Bishop Guerry, of the Protestant Episcopal Church, was shot and seriously injured if not fatally hurt by a retired pastor of Charleston, S. C. The shooting parson then turned his gun on himself and took his own life. He is said to have been crazy, and truly he acted very much that way.

—Henry Harris Meador was graduated this year from the University of Florida. He is a great-grandson of Rev. C. F. Harris.

Bro. A. L. James asks us to announce that Children's Day service will be held at Hickory Grove the third Sunday in this month at 11 o'clock. A good time is anticipated.

—Christian Endeavor Week was celebrated in Aleppo, Syria, by the Endeavorers there. A social was held in one church, and 130 invited guests were present. One evening all the nine societies in the city met in the Armenian Evangelical church for a great and happy rally. Four languages were used, and 450 young people were present, including Armenians, Syrians, and a few American and French people.

BUDGETS RECEIPTS TO DATE	A.C.B.	G.C.B.	College	W.H.M.S.	W.F.M.S.
Alamance	$ 77.00	$ 5.00	$ 53.00	$ 34.00	$104.55
Anderson	56.00	.....	.....	1.00	.....
Asheboro	25.00	49.98	85.00	31.10	188.94
Asheville	.....	.....	.....	30.85	81.85
Bess Chapel	12.19	7.42	.....	25.00	.....
Burlington, First	100.00	28.40	125.00	164.00	297.30
Charlotte, First	55.40	33.27	29.25	21.16	113.35
Chase City	10.00	3.26	.....	.....	.....
Chatham	.....	3.66	16.00	.....	.....
Cleveland	3.20	5.42	15.00	.....	.....
Concord	100.00	68.24	85.00	56.00	56.00
Connelly Springs	.....	.....	2.00	.....	.....
Davidson	48.58	7.00	.....	.....	.....
Democrat	4.90	2.50	.....	.....	.....
Denton	2.65	20.52	35.00	.....	.....
Draper	1.31	5.56	5.00	.....	.....
Enfield	.....	34.52	55.00	63.20	.....
Fallston	.....	7.17	24.25	.....	.....
Fairview-Glen Raven	67.05	8.00	.....	.....	.....
Flat Rock	26.86	34.60	20.00	.....	.....
Forsyth	78.40	32.88	73.25	127.60	43.56
Fountain Place	.....	.....	.....	26.00	.....
Friendship	67.35	26.12	50.00	.....	.....
Gibsonville	.....	13.00	30.00	60.00	25.00
Graham	.....	41.00	.....	.....	48.35
Granville	57.50	58.23	74.40	81.78	152.55
Greensboro—Calvary	.....	41.49	.....	119.32	104.20
Grace	75.00	.....	.....	300.00	544.10
St. Paul	.....	4.42	17.00	.....	.....
West End	24.00	28.00	32.00	111.95	70.90
Guilford	14.93	.....	60.00	12.65	.....
Halifax	54.00	33.00	9.00	.....	.....
Haw River Circuit	5.59	9.17	39.75	3.85	28.68
Haw River Mission	30.00	15.00	10.00	.....	.....
Henderson	100.00	35.00	115.00	174.54	306.18
High Point—English Street	.....	3.18	40.00	.....	.....
First	.....	41.05	.....	282.95	175.42
Lebanon	52.48	7.82	46.50	.....	117.00
Welch Memorial	.....	.....	.....	37.80	29.98
Kannapolis	.....	6.00	.....	.....	.....
Kernersville	.....	10.90	30.50	.....	.....
Lexington—State Street	62.85	85.00	20.00	.....	29.00
Liberty and Siler City (Liberty)	15.00	25.85	39.00	.....	.....
(Siler City)	70.00	42.50	26.00	7.00	10.00
Lincolnton	.....	2.00	.....	.....	.....
Littleton	7.00	2.45	.....	.....	.....
Mebane	50.00	17.50	45.00	117.00	89.01
Mecklenburg	.....	2.50	.....	.....	.....
Midland	16.00	17.00	.....	.....	.....
Mocksville	.....	13.11	.....	.....	.....
Moriah Charge	.....	30.91	.....	1.38	55.00
Mount Hermon	2.56	29.28	.....	63.28	7.00
Mount Pleasant	275.00	27.00	85.00	55.99	126.00
North Davidson	.....	32.40	.....	.....	60.15
Orange	36.50	43.00	80.00	218.26	52.85
Pinnacle and Mount Zion	44.00	25.43	.....	19.27	16.60
Pleasant Grove	75.00	26.75	19.00	.....	.....
Porter	15.00	30.00	5.00	.....	.....
Randleman	15.00	28.19	1.02	15.98	6.00
Randolph	48.33	22.47	10.00	12.55	.....
Reidsville	.....	25.00	50.00	52.10	74.05
Richland	5.50	.....	.....	.....	.....
Rockingham	6.90	5.30	.....	.....	.....
Saxapahaw	26.50	5.96	23.88	4.60	14.00
South Lexington	13.75	7.00	.....	.....	.....
South Winston	25.00	25.00	15.00	.....	.....
Spencer Mission	6.00	7.76	10.00	12.50	.....
Spring Church	159.50	38.88	18.75	.....	.....
Tabernacle Charge	7.00	45.61	45.03	72.99	65.50
Thomasville Community	50.00	.....	50.00	148.90	94.90
Union Grove	.....	4.74	10.00	.....	.....
Vance	18.70	31.14	51.01	54.00	5.00
Weaverville	.....	.....	.....	10.75	.....
West Forsyth	54.15	22.57	43.25	24.50	42.65
West Thomasville	.....	13.50	1.25	.....	.....
Whitakers	.....	20.00	.....	.....	88.70

	A.C.B.	G.C.B.	College	W.H.M.S.	W.F.M.S.
Why Not	21.14	11.50	.....	16.00	14.70
Winston, First	.....	87.50	.....	221.58	100.42
Yadkin College	15.00	.....	5.00	5.75	.....
Yarborough	.....	20.10	19.50	.....	20.00
	$2 124.19	$1,602.68	$1,829.59	$2,899.13	$3,453.74

SUPERANNUATES

Haw River Circuit	$ 8.01
Alamance	7.00

CHARGES PAYING IN FULL

A. C. B.

Yadkin College	$ 15.00
Haw River Mission	30.00
Porter	15.00

G. C. B.

Calvary	$265.01
Porter	30.00

College

Asheboro	$ 85.00
Liberty-Siler City	65.00
Yadkin College	5.00
Haw River Mission	10.00
Tabernacle	45.00
Spencer	10.00
Union Grove	10.00
English Street	40.00
Henderson	115.00
Burlington	125.00
Mebane	45.00
Concord	85.00
State Street	20.00
Mt. Pleasant	85.00
Gibsonville	30.00
Guilford	60.00
Friendship	50.00
South Winston	15.00
Porter	5.00
Reidsville	50.00

Superannuates

Orange	$ 37.00

CHURCHES PAYING IN FULL

A. C. B.

Siler City	$ 70.00
Spring Church	90.00
Lebanon, Spring Ch. Chg.	47.00

College

Spring Church	$ 12.00
Spring Valley, Vance Chg.	10.00
Center, Alamance Chg.	14.00
Bethel, Alamance Chg.	15.00
Pleasant Hill, W. Forsyth	20.00
Efland, Orange Chg.	36.00
Union Grove, Orange Chg.	17.00
Hebron, Orange Chg.	27.00
Saxapahaw	8.88
Concord, Saxapahaw Chg.	15.00
Union Hill, W. Forsyth Chg.	6.00
Hickory Ridge, Forsyth Chg.	30.00
Denton, Denton Chg.	35.00
Baltimore, W. Forsyth Charge	14.00

Superannuates

Spring Valley (in full)	$ 4.00

Richland, Bro. Fred Love, pastor, is the new charge to be added this week to our paying list. Thank you, Richland.

We are reporting this week full payments to date of all charges, including credits due from missionary societies. It is our purpose to keep this report accurate, though we are not infallible. If errors are detected we shall be glad to have our attention called to them that they may be corrected promptly.

We want to express our appreciation for all efforts that are being made throughout the conference to raise the budgets, and to venture the hope that these efforts may increase, now that we are entering the last half of the year. Raising money is not the chief work of the church; yet it is a part of our work, and we must do it up to the full measure of our ability if we are to have the Master's "Well done." There should be from now until the close of the conference year a steady and encouraging increase in budget receipts. Prayer enough and push enough, and it will be even so.

Fraternally yours,

S. W. TAYLOR.

June 5, 1928.

—Lynchings during 1927 decreased to 16 in seven states. In 1926 there were 30 lynchings in 10 states. Georgia and Florida were free of lynchings last year.

REGISTER! REGISTER! REGISTER!

Who will be the first to register? Register for what? For the Leadership Training School to be held at High Point College July 14-21. We are calling it a Leadership Training School instead of a Young People's Summer Conference. We want 1,200 registrations! This goal is not too high. On your mark, ready, go, and let's reach it by July 1. Reach that goal in one month? Yes, we can do it, the youth of our church can do it. Come on, young people, let's reach this goal in one month! All pastors ought to register first, thereby setting the proper example. Every Sunday school superintendent, every Sunday school member, every C. E. member, and every member of the other organizations in the church ought to register.

Several banners and rewards will be given.

1. All registration agents securing over fifty registrations will be registered free.

2. All registration agents securing one hundred or more registrations will be given free entertainment during the school.

3. The registration agent securing the largest number of registrations will get free entertainment for himself or herself as the case may be, also free entertainment for the pastor of that charge.

4. The district having the largest number of registrations will get a banner.

5. The largest delegation, multiplied by the number of miles traveled to and from the school, will be given a banner.

The person or persons receiving these awards and banners will be publicly acknowledged and the banners will be given at the close of the school.

Register now! Registration fees are 50 cents for adults and 25 cents for children.

Send your registration fees to F. W. Paschall, Box 311, Asheville, N. C.

METHODIST PROTESTANT MINISTERS AND PREACHERS FROM ALAMANCE COUNTY

Perhaps Alamance county has furnished more ministers and preachers for the Methodist Protestant church than any other county in the state. While in the parsonage of State Street church, Lexington, talking with the pastor, Rev. N. G. Bethea, the writer began a conversation which was in part on the subject of Methodist Protestant ministers and preachers entering the work of the conference from Alamance county. The writer and the pastor were interested in the subject because each of us entered the work of the conference from Alamance county.

In the recent appointment of Rev. Jabus Braxton to the Mocksville charge by President Taylor, the number of ministers and preachers now in the conference from Alamance county is eighteen, Bro. Braxton making the eighteenth. Those of you who reside in Alamance county are proud, I am sure, of the fact just related in this article. I used the word "perhaps" in saying that Alamance has furnished more men for the ministry than any other county in the state. If there is another county in North Carolina that has furnished more men for the ministry than Alamance, will some one with the facts report it to the Herald? We are anxious to know.

Who are the ministers and preachers who have entered the conference work from Alamance? According to Conference Journal records and the memory of Rev. N. G. Bethea and this writer, the names of the men are given here:

R. M. Andrews, C. E. Forlines, N. G. Bethea, T. M. Johnson, D. M. Loy, G. W. Holmes, R. S. Troxler, L. W. Gerringer, A. O. Lindley, H. L. Isley, P. E. Lindley, C. C. Lindley, W. M. Loy, O. C. Loy, Jr., C. B. Way, C. G. Isley, F. L. Gibbs and Jabus W. Braxton.

It is interesting to note that four of the above mentioned ministers are serving charges in Alamance county: Rev. L. W. Gerringer, at First church, Burlington; Rev. W. M. Loy, Fountain Place, Burlington; Rev. G. W. Holmes, Haw River Mission, and Rev. O. C. Loy, Jr., Saxapahaw circuit.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$183,261.99
Rev. G. L. Curry	5.00
Total	$183,266.99

Endowment Insurance Fund

Amount previously reported	$9,234.21

No receipts since last report.

J. NORMAN WILLS, Treas.

REPORT OF TREASURER OF SPECIAL FUND

General Conference Delegate:

Reported last time	$462.16
Pleasant Grove Charge	12.00
Balance	$474.16

J. CLYDE AUMAN, Treas.

—Richard Wright, of Durham, has given $150,000 to Louisburg College for a building to be known as the Wright Building. He has also offered another $100,000 for endowment on condition that other friends of the college contribute $500,000.

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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OUR CHILDREN'S HOME

Offerings by Churches and Individuals

Beulah, Mecklenburg Circuit, $2.00; Union Chapel, Mocksville charge, $3.05; Rose Hill Junior, Rose Hill, Kansas, $5.00; Palestine, Flat Rock Circuit, 50 cents; Harris Chapel, Vance Circuit, $4.11.

Offerings by Sunday Schools

Union Chapel, Granville Circuit, $16.00; Mt. Pleasant, North Davidson Circuit, $11.25; Gideon Grove, Flat Rock Circuit, $1.65; Lawndale Union, $7.89; Albemarle Station, $10.00; Asheboro Station, $35.00.

On Wednesday of this week Mrs. J. W. Boyles, of Thomasville, accompanied by her daughters and son, also Mr. and Mrs. White, came to the Home, celebrating the birthday of Mrs. Boyles, her daughter Isabel, Mrs. White and quite a number of the children in the Home; they were very generous in bringing five gallons of ice cream, and two birthday cakes, which every one declared to be delicious, and all hope they will make an annual visit.

Others enjoying the evening with us were: Captain and Mrs. A. M. Rankin, Dr. and Mrs. S. S. Coe, Mrs. Gibson, Rev. and Mrs. Bodie, and Miss Winnifred Bodie.

The last feature, but not least, was a recital rendered by some of the children, who are Miss Bodie's students.

Mr. McPherson, of the Sunshine Laundry, again brought sunshine to several of the children by bringing them some nice dolls.

We recently received a nice box of towels from the Mebane W. H. M. S., which is indeed a splendid donation.

For each cash contribution and otherwise we are truly grateful.

E. F. ALLMAN, Superintendent.

A GIFT TO THE M. P. CHILDREN'S HOME

Last fall I was at the Randolph county fair held at Asheboro, and saw on display a green pea sheller, and after returning home I thought that such a machine would be quite a help to our Children's Home, so I wrote to the maker, Mr. J. W. Coggins, asking him to make a donation of one of his machines to the home, and he readily replied that he would, but had no machines on hand at that time, but would have in due time for the next crop of peas, so he recently, I am informed by Dr. Allman, the superintendent, delivered one of the machines to the home. I am sure that the writer and all other friends of the home appreciate this splendid gift. The machine is said to shell one bushel of green peas per hour. Mr. J. W. Coggins, the maker, lives at Sophia, N. C.

E. G. LOWDERMILK.

Kernersville, N. C.

ANNOUNCEMENT

The Woman's Home Missionary Society and the Ladies' Aid of Mt. Zion church, Pinnacle charge, will meet in joint session just after Sunday school next Sunday, June 10.

We are anxious that all the ladies join the "Aid." It is important that all active members of the missionary society be present at this meeting as there will be some special business matters for discussion.

MRS. C. W. ALLEN, Cor. Sec.

BELLEMONT M. P. CHURCH MEMORIAL SERVICE

The annual meeting of the Bellemont Memorial Association will be held in Bellemont church Sunday, June 10th, 1928.

Everybody is cordially invited to attend.

ROY L. SHARPE, President.

CARRIE E. NICHOLSON, Sec.-Treas.

FUNERAL COSTS EXCESSIVE

A two-year study of the funeral business by a committee on burial survey found that funeral costs in this country are exorbitant. These costs were found to be relatively higher for groups with low incomes than for the well to do. In fact, a graphic chart prepared by the committee shows that 52 per cent of the estates under $1,000 is absorbed by the average funeral costs. This condition is blamed on the desire for an elaborate funeral as a token of respect for the dead or to satisfy demands made by social or religious tradition and the disorganization and waste in the funeral industry.

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Correspondence solicited.

R. M. ANDREWS, *President*

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Pres Elderdice Sdec8
Westminster MD

VOLUME XXXIV GREENSBORO, N. C., JUNE 14, 1928 NUMBER 32

Interesting! Who Said It?

"A Protestant church is designed, no matter what the sect may be to which it belongs, not for poetical or aesthetic purposes, not for the admiration of architectural expenditures, not even for music, but for earnest people to hear from the preacher the words of life and death, that they may be aroused by his enthusiasm, or instructed by his wisdom; where the poor are not driven to a few back seats in the gallery; where the meeting is cheerful and refreshing, where all are stimulated to duties. It must not be dark, damp, and gloomy, where it is necessary to light the gas on a foggy day, and where one must be within ten feet of the preacher to see the play of his features. Take away facilities for hearing and even for seeing the preacher, and the vitality of a Protestant service is destroyed, and the end for which the people assemble is utterly defeated. Moreover, you destroy the sacred purposes of a church if you make it so expensive that the poor cannot get sittings. Nothing is so dull, depressing, funereal, as a church occupied only by prosperous pewholders, who come together to show their faces and prove their respectability, rather than to join in the paeans of redemption, or to learn humiliating lessons of worldly power before the altar of Omnipotence. To the poor the gospel is preached; and it is ever the common people who hear most gladly gospel truth. Ah, who are the common people? I fancy we are all common people when we are sick, or in bereavement, or in adversity, or when we come to die.

"Let the pulpit be situated where the people can hear the preacher easily, without straining their eyes and ears. Then only will the preacher's voice ring and kindle and inspire those who come together to hear God Almighty's message; then only will he be truly eloquent and successful, since then only does his own electricity permeate the whole mass; then only can he be effective, and escape the humiliation of being a part only of a vain show, where his words are disregarded, and his strength is wasted in the echoes of vaults and recesses copied from the gloomy though beautiful monuments of ages which can never, never again return."

—On St. Paul Street, Baltimore, not far from where our General Conference was held last month, stands an imposing church belonging to the Methodist Episcopal denomination. This church has in its windows some memorials very interesting to Methodist Protestants. It is a roll of its ministers of a hundred or more years ago. In this roll we find the honored names of Nicholas Snethen, Asa Shinn, and we believe also that of Dennis B. Dorsey, all of whom were leaders in the reform movement which eventuated in the formation of the Methodist Protestant church. We venture to believe that this church does not have in all its long line of pastors two men with ability superior to that of Snethen and Shinn.

—It is better to be right than to be President.

Al's Cruel Joke

It has been reported times without number that Al Smith said in a meeting of his bibulous friends that he hoped the time would come when they might sit with their feet on the brass rail and blow off the foam as they used to do in the good old days. This expressed hope of Al's has given great comfort to many disconsolate wets. They have treasured it as an inspired prophecy full of hope and joy. But now Al has spoiled it all. He has admitted that he was only speaking in jest. He declares that all sensible people know that the saloon has gone forever. Such a cruel, cruel joke!

A Great Book With Only Four Leaves

Rev. C. W. Bates tells about a wonderful book he saw in a Baltimore book-store. This book has but four leaves. The first leaf is black, representing the sinful human heart. The second leaf is red, representing the cleansing blood of Christ. The third leaf is white, representing the soul cleansed from sin. The fourth leaf is gold, representing the value of the soul saved by Christ.

TOBACCO PROPAGANDA AMONG WOMEN

That splendid publication, *Moral Welfare*, issued by the Board of Temperance and Moral Welfare of the Presbyterian church, says: "It is true, no doubt, as reported, that the tobacco interests often supply certain young women cigarettes and perhaps pay for their lunches, on condition that they advertise themselves and the tobacco companies by smoking in public. These incidents are repeated over and over again for advertising purposes in the newspapers, thus creating the impression that the habit is more common than it is."

Dr. Wm. Brady hasn't a big opinion of women who smoke. Here is one of his late comments upon the subject: "As a health expert and adviser I have received the confidences of thousands of young women, and I say now that the girl or woman who cultivates the cigarette habit is quite as untrustworthy as is the youth who smokes! not because of any terrible degenerative effect of tobacco, but because some inherent defect in her education or character leads her along this road."

Other physicians claim that nicotine in the system of a woman affects her more seriously than it does a man; that it will have a tendency to cause a beard to grow on her face, for instance, robbing her of feminine qualities. Dr. F. A. Wall, of the Columbia School of Optometry, warns women smokers that the habit will seriously injure their eyes.

The probabilities are that women who do not respect themselves enough to keep free from tobacco, will not give it up for any other reason, except by force of law—and that's what the female part of the question is evidently rapidly forcing to an issue.—*Will H. Brown.*

LITTLE WINDOWS IN THE LIFE OF WASHINGTON

By H. H. Smith

It is not an easy matter to write anything concerning the lofty character of George Washington that is not already known to the average reader. There are, however, some incidents in his life that many readers, perhaps, have passed over as trivial, but which, nevertheless, reveal admirable qualities of this many-sided man. We may regard these inconspicuous incidents or sayings as "little windows" through which we gain more light upon his character, recalling what Plutarch, "the prince of ancient biographers," said: "Nor is it always in the most distinguished achievements that men's virtues or vices may be best discerned; but very often an action of small note, a short saying, or a jest, shall distinguish a person's real character more than the greatest sieges, or the most important battles."

Woodrow Wilson, in his life of Washington, gives this description of him at the beginning of the Revolutionary War: "That noble figure drew all eyes to it; that mien as if the man were a prince; that sincere and open countenance which every man could see was lighted by a good conscience; that cordial ease in salute, as of a man who felt himself brother to his friends. There was something about Washington that quickened the pulses of a crowd at the same time that it awed them, that drew tears which were a sort of voice of worship. Children desired sight of him, and men felt lifted after he had passed."

Such a description of him prepares us to understand the following incident when he took command: "He reached Cambridge on the 2nd of July, and bore himself with so straightforward and engaging a courtesy in taking command that the officers he superseded could not but like him; jealousy was disarmed."

In reading of Arnold's treachery we are apt to overlook Washington's chivalrous treatment of Arnold's distressed wife. He had loved and trusted Arnold and was cut to the quick by his act of treason. "When Washington learned what had happened, it smote him so that mighty sobs burst from him, as if his great heart would break; and all the night through his guards could hear him pacing his room endlessly, in a lonely vigil with his bitter thoughts. He did not in his own grief forget the stricken wife upstairs. 'Go to Mrs. Arnold,' he said to one of his officers, 'and tell her that, though my duty required that no means should be neglected to arrest General Arnold, I have great pleasure in acquainting her that he is now safe on board a British vessel.'" How the chivalrous character of the great man shone forth in this trying hour!

Through another "little window" we get a glimpse of "his personal courage and firmness of resolution which neither dangers nor difficulties could shake." He was fiercely set upon by his enemies whose cry against the Treaty with Great Britain was "like that against a mad-dog." "The cruel abuse heaped upon him cut him to the quick. 'Such exaggerated and indecent terms,' he cried, 'could scarcely be applied to a Nero, a notorious defaulter, or even to a common pickpocket.' But the men who sneered and stormed, talked of usurpation and impeachment, called him base, incompetent, traitorous even, were permitted to see not so much as the quiver of an eyelid as they watched him go steadily from step to step in the course he had chosen." But at last the storm cleared and "shame came upon the men who had so vilely abused the great President."

How his life was consecrated to the service of his country and the welfare of his fellowmen is shown in the following incident. At one time, during the French and Indian wars, Washington's task was the "hopeless work of keeping 350 miles of frontier with a few hundred men against prowling bands of savages, masters of the craft of swift and secret attack." The heart of the great man is seen in this trying situation. "The supplicating tears of the women, and moving petitions of the men," cried the young commander, "melt me into such deadly sorrow that I solemnly declare, if I know my own mind, I could offer myself a willing sacrifice to the butchering enemy, provided that would contribute to the people's ease. . . . I would be a willing offer to savage fury, and die by inches to save a people."

Washington was noted for his hospitality to the poor. In 1775, he wrote to Lund Washington at Mount Vernon, the superintendent of his plantations during the war: "Let the hospitality of the house, with respect to the poor, be kept up. Let no one go hungry away. If any of this kind of people be in want of corn, supply their necessities, provided it does not encourage them in idleness, and I have no objection to your giving my money in charity to the amount of forty or fifty pounds a year when you think it well bestowed. What I mean by having no objection is that it is my desire that it should be done. You are to consider that neither myself nor wife is now in the way to do these good offices. In all other respects I recommend it to you, and have no doubt of your observing the greatest economy and frugality; as I suppose that you know I do not get a farthing for my services here, more than my expenses. It becomes necessary, therefore, for me to be saving at home."

One of Washington's managers said, after the war: "I had orders from General Washington to fill a corn-house every year for the sole use of the poor in the neighborhood, to whom it was a most seasonable and precious relief, saving numbers of poor women and children from extreme want, and blessing with plenty. And when, on one occasion, much distress prevailed in the country around, on account of the failure of the harvest, he purchased several bushels of corn at a high price to be given away to those who were most in want, and most deserving of relief."

Long years of public care and lofty honors did not alter his conduct toward his friends. "An old comrade, who had come in his rough frontier dress all the way from Kentucky to Philadelphia to see the President, had been told 'that Washington had become puffed up with the importance of his station, and was too much of an aristocrat to welcome him in that garb.' But the old soldier was not daunted, pressed on to make his call, and came back to tell his friends how the President and his lady had both seen him and recognized him from the window, and had hurried to the door to draw him cordially in. 'I never was better treated,' he said. 'I had not believed a word against him; and I found he was "Old Hoss" still.'"

Ashland, Va.

—The seed of the giant sequoia is smaller in proportion to the tree than the grain of mustard-seed is in proportion to the mustard-plant. No one dares predict what the human spirit when touched with the divine spark will expand into.—*Dr. John F. Cowan.*

COMMENCEMENT DAY, WESTERN MARYLAND COLLEGE

The commencement address, the music, the crowds, the weather, the spirit that pervaded all—were all ideal and inspiring in the highest degree. Alumni Hall was crowded to capacity when the processional of seniors, faculty, trustees and visiting dignitaries took their places on the platform. President E. C. Makosky, of the Maryland Conference of the Methodist Protestant church, led the audience at once onto the heights in prayer. The music of the day, by Bohl's Orchestra, of Baltimore, with Miss Harris as pianist, was in itself a joy.

President Ward then graciously introduced the speaker of the day, Dean Charles R. Brown, D.D., of the Yale University Divinity School, whose masterful address we wish we could present in full to our readers—sparkling as it was with wit, and a compact of wisdom. "The Best Use of Knowledge" was the theme. The world, he said, was larger than the college campus, and life itself was lived mainly off the campus The world itself was the only field large enough to raise the fruitage the Master of Life demands. On the campus, knowledge is only in the abstract. Knowledge must be put to work. It furnishes the tools to work with—to save life. Knowledge is not a picture to be hung on the wall, not a memory of Plato, not giving of tithes to *Atlantic Monthly,* but something to make people alive, alert and worth while as personalities in God's world. So schools from the kindergarten to the university should quicken these inner graces and energies of the soul. "I am come," said Jesus, "that ye might have life, and have it more abundantly." The best use of knowledge is to translate it into terms of life. The Word must be made flesh. Knowledge must make us live better lives. Metaphysics may underlie, but it must obscure the physical. It must be translated into terms the common people can understand. William James, as a contributor to philosophy, is a standing rebuke to the obscurantists, in that he expressed truth in understandable terms—the language of the street. He insisted that truth worked, and it was the only thing that would work satisfactorily. These fine theorists and "specialists" in their "original research," who lose themselves in scientific, philosophical, and etymological abstractions and neglect the vital issues of life, or fail to distinguish essential values from the trivial and inconsequential, may confuse men rather than help. I have no quarrel with "original research," but let investigation be in realms worth while, and for ends that will make men and women better and richer in life. To spend life in counting the leaves of the trees in the forest, or the commas in the British Encyclopedia, or the semicolons in the Bible does not make for world advance. Knowledge is for life, not life for knowledge. India's ability to produce speculative abstract systems in philosophy stands in pitiful contrast with her inability to redeem and rationalize the life of her people—lost, so many of them, in ignorance and squalor—their practical needs ignored. Knowledge must be brought into the reach of the people, and transform life, individually and nationally.

Bronson Alcott's colloquy with the pupils of a New England village school, "What are you here for?" "To learn!" "To learn what?" "To learn to behave!" "That is right —to learn to behave wisely, nobly, usefully in your day and generation—that is all!" epitomizes the true educational program of life. To send out men and women who know, and who know how to use what they know to the good of the world in service is, or should be, the aim of every college and university—to teach men "to live wisely, usefully, nobly, in their day and generation." On most college campuses are different groups. Some students who come of their own desires, under their own head of steam, and who get the enrichment that sends them out men and women to honor humanity and glorify God. Others are "sent," and are exposed to education four years, and it doesn't always "take"; if it does, it is soon over. Some just "go" to college who ought not to "stay." Some are just "good spenders," imbibing such college spirit, or "spirits," as are not usually contemplated in the catalogue curricular announcements. The only use they are is to consume "good meals" and inflate the wallets of those in the community who thrive by swallowing such common fish.

We have also (we have them at Yale), those who, if we ask what they are here for, would regard the questioner as in his dotage to ask so foolish a question, but would condescend to answer, "To make money, of course! I hope to make it honestly, or, at least, legally, but to make money." Not to make a life, but to make money! Poor fools, not to have learned that "Life consists not in the abundance of things which a man possesseth, but in certain qualities of soul that make rich the inner man." I wonder if colleges and universities should not make it their chief concern to introduce into the business world that fine idealism that will redeem it from the selfishness and greed that so commonly rule; and into other activities of high professional ethics that would make every calling in life an effective agency for the advancement of the social order, and the improvement of life conditions that would bring nearer the day when God's will would be done on earth as it is in heaven!

The preacher who would preach for the biggest salary he could get would be no preacher of Christ's gospel. The physician who would "practice" only for his rich patients and would not visit the poor would be quickly denounced as a quack. The teacher who would teach simply "for the money that was in it," who would regard his boys and girls not with love for their personal development but as so much "pig-iron" to be thrown into the furnace, would not long be tolerated. Everywhere, it must be emphasized, profit must be subordinated to service. Business itself must be redeemed. What right have business men to impose on preachers, teachers, professional men, what they are not willing to accept for themselves? Let business men conduct their business with the higher aims of promoting the intellectual, moral, and spiritual good of the people—of those who make their business possible. Let the "Kingdom of the Spirit" be the objective of all human activity. Man has a right to make money, but he must suboridnate the idea of personal gain to the needs of society. His knowledge must be a means to the enrichment of human life.

Education is not merely imparting information, or training for vocational skill in making money, but in setting before the students and the sons of men the open door to the understanding and better appreciation of the higher values of life, that lead above all else to finer fellowship and development of more worthy character—to the making of nobler men and women.

The world is facing its greatest problems now. It isn't over, over there. It isn't over in Russia, Italy, the Balkans, France. It isn't over in the United States! In the face of flippant arrogance and the mad passions of those who are wrecking life in the foolish pursuit of the flimsiest sort of pleasure and physical vices, there are holier victories to be

won than were won in 1918. If these victories are to be won they will be won by the men and women of this coming age who will give themselves as freely to world service and world peace as the men who went to war in 1917. Idealism must save the world. Knowledge, ideas—consecrated to service of truth and the good of men. Industry must be humanized. Education itself must be spiritualized, and life be established by a steady vision of citizenship in that City that hath foundations whose builder and maker is God.

After this masterful address and another orchestral number, Captain H. D. Wooley called to the front the young men who were to receive commissions as second lieutenants in the U. S. army, to take the oath of loyalty and allegiance—a pledge so inspiring that every citizen would be the nobler for the making. Mr. T. K. Harrison, secretary of the Alumni Association, in a very felicitous address, commended these men, after which Lieutenant E. O. Waters administered the oath and called the roll while Captain Wooley presented the commissions from President Coolidge. As the young men uttered the closing words of the oath, "So help me God," many, no doubt, in the audience breathed the prayer, "Help them, O God, and may there be no more war!"

The secretary of the faculty, Prof. Carl Schaeffer, then announced the undergraduate honors, and called the roll of the graduates while President Ward conferred the degrees on one of the best classes that ever was graduated from W. M. C. There were also the degrees of Master of Arts conferred on John Nicholas Link, William A. Ledford and George Hyson Enfield, and the Honorary Degree of Doctor of Letters on Dean Percy Elliott Lindley, of High Point College, North Carolina.

GIRLS GROWING MORE CASUAL

With the increasing casualness of the girl toward what her maternal ancestors regarded as matters of serious import, there comes an increasing responsibility on the part of her elders who would protect her from the results of her own rashness. This is one instance of many: girls today, yielding to the wanderlust, start for tours around the world more casually than their grandmothers departed to visit in the next county when the granddaughter's age. A few things stuffed into a handbag, a wave of the hand, and the girl is off.

If she hasn't the wherewithal to pay her way all around the world, she goes as far as she can on her money, stops, dead broke, and turns to the Young Women's Christian Association for a help which has never been denied her, though there is always some regret that the girl did not make more ample preparations for meeting such hazards. To her credit, it may be said that she and her English sisters are usually trained to take any kind of work from stenography to nursing and employment for them is not so difficult to find. Of girls of thirty-three nationalities who applied for aid in the short space of two years at the Y. W. C. A. for Foreign Girls in Shanghai, China, it was not difficult to find work for the girls of two—British and American. The others, untrained, incompetent, helpless, are a constant problem. Willing, often, to go into a kitchen, they do not make acceptable servants for the reason that the natives are so much more efficient than any foreigners could be, and are more economical.

This problem of caring for girls at the Honolulu Y. W. C. A. is augmented by the distressing number of girls who reach Honolulu as stowaways. They, too, are on their way around the world, but haven't the funds for the first "hop-off" and stow themselves in the hold of some vessel. "Two such girls," reports Miss Lucie Ford, general secretary of the Association in Honolulu, "were Stanford University graduates. They finally got work after long looking and borrowing money.

"Our own girls," continued Miss Ford, "however feel a little resentment toward girls of this type. It does not seem fair to beat one's way and then expect help because of the spectacular method. The stowaways are always discovered, which may lead to discouragement in attempting it."

In fact as well as fiction, everything has a way of coming out all right in the end and it is this hope that sustains girls in attempting feats which would deter one twice their age. Eventually they make their way around the world but their families are distressed and worried and the girls themselves cannot, under such conditions, do other than impair their health. Always there is the admonition from those who help them that they never attempt such a thing again without greater preparation. If they will wait a year longer, increasing their financial resources in the meanwhile, they will make possible an adventure fraught with less alarms, and affording them greater luxuries and opportunities.

A year? Girls look at the word in alarm. A whole year! That is as long as eternity when one is young.

HE CHOSE YOU

"He chose you not to bitter tears,
Though dark your life may seem;
He chose you not to foolish fears,
And not to sit and dream;
He chose you in His loving grace,
To action, patience, trust,
To show upon a smiling face
What God can do with dust.

"He chose you for His service here,
To witness of His love;
He chose you—oh, the call is clear,
It comes from heaven above—
He chose you, is not this enough
To man you for the fight?
What if the way be lone and rough,
Be true to God and right.

"He chose you for His faithful vine,
Peculiarly His own,
To magnify His life divine,
To live for Him alone.
He chose you for that home above,
Where endless praises ring;
He chose you—oh, the matchless love—
A priest of God, a king.

—*Selected.*

A THOUGHT THAT WAS EFFECTIVE

A man stopped a preacher in a London street, and said: "I once heard you preach in Paris, and something you said was the means of my conversion." "What was it?" "The latch. You said, 'The latch is on our side of the door.' I had always thought God hard, and that we must do something to propitiate Him. It was a new thought that Christ had done it all, and was waiting at the door for me."—*The Southern Churchman.*

OPTIMISM | **The President's Letter** | EVANGELISM

(Our readers will miss President Taylor's letter this week. He returned home a little later than usual and the printers arranged to go to press this week a little earlier than usual. These two circumstances combined caused Brother Taylor to postpone till next week his message. It may be expected then with its usual vigor. We regret that any occasion for delay has arisen, but trust that in the end all will be well.—*Editor*)

Announcements

June 17—Concord church, Saxapahaw charge, 11 a. m. At night of this date we are to be at Haw River Mission church at 8 o'clock.

Appointments for other fields will be made promptly and announced next week. S. W. TAYLOR.

REGISTER! REGISTER! REGISTER!

The above heading over an appeal from Bro. Paschall to register for the Leadership Training School in last week's HERALD was indeed striking and interesting to say the least. It is hoped that this very earnest appeal will meet with the response as is desired and as is necessary to make the Training School a success. Let's go up with the 1,200 strong. There is another registration that is quite important. That is the registration on the part of some layman or a number of laymen that will register the amount of the pastor's expenses of his or their charge for the pastor's Summer Conference. It is hoped that there will be some one on each charge that will become responsible for the amount of $6.00 which will cover the expense of his pastor while attending the conference. This will cover board and charge for platform fee. Send the money to Bro. H. A. Garrett, R. D. 7, Burlington, N. C., or the undersigned, Brown Summit, N. C. Then pastor can be informed that all he has to do is to go. Most pastors will be glad to go if this encouragement is offered them on the part of their people. Please, laymen of the various charges, *register for your good pastor.* In this way give your pastor the encouragement and the Summer Conference your endorsement.

Yours for the best conference yet,

GEO. L. CURRY.

BEES AND MOSQUITOES

"How busy is not so important as why busy," says *The Outlook.* "The bee is congratulated, the mosquito swatted." Both the bee and the mosquito make things hum, but the one lays up honey and the other gets a bad reputation.

There are human bees and human mosquitoes. Some people hurry from one pleasure to another, trying to sap up all the thrills that they can get for themselves, not caring how much they may inconvenience others. Ask them to give time to something worth while and their excuse is always, "Too busy."

But there are others who spend their hours extracting nectar from the common flowers of daily duty. They unselfishly lay up good words and kind deeds for the happiness of others, and rarely think of themselves. When there is a call for sacrificial service they are always ready with a helping hand. God bless them!—*Forward.*

"HOW TO PREACH TO CONVERT NOBODY"

1. Let your supreme motive be popularity rather than salvation.

2. Study to please your congregation and to make a reputation, rather than to please God.

3. Take up popular, passing and sensational themes to draw the crowd, and avoid essential doctrines of salvation.

4. Denounce sin in the abstract, but pass lightly over sins that prevail in your congregation.

5. If asked, "Is it wrong to dance, play cards or attend the theatre?" answer very pleasantly, "Oh, that is a matter for private judgment. It is not for me to say you shall or shall not."

6. Preach on the loveliness of virtue and the glory of heaven, but not on the sinfulness of sin and the terrors of hell.

7. Reprove the sins of the absent, but make those who are present pleased with themselves, so that they will enjoy the sermon and not go away with their feelings hurt.

8. Make the impression on worldly church members that God is too good to send any one to hell, even if there is any hell.

9. Preach the universal Fatherfood of God and brotherhood of man so as to show that no second birth is really needed.

10. Do not rebuke the worldliness of the church, but fall in with the amusement policy. Instead of meeting for prayer, let the people "sit down to eat and drink and rise up to play."

11. Avoid seriousness, alarm and earnest efforts to pull sinners out of the fire, and the old-fashioned idea that the church is a rescue mission.—*Charles G. Finney, the Great Evangelist.*

GROWING SMILES

A smile is quite a funny thing;
It wrinkles up your face;
And when its gone you never find
Its secret hiding place.
But far more wonderful it is
To see what smiles can do;
You smile at one, and he smiles at you,
And so one smile makes two.

He smiles at someone, since you smiled,
And then that one smiles back;
And that one smiles, until, in truth,
You fail in keping track.
And since a smile can do great good
By cheering hearts of care,
Let's smile and smile and not forget
That smiles go everywhere.

—*Selected.*

NOT LEFT DESOLATE

Once an aged Christian, while in great suffering, was asked by his friends whether he could bear it, if he would not break down under it; and he replied, "Not until the sixteenth Psalm breaks down at the eighth verse." They asked him what he meant, and he answered, "Because He is at my right hand, I shall not be moved." There is your confidence. No matter how alone you are, yet you are not alone, for Christ is with you even unto the end of the world.—*Maltbie D. Babcock.*

Denominational Enterprises

THE FIRST MEETINGS OF THE NEW BOARDS

The recent session of the General Conference directed me to call together the new boards of the church for organization, on or before July 1. Because of my desire to get under way with our program as soon as possible, I called the Board of Christian Education to meet on Wednesday, June 6, and the Board of Missions on Thursday and Friday, June 7 and 8. Both boards met in Pittsburgh. Of the thirty-three members composing these boards, thirty-two were in attendance.

The Board of Christian Education organized by electing Rev. G. I. Humphreys president and Rev. C. J. Morton secretary. Revs. Humphreys, Morton and Mrs. Maier, along with the secretaries, constitute the Executive Committee.

The Board of Missions elected Rev. G. H. Miller president, Mrs. Henry Hupfield vice-president, and Rev. G. W. Hawley secretary. These officers, along with Mrs. A. G. Dixon and the executive secretaries, constitute the Executive Committee.

I attended all the sessions of both boards and desire to pass on to you in a few words my impression.

I think it will be agreed by all that the meetings, in their unity, optimism and undertakings, duplicated the session of the recent General Conference.

In spite of the new situation created by the two mergers, in the deliberations and conclusions of the board, there was manifested a confidence that was refreshing.

Very naturally the merging of all our missionary agencies under one head carried with it the greater problem.

Now that these first annual meetings are over and the programs for the year adopted, I am greatly pleased with the result and with the outlook. If all our members will co-operate as heartily with these boards as the members of these boards are co-operating with each other, our success is assured.

During the session of the Board of Missions, telegrams were received from the annual meeting of the Onondaga branches of the Woman's Home and Foreign Mission Societies, approving the action of the General Conference merging our missionary forces and pledging their moral support.

To me these telegrams received on our new Mount Carmel are the cloud the size of a man's hand, full of promise for the future.

Pray for us. "Stand by. Carry on."

J. C. Broomfield,
President General Conference.

BIBLE BEES

The "Bees of the Bible" are very numerous. They never sting; they yield a great deal of honey, and it is their nature to be found together in swarms. Here is a specimen of them:

"Be kindly affectioned to one another."
"Be sober and watch unto prayer."
"Be content with such things as ye have."
"Be strong in the Lord."
"Be ye courteous."
"Be not wise in your own conceits."
"Be not unmindful to entertain strangers."
"Be not children in understanding."
"Be followers of God as dear children."

—*The Southern Churchman.*

THE FAILURE OF MANY CHURCHES

Sixty Thousand Pulpits Fail to Win One Convert in Year! Such was the big headline of a prominent New York newspaper a few weeks ago. This is not idle talk, but a fact. It was brought out in a meeting held at the Madison Square Hotel by the Men's Church League. Dr. J. Campbell White, General Secretary of the League, said that 3,268 of 9,299 Presbyterian churches in the United States did not add any converts on profession of their faith. Of 8,765 Baptist churches, 3,474 did not gain any converts, and of 16,581 Methodist churches, 6,652 had none. Smaller denominations were also cited.

What is the cause of this Protestant stagnation? One of the speakers, Dr. C. H. Fenn, returned missionary from China, said a good thing when he gave the following analysis. He said, "Churches are afflicted with fatty degeneration of the heart (wealth, luxury and ease); pernicious anaemia (lack of blood in their theology and in the figth with sin); cerebro-spinal meningitis (destruction of backbone and brain center); cancer (unbelief in the supernatural); and neuritis (supersensitiveness to ridicule or criticism)."

The cancer is the worst, the subtle unbelief of Modernism, which rejects the supernatural in Christianity. What can save the situation? Only a whole-souled return to the old Book and to the old Gospel, the preaching without any question mark, that man is a lost and guilty sinner and that Christ died for our sins.—*"Our Hope," New York City.*

TRANSFIGURED FACES

Of Daniel Webster it is recorded that, for several hours after he had delivered his great oration at Bunker Hill, his face wore an indescribably grand expression that awed those who came into his presence. Character carves the countenance. Sydney Smith said of Francis Horner that the Ten Commandments were written on his face. "Human physiognomy," says Victor Hugo, "is formed by the conscience and the life, and is the result of a multitude of mysterious excavations."

Some have become so sanctified by the Holy Spirit that they wear a heavenly aspect and are verily transfigured into the likeness of Christ.—*Selected.*

MISUSING THE FLAG

One day a school inspector was visiting a school and he rose to give a talk to the boys and girls. He chose the subject of "Patriotism." As he proceeded he pointed to the American flag that was draped on the wall, and asked impressively, "What is that flag hanging there for?" A boy replied steadily, "Please, sir, it is to hide the dirt." So many people wear the badge and emblem of Christian discipleship—the banner of the Cross—just to cover up some blemish, weakness, or fault in their lives. The real work of the Cross is to blot out sin, not to cover it up.—*Christian Herald.*

COFFIN NAILS

The following press dispatch, clipped from a secular daily, gives information of interest:

New York, April 18.—(AP)—American smokers will smoke 111,000,000,000 cigarettes in 1928, W. F. Axton, president of the Axton-Fisher Tobacco Co., estimated. The increase over 1927 is attributed to the increasing number of women smokers. Last year 97,000,000,000 cigarettes were used in this country.—*Selected.*

OUR STORY PAGE

BETTY AND ANN

Betty was one of these stout, quiet girls who would rather sit and read than be romping around. Her doctor told her mother that Betty didn't need to gain a pound for a very long, long time.

Betty's sister Ann was quite different. She had to take cod liver oil, and be coaxed to lie down and rest in the afternoons. She was up at 6 o'clock in the morning, singing like a bird and just as eager to be up and out in the fresh morning air. But she was fidgety and made grown-up people nervous.

These girls had a cousin named Connie who was just betwixt and between in her disposition, which made her about right. Both Betty and Ann adored her and could get along with her perfectly, even if they found each other rather tiresome at times. Poor Connie used to wonder how she could divide herself in two and be in two places at once, because when Betty wanted her to come indoors and cut out or paste pictures, Ann would be just as anxious to have her outside roller skating or climbing on the garage roof.

It was a nervous day for Connie when she went to stay with her cousins over the week-end.

"I just know there'll be a fight or something," she thought. "Those girls are so funny."

As she came up the walk, out dashed Ann from the house and gave her a big welcoming squeeze.

"Oh, Connie," she cried. "Daddie has bought me a sidewalk bicycle. Come on and let's ride it. I haven't learned to ride well yet but I could help you learn."

"Oh, I'd love that," replied Connie, "but I ought to speak to Aunt Jo first, I guess."

She ran into the house to kiss her aunt and leave her little over-night bag, and in the hall she ran into Betty.

"Oh, Connie," cried Betty, "I'm so glad to see you. I've been keeping something to show you all this time. It's from Germany, a doll house that folds all up and all you have to do is open it and the furniture and everything is all ready—"

Ann, who was behind her cousin, interrupted:

"Oh, Connie, you can play with that on a rainy day," she said. "It's so nice out and the paper says showers for tomorrow. Do come out and try my new bike."

"It'll only take a little while to see my house," exclaimed Betty, seizing hold of Connie's right arm. "Come on, Connie. Don't pay any attention to Ann. She got only sixty in English and I don't believe she's going to pass the third grade this year."

Ann got quite red and angry and grabbed Connie's arm.

"Connie," she begged. "Betty's getting so fat and lazy. I'll never let her ride my new bike. Besides, she's stuck up."

"Listen," cried Connie, dropping her over-night bag, "let go, both of you. You're hurting my arms."

But Betty only pulled harder, and Ann held on tight and braced her foot against the newel post.

"I won't be pulled to pieces!" cried Connie. "I think you're both dreadful and I'll go right home if you don't let go at once."

Of course, they let go then, and stood looking at her rather ashamed.

"Well," demanded Betty, scowling, "are you coming with me or not?"

"Not!" exclaimed Connie, rubbing her arm.

"All right for you!" said Betty, and stalked away with her chin in the air.

Ann gave a gleeful giggle.

"We'll have lots of fun," she said.

"I hate to think that Betty's mad at me," mumbled Connie.

"I guess I ought to go and make up. You won't mind, will you?"

"I will so!" cried Ann. "You said you'd play with me!"

"I will, but let's see if we can't coax Betty to come, too," said Connie. "I never can enjoy myself when people are mad at me."

"Well, I'm going to be mad if you go off and leave me," said Ann, beginning to scowl.

Poor Connie moved slowly away to speak to her aunt.

The mother of the two girls was in the sitting room writing a letter when Connie came slowly in.

"Why, hello, dearie!" she exclaimed. "So you've come to spend the week-end? Good for you!"

"I—I don't know if I can stay or not," said Connie.

"Of course you can stay," protested Aunt Jo.

"Maybe, but it depends," said Connie.

"Really?" smiled her aunt, but the telephone rang just then and ended the conversation.

Connie walked out to the hall and found her cousin Ann out there.

"I heard what you said," Ann told her. "What did you mean?"

"I mean I can't stay if you girls are going to fight and get mad at me," said Connie firmly. "I wasn't going to tattle on you, but you might as well know it. I'm going right home unless you both behave."

Ann ran upstairs to Betty and soon came down with her.

"We'll behave!" she cried. "We're going fifty-fifty with you. See, I have my wrist-watch on. Betty is going to play out with us for an hour, then I'm coming in for an hour, then it'll be her turn to come out."

"All right, that's fine!" exclaimed Connie, and out the three ran.

"Well, here's the new bike. Isn't she a beaut! Get aboard, Connie," said Ann.

"Let Betty try first," laughed Connie. "She's so fat it won't hurt much if she falls."

"Hold me up then," said Betty, straddling the seat.

Connie held on to the back of the seat and ran as her stout cousin pedaled. Faster and faster went Betty, and Connie lost her hold.

"Wait!" she panted, but Betty was turning the corner on her way around the block.

"Oh, dear, she'll get an awful fall!" Connie cried.

The two ran after Betty, but when they reached the corner they saw her still riding merrily, and they did not catch up with her until they were back in front of their house.

"That was just grand!" cried Betty, hopping off. "I must get Daddie to buy me one, too."

Ann was staring at her sister with her mouth open.

"Why, Betty, you rode it the first time!" she exclaimed. "You're just wonderful!"

"What do you mean by rode it?" asked Betty. "I thought Connie had hold of me."

"I did, but you went too fast," said Connie. "Let me try."

She did try, but wobbled only a few yards. Then it was Ann's turn, and Ann tried so hard she got as far as the corner.

"Ha, ha!" laughed Betty. "I guess if I wanted to I could play outside as well as you do, Ann."

"That's all right," said Ann, laughing. "Wait till I really concentrate on geography games and English!"

She suddenly realized that her sister was a wonderful girl, smarter than Connie, for she always stood first in her class at school. She did not know that Connie was thinking: "Oh, goody! Now they're going to behave!"

Ann that evening took her books and curled up under a reading lamp in the sitting room and really put her mind on her lessons.

"I can't let Betty be the only smart one in the family," she decided. "And I'll have to go some to keep up with her."—*Selected.*

TOO BEAUTIFUL TO KILL

"O Calvin," cried Fergus, "I couldn't do it. I hadn't the heart to do it. I'd die myself before I'd kill anything so beautiful."

The speaker was a Scottish lad, about fourteen years old, with all the Briton's love of "sport" (?) and the natural desire of every healthy boy for outdoor exercise. He was spending his vacation in the Adirondacks, near Upper St. Regis Lake, and great was his delight when, one morning, his father presented him with a new canoe and a new rifle, with which he expected to shoot his first deer.

On an August day, so runs the story in the *Pittsburgh Post,* he went from camp with Calvin the guide, and was about to embark upon the lake.

It was so lovely that Fergus held his breath to look, till all at once he felt Calvin's hand on his shoulder. He gave one look at the guide's face and knew that something was happening.

At first Fergus heard nothing but his own heart-beats. Then, as he recovered himself a little, he could hear a rustle and an occasional crackle, and presently, looking up the bank, he discerned the swaying of a bush. Something was moving there.

Suddenly the bushes parted and a head looked through! It was the head of which Fergus had lovingly and longingly dreamed, a beautiful, antlered head held proudly up, the eyes alert, the nostrils wide apart. As the creature broke from cover, his mouth was open, for he was hot and thirsty and eager to get at the water.

"Does he see us?" whispered Calvin. Fergus shook his head.

"Let him get out of the bushes, then raise your rifle," whispered the guide.

Inch by inch Fergus had already raised his rifle, and was looking along it when the deer advanced, coming twenty feet nearer. Then, assuring himself that all was safe, he stood, with ears at a sharp angle, directly facing Fergus.

Fergus could see the beautiful scared eyes of the deer.

"Fire!" said Calvin.

But instead, Fergus dropped his rifle by his side. There was a sudden movement, a crashing of boughs, and the place was empty.

"Why, Fergus!" cried Calvin, disappointed and amazed, "why, Fergus!"

He looked curiously into the boy's face and discovered that each bright eye had a tear in it, and that the under lip was quivering, as he said, impulsively, "O, Calvin, I couldn't do it. I hadn't the heart to do it. I'd die before I'd kill anything so beautiful."—*Success.*

OLLIE EATS ONIONS

Ollie dearly loved tender, sweet young onions. They seldom had them at home because the rest of the family were not partial to this particular vegetable.

On this especial morning in early spring, Ollie was late to breakfast, and as she was in a hurry to get out to play, she didn't stop to eat as much as she should. Besides she did not enjoy being at the table alone.

By mid-morning she began to feel the pangs of a healthy appetite, and at the same time it occurred to her that she would go up the street and make a little call on Auntie Lou. Auntie Lou lived by herself in a pretty gray bungalow, and always welcomed Ollie and usually had something nice for her little visitor to eat. It might be a dainty sandwich, or a spice or sugar cookie, or some ripe fruit.

But this time Ollie found the door locked. She was in the habit of walking right in.

"Maybe," she said to herself, "Auntie Lou is busy in the kitchen. I'll go around to that door."

Sure enough, the back door was unlocked, and evidently Auntie Lou was making a cake, for her big blue bowl was out, and a basket of eggs, and the sugar can, and a cake pan. Beside them lay her receipt book.

Auntie Lou was nowhere in sight. Ollie was rather disappointed, for that cake bowl made her hungrier yet. Sometimes she dusted the front rooms for Auntie Lou, and in payment for this service, she was allowed to scrape the batter from the cake bowl. Ollie loved raw cake batter.

She decided to wait, and while she was waiting she looked into the pantry. There on a low shelf in front of the pantry window stood a tumbler of tiny green onions. Ollie's mouth watered. It was as if the young onions said, "Come eat me."

And without hesitation that is just what Ollie did. She took an onion, and shook some salt on a little saucer, and ate until her tongue began to smart. Then she opened the cracker bowl, got a knife and spread the crackers thickly with butter. They went very nicely with the onions. Still Auntie Lou did not come.

Ollie peeked into a little jar which stood there, and she was much pleased to find that it contained some of the prettiest little cakes that she ever saw. They were all white frosting with bright red cherries and little green leaves on top. Ollie tried one of these and it was so good that she ate three. Then suddenly a sense of guilt overcame her. There were just five little cakes left, and—suppose Auntie Lou was going to have company.

Ollie decided she would go home. When she reached there, she was delighted to find that a beloved visitor had arrived. It was Ollie's Grandmother Hardy, and the little girl jumped right into her lap and put her arms around her grandmother's neck.

"Been eating onions, have you?" remarked Grandma Hardy with a smile.

Ollie opened her eyes wide.

"No," she said, "the onions in our garden aren't big enough."

"Oh, but you have been eating them," insisted her grandmother kindly. "Where did you get them?"

Ollie hung her head.

"I haven't had any onions—or crackers and butter—or little cakes either," she replied slowly.

Grandma looked at her thoughtfully a minute.

"Ollie," she said, "where have you been?"

"Up to Auntie Lou's," admitted Ollie—"and she wasn't at home."

"Oh, surely you dont mean that you went in there and helped yourself," cried Grandma in a shocked tone.

Ollie hung her head and didn't speak.

"Come," said Grandma Hardy, "we will go up to Auntie Lou's and see what there is to this."

Ollie hung back but her grandmother took her hand and walked right along. Auntie Lou was in the kitchen when they arrived.

"I don't know what to make of it," she cried. "I went out on an errand for a few minutes, and somebody has been in my house and eaten up my little onions, and scattered cracker crumbs all over the pantry, and even devoured some of my nice cakes which I had planned for supper for I am expecting company. Three cakes are missing, the cherries eaten off two others, and another one has finger marks on the frosting."

Auntie Lou looked at Ollie who was very, very red. Grandma Hardy was looking at her also. Ollie began to cry but no one asked her what was the matter. They just kept looking at her.

Ollie couldn't stand it, and before either of them knew what was happening, she turned and ran swiftly out of the kitchen, her brown curls bobbing as she ran past the window.

In a few minutes she was back again. She had something tightly clasped in her hand, and she went right over and dropped it into Auntie Lou's lap, for Auntie Lou was sitting down now. It was a bright silver dollar.

"Oh, I am so sorry, Auntie Lou," she quavered. "I didn't think I was spoiling things like that. I was hungry and you always gave me things to eat when I was here—please take this and I will be gooder next time. Indeed I will, Auntie Lou."

"But that isn't all you did," Grandma, Hardy reminded poor little Ollie. "When I asked you about the onions, you told a wrong story and said you hadn't eaten any. What about that?"

Ollie looked from one to the other in a troubled way, and the tears rolled down her cheeks.

"I am sorry," she said. "I didn't think, Grandma, that you really knew about them."

"But I did," nodded Grandma. "But what really counts and what makes me very sorry was that my little grand-girl would do a naughty thing and then deny it."

Auntie Lou put her arm about Ollie.

"Thank you for the silver dollar, dear," she said. "I will take it, for I know you are doing your best to make it right with me about the onions, and cakes, and the trouble I will have to clean up the crumbs and hurry and bake more cakes along with my other work before the company comes.

"And remember two things, Ollie dear. We must never touch what belongs to someone else even if that person is a good friend of ours, and when we do wrong, we have just as much need to be sorry whether we are found out or not, for something inside of us will keep making us unhappy about it. If we are going to be happy, we mustn't do anything to be ashamed of or sorry for."

Ollie understood, but somehow she could not speak.

One week later the little girl had a birthday, and when she awakened in the morning, there was a box on a chair by her bed. Ollie was quite excited. What in the world could it contain?

She was not long taking off the wrappings, and oh, how pleased she was to find a big, blue-eyed doll she had admired so much down in the toy window.

And tied to the doll's wrist was a little note which said, "For my dear little friend Ollie, who has the courage when she has done wrong to do her best to make it right."—*Selected.*

PRAYERS THAT REACH HEAVEN

Many things I want to forget. Would God I could forget them. And yet, God may know that it would not be best that I should forget them. If I could, it might make me proud and lead me to do even worse things some day.

A few things I am very glad to remember. Were the memory of these things to be blotted out, it would be like tearing the last bright flowers from a desert island. And one of the things I am thankful I retain in my mind, and which, please God, I hope never can be taken from me, is the memory of the first prayers I heard when a boy, by the superintendent of the little country Sabbath school I attended.

This Sabbath school was held in a small school house, miles from any church in a very sparsely settled neighborhood. The men and women who attended the school were plain country folks. The boys and girls were always simply, though neatly, clad. The hands of the superintendent were rough and hard from his work through the week, but his heart was as tender as a baby's, and he knew God as a man knows his earthly father.

When it was time for the superintendent to pray a hush fell over the little room. We were in awe as we waited for him to get down on his knees in the narrow isle between the rows of benches upon which we sat. Not a sound was to be heard from that time on as long as he was talking with God.

Beginning in a low voice he began quietly pleading with heaven for us all. As he went on his voice showed greater intensity. The words rolled from his lips faster and faster. His whole body was quivering with emotion. As he turned his face upward it seemed almost as if he were being permitted to look into heaven. Surely, his spirit was in holy communion with the Spirit of God.

Those prayers I never have forgotten. May I never forget them! How much they may have had to do in shaping my life I do not know. I do know from that little country school house many stepped right over into the kingdom of heaven; and I have no doubt that the prayers of our superintendent had much to do with this fact. It would be like dew upon a parched plant if I could once more listen to such prayers as that man made.—*E. L. Vincent in United Presbyterian.*

—The recent General Conference of the M. E. church in Kansas City shows that the laymen of that church are still battling against the entrenched position of the ministry in that church. It begins to appear that that position is impregnable. Still the laymen are camping around it with great persistence, hoping that sometime they may win. They have gained this concession, their right to speak and vote—on some questions. But they will not be satisfied until they are permitted to speak and vote on all questions that concern them.

YOUNG PEOPLE'S WORK

SENIOR CHRISTIAN ENDEAVOR TOPIC

June 17—"The Church's Responsibility for Recreation"

1 Cor. 9:22-29

I. Plans for the Meeting

1. Have the meeting in the out-of-doors if weather permits.

2. Invite some recreational worker or some person who is very much interested in that phase of Christian work. Have a well planned devotional period followed by discussion of the topic. Then have the one invited to make a talk on the subject or lead the group in some wholesome games that are suitable for Christians to participate in.

II. Hints for the Leader

1. Young people as well as older ones need some recreation. In fact youth is going to spend a part of its time in this phase of activity.

2. Since this is true, youth will find as it seeks play and rest aside from the vocations of life, that there exist both good and bad forms of recreation. The bad forms will "wreck" rather than "recreate" if that form is chosen.

3. It is the business of the church to provide the correct forms of recreation for its constituency. This the church has failed to do in the past. For a long time our fathers classed most any form of play and recreation as being of the devil. The church has come to realize its mistake and is endeavoring to meet its responsibility along this line. Today young men and young women have given themselves to the task of church and community recreational activity. Books have been written and much time and effort is being given to this work. As a result, young people are being interested in the church and its program. The whole of life must be administered to by the Kingdom if the Kingdom is to have the services of the whole life.

III.—Read and Comment on These

The Golden Rule. Matt. 7:12.
Recreational Training. Prov. 22:6.
Exercise vs. Health. 1 Tim. 4:8.
The Church and the Children. Jno. 21:15-17.

IV. Correlation With S. S. Lesson

The crucifixion meant death to a few, but to humanity it means life. Jesus died that we might have life and that it may be more abundantly rich. Have some one carry over the truth of this lesson into the prayer service.

V. Try These

1. What is meant by recreation?

2. What is the general denomination doing along this line?

3. What is the local church of which you are a member doing?

4. What opportunities do you have for recreational activities in your church?

5. Should the society plan some worthwhile recreation for the church and community?

6. When does recreation cease to be helpful and become harmful to the individual?

Debate

Resolved: "That the local church should have organized recreation for its constituency."

F. L. GIBBS.

SUNDAY SCHOOL LESSON

June 24—Jesus the Saviour

Scripture Basis: Mark 8:16.

Golden Text—Choose you this day whom ye will serve.

I. Jesus the Suffering Messiah

1. Peter confesses that Jesus is the Christ, the Son of the Living God.

2. Jesus teaches that he must suffer rejection, persecution and death.

3. Jesus states that discipleship means self-denial and cross-bearing.

II. The Resurrection

1. The women were the last at the cross and the first at the tomb.

2. Jesus appears as the risen Lord to Mary Magdalene.

3. He appears to His disciples at various times.

4. He commissions them and ascends into glory.

III. Transfiguration and Service

1. Jesus is transfigured on the mount in the presence of Peter, James, and John, and Moses and Elijah.

2. From the mount of transfiguration, they come into the valley of service.

IV. Jesus and the Home

1. Jesus emphasizes the sacredness of the marriage relationship.

2. He blesses children, and sets them up as an example of citizenship in His kingdom.

V. The Cost of Discipleship

1. The rich young ruler is an example of one whose heart is misplaced.

2. Jesus teaches that the love of riches may keep many out of heaven.

3. The poor widow is an example of one whose heart is right.

VI. Greatness Through Service

1. Humble, faithful service indicates greatness in Christ's kingdom.

2. The example of greatness through service is he who came to minister.

VII. Jesus Enters Jerusalem

1. The disciples prepare for the triumphal entrance of the King of kings.

2. The children herald the coming of the King.

3. The fig tree, which deceives its appearance, becomes a lesson on faith.

4. Jesus defends His authority before the rulers.

VIII. Jesus Teaching in the Temple

1. Jesus answers the Pharisees and the Herodians wisely regarding tribute money.

2. The question of marriage relationship in heaven is settled for the Sadducees.

3. Love to God and man is declared to be the summing of the law to the questioning scribe.

IX. The Wicked Husbandmen

1. Jesus gives a parable depicting the rejection of the prophets and of Himself by the Pharisees.

2. He warns the people of sundry offenses and evils concerning the times.

X. Jesus Facing Betrayal and Death

1. Mary anoints Jesus as a token of love and gratitude.

2. The upper room is prepared for the Last Supper.

3. Jesus and His disciples eat the last supper together.

4. The Lord's Supper is instituted after the departure of Judas.

5. Jesus agonizes in the garden for the sins of the world.

XI. Arrest and Trial

1. Judas betrays his Lord with a holy kiss.

2. The prophecy of Peter's denial is fulfilled.

3. Jesus is tried before the Sanhedrin and Pontius Pilate.

4. He is convicted, persecuted and delivered to be crucified.

XII. The Crucifixion

1. Jesus is compelled to carry His cross to Golgotha, being assisted by Simon, a Cyrenian.

2. He is crucified between two robbers, one of whom repents of his sins.

3. He dies and His body is cared for by Joseph of Arimathaea and the women.

THE REGISTRATION CAMPAIGN!

1. Mildred Younginer, Asheville.
2. Richard Hanner, Asheville.
3. Clarice Younginer, Asheville.
4. Barbara Younginer, Asheville.
5. Fred W. Paschall, Asheville.

So we have started toward our goal! Who will be the next to register? I am hoping that in next week's Herald there will be an entire column or more of names. Will yours be in the list?

Pastors, if you have not as yet appointed some one as agent in your church, will you please do so at once? And will you please let me have just as soon as possible the names of these agents.

Quite a few agents have already been appointed. Agents, will you get busy, work real hard and do your best toward the success of this campaign? I am counting on you; do not fail me!

District Chairmen, will you get behind this campaign with all the time and effort that you can possibly put into it. Talk, boost and work for the success of this campaign.

The lateness in starting this campaign could not very well be helped. But even now we can put it across in a fine way. Let every one do his or her part well and the success of the campaign is assured.

The Asheville post office has a splendid and competent working force, so flood the office with letters containing registration fees. The fees are: Adults, 50c; children under 12 years of age, 25c.

Send all fees to Fred W. Paschall, Box 311, Asheville, N. C.

CHEAPER AIR MAIL

After next August 1 you will be able to send a letter by air mail for five cents, just one half the present rate of ten cents a half ounce. The lower rate was authorized by a bill passed by the Seventieth Congress and signed by the president. Postmaster General New announces that a large issue of five-cent air mail postage stamps will soon be printed. As a result of the reduced rate, it is expected that the air mail will increase enormously.

HERALD SUBSCRIPTION RECEIPTS

Rev. H. L. Powell, $1.50; Rev. G. F. Millaway, $1.50; Rev. J. A. Burgess, $1.50; Rev. H. L. Isley, $1.50; Rev. G. R. Brown, $1.50; Rev. M. P. Chambliss, $1.50.

WOMAN'S MISSIONARY DEPARTMENT

MISS MARY C. MCCULLOCH, *Editor*

MEETING OF DISTRICT NO. 2

The Woman's Home and Foreign Missionary Societies of District No. 2 met with Mt. Carmel auxiliary in an all-day session Thursday, May 31st. Meeting called to order by chairman, Miss Mary V. White, after which she read Scripture lesson and Rev. H. F. Fogleman offered prayer. Rev. Mr. Fogleman very graciously welcomed the workers and friends, giving us much encouragement in the work.

The morning session was given over to reports of auxiliaries in this district and delegates' reports from branch meeting. The auxiliary reports showed a more systematic raising of funds, an increased membership, and six new organizations among our children and young people. The delegates' reports were very, very good, giving much information in regard to both home and foreign work. Reports of the addresses given at the young people's session of branch meeting were most inspiring. After a bountiful lunch and a happy social hour, meeting was again called together and Rev. R. A. Hunter had charge of devotionals. Chairman then introduced the speaker of the day, Mrs. W. C. Cumming, wife of the Presbyterian minister of Henderson, N. C. Mrs. Cumming is a returned missionary from China, where she taught in a Christian school for girls. Her address was very interesting and her accounts of Christian work done by converted Chinese students was very inspiring, and will urge us on to greater work for China. We were indeed glad to have Mrs. Cumming with us an hope to hear her again in our missionary work.

The meeting was well attended. Much regret was expressed that Rev. W. H. Neese and family, of Randleman, could not be with us. Also at the enforced absence of one of our pastors in this district, Rev. M. P. Chambliss, who went to the bedside of his sick mother in Virginia. Next district meeting will be held with Union Chapel auxiliary, Granville Charge.

W. F. M. S. WEST END

The W. F. M. S. of West End church is glad to report splendid meetings for the past several months. Our June meeting was held at the home of Mrs. J. R. Bull, with Mrs. J. R. Holden, our president, acting as hostess. About 20 members answered to the roll call after a very inspiring devotional topic, discussed by Miss Annie Livingood, graduate of High Point College. After business matters were attended to, the last two chapters in the study-book, "A Straight Way Toward Tomorrow," were very interestingly as well as beneficially given us by Miss Ellen Stone, of Grace M. P. church. The Question Box was conducted by Dr. Glascock, after which our hostess served delicious ice cream and cake.

MRS. S. H. STAPLETON,
Corresponding Secretary.

PINE RIDGE ITEMS

I am glad to report I have entirely recovered from the effects of my trip ot the big meetings in Washington and Baltimore and we are planning and pushing the work here with renewed interest and larger vision and greater hopes.

I was sorry the evening program at the General Conference in the interests of Home Missions had to be called off, although I would always rather work than talk about it. A few things I intended to mention are these: Last year was the ninth under the present administration and I am thankful that the reports show that each year has shown an advance over preceding records and the year just closed was, in most respects, the best yet. Our enrollment for the year in Alvan Drew school was 166. The most recent outstanding success is in our Mercantile Department. In two years our stock of new goods and fixtures, amounting to more than $1,600, has been entirely paid for from our profits, and in addition the sale of second hand clothing in those two years has amounted to more than $5,000.

It will surprise you to know that in the past nine years contributions have come direct to me outside of W. H. M. S. channels, amounting to $25,000, and a considerable part of this is from folks who are not members of our church. I am greatly gratified that our work here appeals to everybody who comes in contact with it and we are very thankful for the co-operation of so many good friends. All this money has been used for increasing and improving our equipment. A conservative valuation of our possessions here now is $75,000.

In the Kentucky state-wide Bible Study Contest for 1928, there were 15,563 high school students enrolled. Our boys' class won the pennant for third place in 1926, and in 1927 they stood second, and this year we secured the cup, having reached first place, while our girls' class this year got the second place pennant.

The biggest item confronting us for the year now being entered upon is our program for extension work. The majority of our 17 high school graduates, also quite a number of our former students who have gotten further training elsewhere, are now ready to teach rural schools. We want to keep in close touch with them and help them to do the very best possible work with the children out in the backwoods and up the hollows. I met with the County Board of Education last week and they heartily approved the plan and welcomed my co-operation and supervision. What a wonderful opportunity! Pray that we may have wisdom, tact and strength.

We want to spend five thousand dollars this summer on a suitable water supply and sanitary sewerage system. Who wants to help supply this great need?

We have openings for one teacher in our grades and two, with college training, for our high school. Applicants will please give us complete information as to their age, qualifications, experience, etc. We also need a dietitian to supervise the work in kitchen and dining room.

Please let me refer briefly to a personal matter. Our son, Thomas Van Dyke, 23 years of age, graduated as a civil engineer from Kentucky State University May 28th. Three days later he was in an automobile accident near Lexington, Ky., and was taken to a hospital in an unconscious condition with his thigh bone badly broken. He has since been operated upon and is now in a plaster case from arm pits to toes, and doing as well as can be expected. We will be glad to have you join with us in prayer for a complete recovery.

Very sincerely,
THOS. R. WOODFORD, Supt.

IN HONOR OF THE DEAD

Dodson

Mrs. Mary Emma Dodson died June 9, 1928, aged about 68 years. She first joined Hebron M. P. church. Several years ago she transferred her membership to Chestnut Ridge church, where she remained a member until death.

Funeral services Sunday, June 10th, 5 p. m., at Chestnut Ridge, conducted by the writer, assisted by Rev. J. F. Minnis, after which the remains were placed to rest in the church cemetery.

A large congregation attended these services. May the bereaved ones be comforted by the One who can bind up the broken-hearted.

B. M. WILLIAMS.

Wright

Mary Ann Teague Wright, wife of W. H. Wright, was born in Davidson county near Pleasant Grove church March 6, 1852, and died at her home near here May 31, 1928. While her death was not altogether unexpected, yet it came suddenly and was quite a shock to her family and the entire community.

In early life she professed religion and joined Prospect M. E. church, but about 45 years after she moved her membership to Pleasant Grove where she lived and died in the triumphs of a gospel faith. Mrs. Wright was a good woman and said some time ago that she was ready to go whenever the summons should come. She and her husband were very much devoted to each other and Brother Wright has the sympathy of the church and community in this sad hour.

The first Sunday in May, 1881, she was married to W. H. Wright and this union was blessed with four children, two of whom died several years ago. Surviving are the husband, two daughters, Mrs. H. M. Bryant and Mrs. P. H. Carroll, of High Point; two brothers, E. E. Teague, of Thomasville, and I. B. Teague, of High Point. There are also 12 grandchildren, one of whom has spent the greater part of her life in the home of her grandparents which makes grandmother feel like her own mother. To all who mourn we extend the hand of sympathy.

Sunday at 11 a. m. her pastor conducted the funeral service in the church, after which her body was placed in the church cemetery. The weather was rainy but the beautiful flowers and the crowded church showed clearly the high esteem in which she was held by her friends and neighbors.

G. L. REYNOLDS.

FROM PASTORS *and* PEOPLE

Mecklenburg.—I have been waiting for the reporters to report. I do not see anything from our work. I have tried to select reporters that would report, but it seems I have failed in that respect. Maybe they think there is nothing worthy of report. If so, they are badly mistaken, for the work is progressing nicely. Many more are attending services than in the beginning of the year. Our Ladies' Aid at Stallings church is doing a fine work, worthy of notice. Also the C. E. Society at Stallings is doing well and very encouraging. We have filled all of our appointments, and I am glad to say there is a co-operative spirit throughout the work. I am pleased with the interest taken, and am quite sure by the end of this conference year more will become interested in the work. We had our Children's Day last Sunday; the children did fine. We used the literature from our own press, and I think it is fine. Our collection was rather small, but those of us who are acquainted with conditions down here realize why. We are arranging to have the children from our Children's Home with us in the near future, and I am sure it will increase interest in the Home and the church, for they render such good programs. Hoping when the reporters read this it will prompt them to service, I remain,

Yours in the service for the Master,
W. C. HALL, Reporter.

Pine Grove, Kernersville Charge.—Rev. E. G. Lowdermilk, our faithful pastor, filled his appointment Sunday and gave us a good gospel sermon. The text was taken from the third chapter of Amos and third verse: "Can two walk together, except they be agreed?" Then the question: Can the church prosper except its members be agreed?

So, member of the church, let's agree and work together with the pastor for the good of the church, to the glory of God, and the good of the community.

The church was saddened on May 25 to hear of the death of Mrs. Laura Vance, a faithful attendant of the church when she was in good health.

Miss Blanche Ingram, a student of High Point College, spent a few days' vacation at home. She left Monday to attend the summer school session at High Point College.

Miss Bessie Cooke attended the commencement exercises at Guilford College this week.
REPORTER.

Pleasant Grove.—Our special meeting is to begin the first Sunday in July. Children's Day exercise will be held the third Sunday night in June. Mrs. L. F. Honeycutt is training the children and the program promises to be one of real interest. Rainy Sundays and unfavorable weather has made it difficult to practice as we intended, yet the children are doing well and we feel sure the pageant will be rendered successfully.

Our parsonage in High Point has been sold and the plan now is to relocate and build a new modern parsonage in the community near the church. The new high school building is going up rapidly and will be ready to open school in the early fall. This will give the pastor access to one of the best schools in Davidson county.

The Ladies' Aid Society held another successful meeting in the home of Mrs. Darr, on English Street, in High Point. The meeting was largely attended and Mrs. Darr and her mother, Mrs. J. E. Cecil, delighted the ladies in the serving of refreshments that would please anybody who likes to eat. There will be no July meeting of the Ladies' Aid because our special meeting will be in progress at the time of the next regular meet.

Mrs. Clark, who has been kept at home for several weeks because of sickness, is now able to be at her usual place at church. Mrs. B. E. Payne has been on the sick list for some time and we hope soon she may regain her usual good health. G. L. REYNOLDS.

Asheville.—Our new pastor, Rev. Fred W. Paschall, launched the work here in a formal way last Sunday morning. It might be named "an installation service." Bro. Paschall dedicated the church officers and officers of the departments and Sunday school teachers in a very impressive and inspiring manner. His text was a part of 2 Timothy 2:15. His subject was, "The Unashamed Worker." The Scripture lesson and the hymns were all most appropriate. A beautiful responsive reading was said by the pastor and the officers and teachers. It might be summed up thus:

"Save us and help us, we humbly beseech Thee, O Lord—from infirmity of purpose, lack of interest, indolence, feeble sense of duty disregard of others, half-heartedness in our work, self-conceit, offensive manners, self-assertion, love of flattery, dislike of criticism, impatience, irritation, sarcasm, gossip, all idle and hurtful words.

"Above all, O Lord, give us knowledge of Thee, to see Thee in all Thy works, always to feel Thy presence and to hear Thy call. Uplift our hearts to new love, energy, and devotion that we may go forth in Thy strength."

There was a good attendance at both services.

The prayer meeting Wednesday night was well attended, in response to the pastor's motto, "Make Wednesday night Church Night."

For two weeks we have been distressed for the critical illness of Miss Novella McIntyre. She was stricken on the night of her arrival from the High Point College commencement. Her condition seemed hopeless from the beginning, but there is slight improvement now. Her many friends are praying and hoping for sure recovery.

Miss Annette Stowe, of High Point, N. C., recently visited her sister, Mrs. C. C. McNeil. Brother W. T. Hanner and Mrs. Hanner, of Julian, N. C., visited the family of Bro. Hardin here, Mrs. Hanner's brother.

Miss Flossie Stout will remain in Asheville to attend the Asheville Summer School. Bro. J. O. VanMeter, of the Asheville school, will conduct a union revival meeting at Whitaker's, N. C., beginning June 17. Our prayers go with him and the churches uniting. He certainly blessed us for the six months he supplied for Bro. Paschall. Waco Miller is still in the hospital. Oscar Havner is in the hospital recovering from a serious accident. Brother Paschall recently addressed the Clean Life Club at the Y. M. C. A. Our entire membership feel amply rewarded for waiting for the coming of Brother Paschall. We welcome the Misses Fawcett from Guilford College for the summer. REPORTER.

Lineberry, Davidson Charge.—After a period of time in which severe attacks of measles have been raging in our community, I seat myself again to report from our church.

We are very glad that the measles have somewhat died out and again we have started our Sunday school and Christian Endeavor going as best we are able.

After being absent from these services somehow we grow a little cold and indifferent, but may the Holy Spirit continue to reign in each heart. May we continue to press forward and spread the tidings of joy to those who do not know the Lord in the forgiveness of sins. We want to always be found in the service of the Lord.

Many of the Lineberry folks attended the Sunday school convention at Jackson Hill last Sunday. Interesting talks and songs were rendered from the various churches which were greatly enjoyed.

Christian friends, pray for us that we may always be obedient to the will of Almighty God.

And some day may we meet in heaven where sin, sorrow and death shall come no more but where joy and peace will reign forever. ROBT. LANIER, Reporter.

Belmont.—Sunday, the third Annual Memorial Day, was one of the greatest days in the history of Belmont Methodist Protestant church. The principal feature of the day was a splendid, enlightening, inspiring address by Mr. Clarence Ross, mayor of Graham. During the morning and afternoon sessions suitable quartets and duets were rendered. After the morning address an appropriate service was conducted at the cemetery where every grave had been decorated.

Dinner was spread by the various families. Many old friends were noticed in the gathering. The afternoon program consisted of more good music, duet, quartet, sermon by the pastor, J. Elwood Carroll, and a short business meeting. The treasurer made a favorable report. The officers were all re-elected: Mr. Roy L. Sharpe, president; Mr. Green A. Nicholson, vice-president; Miss Carrie E. Nicholson, secretary-treasurer, and Miss Ramah Shoffner, corresponding secretary. Mr. C. C. Branson, a former member of Belmont church, made a short talk at the afternoon session. Rev. L. W. Gerringer, Burlington, and Rev. O. C. Loy, Jr., Saxapahaw, attended the afternoon session. In future years the fourth Sunday in May will be the regular Memorial Day at Belmont church.
MISS NANIE COBLE.

Chatham Circuit.—Although I have not reported for some time, we have not been idle, but have been endeavoring to keep the work goingas best we are able.

The first Sunday in May was Memorial Day at Zion. The sermon by Rev. D. I. Garner was an inspiration to the large congregation present. Since our last report the church has been covered, and plans are being made to paint the exterior of the building.

At Piney Grove on the fourth Sunday in May, in the morning, the Children's Day program was given. In the afternoon the memorial sermon was preached. Both of these services were attended by a large number. The Sunday school here is making splendid progress.

The Children's Day program at Boulee was given on the second Sunday in June. The program was a good one. At the close Rev. E. F. Cude, of Colfax, made a talk on missions. An offering of $16.22 was taken. In the afternoon at 2 o'clock Rev. W. M. Loy, of Burlington, preached the memorial sermon, which was well received by the large audience. A feature of this service was a vocal solo by Miss Mary Ellis, of Siler City. The concluding number was an address on "The Place of the Young People in the Church," by Rev. F. L. Gibbs, a talk that was both inspiring and instructive. The Sunday school here has grown to such a point that the building of additional rooms is being considered as a means of accommodating the classes.

The third Sunday in June will be the date of the Children's Day and memorial services at Hickory Grove. On the fourth Sunday Rev. H. L. Isley will preach the memorial sermon in all-day services at Flint Ridge. Dinner will be served on the grounds. Every one is invited to both these occasions.

A larger amount than ever before has been raised on both A. C. B. and G. C. B. Most of the churches will most likely pay in full this year.

We are thankful for a number of gifts received from the people of all the churches on the charge. C. G. ISLEY.

Flat Rock, Vance.—The work of our church is progressing very nicely. Our pastor, Rev. M. P. Chambliss, continues to give us fine, inspiring sermons. At last appointment he preached a Mother's Day sermon. It was very appreciatively received. Our pastor is working very hard to get our church building and Sunday school rooms all finished. Old plaster has been removed from the church and it will be replastered. Main auditorium and Sunday school rooms will be given sand finish alike. We hope to have everything ready for the paint by next Sunday, June 17, then to get it painted in time for our revival in July.

Sunday school was held outdoors in the grove yesterday as the plaster and church was so torn up. It is nearing the one hundred mark in attendance, and more interest is being taken in the lessons. Two classes, Nos. 3 and 4, have on a drive for new members and better attendance. The winning class is to be entertained with an outing and supper by the other. To date Class No. 3, Mrs. B. W. Jones, teacher, stands ahead.

The Sunday evening prayer meetings are taking on new life. It may be the active part taken by our young people. For the last two Sunday evenings the leaders have been from Classes No. 4 and No. 3. They made splendid leaders. Some of our grown-ups should take notice. We are indeed proud of our young people.

The Ladies' Aid is doing good work. They have about $130.00 in the treasury towards the purchase of a piano for the church. New officers were installed last meeting as follows: President, Mrs. S. W. Reavis; vice-president, Miss Annie Satterwhite; secretary, Mrs. B. W. Jones; treasurer, Mrs. J. H. Satterwhite. This is a splendid corps of officers and deserve the hearty support and co-operation of the entire church membership.

The Woman's Home Missionary Society will meet in its June meeting with Mrs. T. P. Hester. It is their plan to pay their missionary apportionment in monthly installments. Two groups have been organized among our children and young people. The group, aged 12 to 16 years, will be called Willing Workers Missionary Society, with Miss Mary V. White superintendent. They will do both home and foreign work. They will hold all their meetings at the church. The other group, aged 6 to 12 years, will have Mrs. T. P. Hester as superintendent, meeting at the church same hours as the other group, but meetings will be held separately.

Several of our members attended the district meeting of missionary societies held Thursday, May 31, with Mt. Carmel church. They reported a good meeting. Mentioning reports given by several delegates that attended branch meeting as well as the interesting address of Mrs. W. C. Cumming, who is a returned missionary from China. At the prayer service last evening we heard of the splendid program given by Middleburg township Sunday School Association in the Middleburg Baptist church. Wish more of our leaders could have attended.

We are glad to have in our midst for the summer Prof. H. E. White, of Davidson county, who will spend his vacation with his parents, Mr. and Mrs. A. E. White.

REPORTER.

Concord.—The interest and attendance at Sunday school continues good and our efficient superintendent, Mr. J. S. Polk, is very enthusiastic in his efforts to make the school bigger and better. There were 315 present Sunday.

A large congregation was present at the morning hour and heard a very interesting sermon on "Seeing As Others See," by our pastor.

Mr. Hendry leaves today (Monday) for Bessemer City, where he will assist Rev. M. C. Henderson in a special meeting.

Our second Daily Vacation Bible School begins next Monday, June 18, and will continue through the 29th. Workers have been secured and will put on the first and second year course in kindergarten, primary and junior work.

The Men's Brotherhood meeting and supper were held last Friday night in the social hall of the Sunday school building. Prof. J. B. Roberson, former superintendent of Cabarrus county schools, was present and made a very interesting address.

Children's Day services will be held here on the first Sunday in July.

MRS. D. A. M'LAURIN.

Greenville Circuit, Hobbs Chapel.—Brother Powell preached for us yesterday at the usual hour. His subject was, "The Beautiful Life." He plainly and interestingly discussed the way to obtain and retain the beautiful life, also the rewards of it. He said to obtain it we must repent of our sins, accept Christ as our Savior, and surrender our lives fully to Him. To retain it we must study the Bible, pray daily, and live a life of self-sacrifice. The reward of the beautiful life was a promise of all that we need in this world, and eternal life in the world to come.

We will have church again the fourth Sunday morning. At this service there will be an election of delegate to our annual conference. Bro. A. W. Moore and Bro. R. M. Pearson are the nominees. Be sure to attend this service and vote for the one that you wish to represent this charge at the coming conference. REPORTER.

Orange Charge.—Rev. J. F. Minnis was with us at Chestnut Ridge at 11 a. m. and at Hebron at 3 p. m. yesterday. Congregations were good at both places. The addresses by Bro. Minnis were fine. They were well delivered and listened to attentively. We believe the missionary interest of our people was deepened.

We wish all our people could hear the story of conditions in foreign ands from the lips of those who know. Bro. Minnis tells of conditions in India as he knows them to be.

Sincerely,

B. M. WILLIAMS.

High Point.—At the 11 o'clock service last Sunday the choir rendered the exquisite anthem, "Spirit of God," and Mrs. J. H. Allred and Clarence Schultheiss sang the lovely "One Sweetly Solemn Thought," by Ambrose, as a duet. Dr. S. K. Spahr delivered a strong sermon from Corinthians 2:5, "A Faith That Will Not Shrink." He said in part that men are very careful about things precious; so we should prize most highly our faith, which is our hope of eternal life. Men are very proud of their learning, their discoveries in science and philosophy, but our chief purpose and desire should be the cultivation and increase of our faith in the power of God. He says that he is old-fashioned enough to believe that the greatest work in which men and women can be engaged is the work of the church, and that we must get back to our belief in that greatest of all old miracles, conversion. At the close of the sermon, we were much pleased to receive Mr. and Mrs. Ernest Clemmons and little daughter, Evelyn, by transfer from Grace church, Greensboro. These additions are warmly welcomed and heartily received into our fellowship.

At the Sunday evening service the anthem, "God That Madest Earth and Heaven," was sung by the choir, there was a selection by the male quartette, and Prof. J. D. Hardy, of the college, brought an instructive and helpful message.

The Vacation Bible School, under the efficient leadership of Rev. E. Lester Ballard, opened Monday morning at 9 o'clock and will continue for three weeks. The attendance was 89, with more to join later. A corps of splendid workers is assisting in the different departments. Mrs. Eller Rothrock is superintendent Kindergarten Department, with Misses Grace Koontz and Mary Adams, teachers. Mrs. S. S. Coe is superintendent Primary Department, with Misses Inez Reynolds, Daisy Lee York, Margaret Snipes, and C. L. Gray, Jr., teachers, and Annette Pickens and Josephine Ferguson, assistants. Miss Gladys Kivett is superintendent Junior Department, with the following teachers: Misses Louise Jennings, Marjorie Welborn, and C. McCanless.

An interesting meeting of the Ladies' Aid Society was held Monday afternoon with the following hostesses: Mesdames J. C. White-

sell, J. D. Hardy, R. M. Andrews, C. R. Hinshaw, P. E. Lindley, P. S. Kennett, and M. F. Yuncannon. The treasurer, Mrs. C. L. Gray, reported that the debt on carpet fund has been reduced to $75.00. This announcement was applauded.

Next Sunday morning the election of delegates to the Annual Conference next November will be held, the nominees being Messrs. A. A. Hill and C. F. Barton.

On Tuesday evening Mrs. Minnie Pickett Harrell will give her annual music recital in the assembly room, when she will present her pupils in piano.

The Teacher Training Class under the helpful leadership of Dean P. E. Lindley, of the college, continues to meet each Wednesday evening. On last Sunday morning Dean Lindley filled the pulpit of Grace church, Greensboro. We are very happy to know that he was honored with the degree of Doctor of Literature by Western Maryland College, Westminster, Md., at its recent commencement.

Mr. and Mrs. George T. Penny are now occupying their magnificent new residence on the High Point-Greensboro highway near Jamestown.

V. W. Idol, Jr., son of Mr. and Mrs. Vernon W. Idol, is receiving hearty congratulations on his splendid scholarship record while a student in High Point high school, from which he was graduated last week. During the four years he made an average grade of 95 1-4 per cent, which is most excellent especially when his extreme youthfulness is considered. This bright young boy has not yet reached his 16th birthday.

At the commencement of the University of North Carolina yesterday two bright and popular young members of our church and Sabbath school received the A.B. degree, Holt McPherson and Edwin E. Koonce.

Misses Helen Hayes, of Henderson, and Alice Faulkner, of Danville, Va., have returned to their home after a visit of several days to Miss Virginia Pickens. These girls were bridesmaids in the wedding of Miss Eugenia Williams, of Greensboro, and Mr. Charles Reginald Strouse, of Hagerstown, Md., which was solemnized in Grace church, Greensboro, on Tuesday evening, June 5th. The bride is the daughter of Mr. R. F. Williams, who was in business in High Point at one time, and is a graduate of High Point College of class of 1927. Mr. Strouse is a native of Chambersburg, Pa., but is now in business in Hagerstown, Md., where the young couple will reside after a honeymoon trip to Washington and New York City. The best wishes of a host of friends is extended to the pretty and popular young bride.

L. R. Johnston, principal High Point high school, has gone to Durham where he will teach in Duke University summer school. Mrs. Johnston and little daughter, Rebecca Holt, will spend the summer with her parents, Dr. and Mrs. W. C. Wicker, of Elon College.

Many friends are pleased to see R. Lynn Trout and his mother, Mrs. P. T. Crawford, in High Point after an absence of several weeks.

Siler City.—Last Sunday was a very happy day for us all. Our Sunday school attendance was at its highest mark, 142 present. It is impossible to mention all those who have received their attendance certificates and pins recently because practically each Sunday there is at least one presented, but we wish to congratulate Mr. Ed Fox and family on their record-breaking attendance, four having received their pins and certificates recently.

Due to the fact that Mrs. Dixon was visiting relatives in Pittsburgh Sunday Rev. F. L. Gibbs, a former pastor, was in charge of the morning service. Mr. Gibbs, in his usual manner, delivered to a large audience a splendid message on the subject, "The Quest of Youth." We were also favored with a beautiful solo by Miss Mary Ellis, of the local Baptist church.

Recent items of interest in the Christian Endeavor Society are: Report on trip to Baltimore by Mrs. D. L. Johnson, special music by Miss Minnie Cooper and Mr. J. B. Turner, and many interesting and helpful talks by Mr. and Mrs. Dixon and other members on Vacation and Amusements.

The picnic at Kimesville June 1st, financed by the men, who were defeated in a recent Sunday school contest, was a great success. Each lady was asked to take a basket, and a good lunch consisting of fish, pie, cake and pickles was enjoyed. Fishing and boat-riding were also enjoyed by those present, which numbered approximately 100.

Our Wednesday evening prayer services are being attended unusually well. There were 49 present last Wednesday evening, at which time Mr. and Mrs. Dixon gave us a splendid view of the Baltimore conference.

Mr. Billie Wrenn, of the University of Alabama, is at home with his parents, Mr. and Mrs. L. L. Wrenn, for the summer.

It is very interesting and encouraging to note the interest taken in the appearance of the Sunday school rooms. Many floors have been stained and other improvements made. There is not a prettier or more youthful-looking room than the Junior Philathea with the curtains, table-runner and chair cushions of a nice cretonne. The other rooms have not been completed yet.

In a business meeting some time ago it was decided that each member of the Senior Philathea class make a quilt square and each member charge a fee of 10c to embroider a name on hers. Mrs. J. A. Cooper got the consent of 102 people, thereby winning first prize. Mrs. Cooper will be given by her class all the ice cream she can eat. The total amount collected by the entire class was $55.

REPORTER.

Hope, Chatham Charge.—Last Sunday was a good day for us. We had good attendance at Sunday school, there being 77 present. We were very glad to have quite a number of visitors present. We are proud of our Sunday school, for a little over one year ago we organized with 32 members and we now have an enrollment of 109. We hope to keep on growing and are looking forward to better average attendance from now on.

The 11 o'clock service was given over to a Children's Day program. Many beautiful flowers were tastefully arranged about the pulpit. The children deserve much credit for the splendid way they rendered their pieces.

Rev. E. F. Cude, of Colfax, made a very fine talk on missions. The offering amounted to $16.22. We are very much indebted to outside friends who helped out the choir so much with the singing.

In the afternoon memorial service was held. The cemetery had been nicely cleaned and the graves decorated with many beautiful flowers. We were very glad indeed to have Rev. W. M. Loy, of Burlington, with us to preach the memorial sermon. Bro. Loy has endeared himself very much to the people of Hope church and Bonlee. He made a good talk and paid tribute to our loved ones gone before who so nobly bore their cross. At the close of Bro. Loy's discourse, Miss Mary Ellis, of Siler City, favored us with a beautiful solo.

Rev. F. L. Gibbs next made a short but appealing talk on the young people's place in the church.

We wish to thank members of the M. P. choir of Siler City for their splendid music in the afternoon.

Our pastor, Rev. C. G. Isley, seemed highly pleased with the day's program.

Only two more months until our revival. It is not too soon to begin to pray for a great meeting. REPORTER.

Flint Ridge, Chatham Charge.—Our Sunday school is progressing very nicely with Mr. Harrison Hinshaw as superintendent.

To be held the fourth Sunday in this month an all-day memorial service. We are expecting a large crowd and good speaking.

Mr. D. W. Jennings has been appointed to open our next prayer meeting.

Many of our older members have been unable to attend services this year on account of ill health. The young people will have to come in and try to help fill their place the best they can in remembrance of the good work of the older members.

Let us look forward and be praying for our revival which will commence the fourth Sunday in next month. REPORTER.

Grace Church.—Although the pastor, Rev. R. J. Tamblyn, is away on his vacation, we are enjoying splendid sermons. On Sunday morning the pulpit was filled by Dr. Lindley, dean of High Point College, while Sunday night our beloved former pastor, Dr. S. K. Spahr, preached. The pulpit is being filled each Sunday during the absence of the minister by a committee. No meetings of the congregation have been stopped.

The meeting of the Woman's Home Missionary Society, which was to have been held Tuesday evening of this week, has been postponed until next Tuesday. At this meeting Mrs. A. G. Dixon will speak about the General Conference, and Mrs. Hammer, of Asheboro, will speak concerning the union of all mission boards.

The Ladies' Aid Society met Monday afternoon at the church. They pledged $100 to the church building fund.

The Senior Christian Endeavorers find the supper each Sunday night a pleasure. It increases the attendance, and many people may obtain a small supper for a mere nominal sum. The meetings have been very well attended.

The Sunday schools of this church and West End and Calvary have entered a contest for attendance during the month of June. The two losers are to carry baskets for a picnic supper. Grace Sunday school has adopted the slogan, "We will not carry a basket."

The boys' class of the Intermediate Department entertained the girls at Dr. Johnson's club house. The party went in swimming, then a weiner roast was enjoyed by all.

We are glad to welcome back all the college students who have been away to school. Their faces add a youthful appearance to our congregation.

Henderson.—The monthly meeting of the missionary societies was held Thursday afternoon, May 21, at the home of Mrs. C. F. Tanksley, Sr. Mrs. R. A. Hunter was assistant hostess. The president, Mrs. L. R. Gooch, presided. Miss Agnes Harris conducted the devotionals, reading "The Purple Candle" from the "Jewel Box." Mrs. Clyde Finch summarized the entire study book, "A Straight Way Toward Tomorrow," and gave in conclusion the last chapter. The collection of dues followed and reports from the treasurers. Roll call and reading of minutes was given by Miss Agnes Harris. Mrs. R. A. Hunter and Mrs. Sam Harris, delegates to the branch meeting at Greensboro, gave very interesting reports of the proceedings there. After the business session the meeting closed with special prayers for those mentioned in our prayer calendar. The hostess served delicious strawberry shortcake.

The Philathea class held its monthly meeting in the class room Thursday night, May 24. The president, Mrs. A. B. Young, was in the chair. She also conducted the devotionals. Reports from various committees were given and showed much work being done by the members of the class. During the period of new business it was voted to have the woodwork and walls of the class room painted, the class room committee having that in charge. Since the Philathea class was one of the losing classes in the attendance contest, they also voted to entertain the winning class, Baraca, Friday evening, June 8. Other business was discussed and voted on. Due to the lateness of the hour the program was postponed until the next meeting. Rev. R. A. Hunter dismissed the class with prayer.

We regret to report the death of Mrs. Cooke, mother of Miss Katie Cooke, who has been ill for quite a while. Death came this morning at 5 o'clock.

With the closing of schools and colleges we gladly welcome home many of our young boys and girls. REPORTER.

Corinth, Littleton Circuit.—Our Sunday school is still moving on. If the people would come more regularly we could do better work. The Bible class had charge of the opening exercises yesterday. The second Sunday in May most of our Sunday schools attended the Sunday school convention at Hollister.

On fourth Sunday afternoon in May our annual memorial services were held at this church. A large crowd attended this service and many pretty flowers were brought to decorate the graves. Corinth is considered one among the oldest churches. The history of the church was read and discussed by Rev. H. S. B. Thompson at this service and the male quartette from Aurelian Springs gave us several selections. The visitors from a distance who attended the memorial services were Mr. and Mrs. M. G. Woodruff and children, from Lawrenceville, Va.; Mr. and Mrs. L. H. Taylor, Miss Mollie Carter, Mr. C. C. Crickmore, from Rosemary, and Mr. W. T. Carter from Vaughan, and a large crowd from Aurelian Springs.

President Taylor and Rev. M. Ivey Crutchfield were visitors at M. J. Morris' one day last week.

Miss Daisey Lee Carter is spending some time with her aunt at Lawrenceville, Va.

Mr. and Mrs. B. F. Morris, Mr. Bonney Morris and Miss Virginia Insco visited Mrs. B. C. Barbee at Farmville last week-end and attended the baccalaureate sermon at E. C. T. C. in Greenville Sunday. REPORTER.

Winston, First Church.—Large congregations are attending the services, and Rev. Mr. Moton has been extended a cordial welcome. He is one of the best known ministers in the North Carolina conference and is recognized as a most capable preacher. He will continue to make his home at High Point, conducting only morning services at the church here until September, when evening worship will be resumed.

The Sunday school is showing a gratifying growth, approximately 150 members being present Sunday. C. H. Smith is superintendent, and with the assistance of other officers and teachers of the various classes, marked progress is being shown.

The annual session of the North Carolina conference is to be held in Winston-Salem about the first of November.

Piney Grove, Denton Charge.—Our Sunday school is moving along and we hope still more may come. We are planning to have a Children's Day the fourth Sunday afternoon and hope for a good time.

We were very glad indeed to have Dr. Allman and Miss Jarrett bring 19 of the children from the Home at High Point Sunday afternoon and render us a splendid program. The children did fine, and were enjoyed by all. We feel sure they are well trained and cared for, and hope that we may do more for their support. We will be glad to have them come again.

We were very sorry Bro. Bingham was sick with mumps and could not be with us Sunday, for we miss him so much; hope he will soon be well again. REPORTER.

Randleman Charge.—Our special meeting began at Mt. Lebanon the first Sunday and came to a close last Sunday night. Bro. T. A. Williams was with us from the beginning and remained through Friday night. We were almost rained out the first half week; as the weather became more favorable the attendance increased. Bro. Williams did excellent work, standing firm on the Bible. Everybody was highly pleased with his preaching. There were four conversions.

Other churches in town co-operated in a very commendable way. Rev. Mr. Morton, pastor of the Baptist church here, preached Saturday night and Sunday night.

Next Sunday morning an opportunity will be given for new candidates to unite with the church. W. H. NEESE.

Enfield.—A number of our church family are sick. Mr. Frank White has been suffering for a number of weeks. We are hopeful for his early recovery. Mrs. Ida Keeter has been suffering with her heart. Recently she was taken very ill and life looked uncertain for her; however, we are glad to report that she is much improved. Mr. Charlie Neal has also been seriously ill, yet he is much improved. Just last week Mrs. J. R. Powers was taken seriously ill and taken to the Parkview hospital at Rocky Mount. From reports she seems to be resting very comfortably. She may have to undergo an operation before her case is cleared up. We are asking the prayers of our church for these fellow workers in Christ.

The folks here are still showing their good will toward the pastor and his family. Recently we have received appreciative gifts from Miss Bustin and Mrs. H. A. Hyman, Mr. and Mrs. J. R. Powers, Misses Susie and Mary Whitaker, Mr. and Mrs. E. I. Bellamy.

Our church here is doing things. Look for the report from the church reporter.

J. CLYDE AUMAN.

Enfield.—Our pastor, Rev. J. Clyde Auman, gave us two splendid sermons Sunday. The congregation was large Sunday morning; at night not quite as many. Let's all attend church; it helps the preacher; he can preach better when he sees many people interested, and your presence gives him an opportunity to help you.

The Senior C. E. is planning a social for Friday night; we will report that next week. The Intermediate C. E. is maintaining good interest and doing very creditable work. Lillian Bellamy had charge of the program for Sunday evening, Pattie Ruth Neal for the time preceding, and Robert Earl Parker for the next time. REPORTER.

Hickory Grove Church.—Please change the date of Children's Day to the fourth Sunday (instead of the third), as our pastor can be with us. A. L. JONES.

MORE ALAMANCE COUNTY MINISTERS

Revs. D. I. Garner, J. H. Trollinger and H. S. B. Thompson were reared in Alamance county. These, including the ones named last week, make 21 entering the work of our conference from Alamance county.

Bros. Kenneth Holt and Talton J. Whitehead are Alamance boys preparing to preach. Rev. L. L. Abright, who was one of our missionaries for a time, was an Alamance man. He is not preaching now.

ONE MORE MINISTER TO THE CREDIT OF ALAMANCE

In my article in last week's issue of the Herald I omitted the name of Rev. David I. Garner as one of the ministers entering the Annual Conference work from Alamance county. This makes 19 men for the gospel ministry in the Methodist Protestant church from Alamance county. Let us hear from other counties in North Carolina, and when we have heard from the big "preacher counties" of the state we will then know who holds the banner for sending the largest number of men into the work of the gospel ministry. We regret the omission of Bro. Garner's name from the list and we assure the English Street pastor that it was purely an oversight. C. B. WAY.

—Miss Pauline Haltom, formerly of the Children's Home, has been ill for months. She is now critically ill in St. Leo Hospital, this city. Her brothers and sister have cared for her.

THE VALUE OF THE INDIVIDUAL

By Rev. J. H. Jowett, D.D.

"He calleth his own sheep by name, and leadeth them out." Our Saviour never spoke of "the mass," nor had he any equivalent to the term. And he never spoke of "the classes," nor had any such jumbled term a place in his vocabulary. In our Saviour's thoughts the individual was never lost in the crowd. It is altogether different with ourselves. We soon reach the limit of our power to discriminate and to separate unit from unit in the gathered multitude. Even the camera, with its extraordinary sensitive discernment, fails to retain the individual when he is one of a mighty crowd.

But Jesus never lost the perception of the individual, however great may have been the crowd. He calls his sheep by name. His names for people are not racial names in which the personality is lost. They are personal names, sharply defining the individual life. He goes through the crowded streets of Capernaum, and he calls Matthew the publican. He moves amid the dense throngs of Jericho, and he picks out Zaccheus by name. And these are not exceptional cases, they are typical. His interest is ever in the individual. And he does not distinguish only the rare, showy flowers in the garden—some vestal lily, some passionate rose, he is also concerned with "the grass of the field." He is not only interested in the gorgeous birds of the woodland, "strange bright birds with their starry wings, which bear the rich hues of all glorious things"; he is equally attracted by the sparrow, and in his word he immortalized it. Yes, he knows us, whether we are distinguished or obscure—whether it be a mystical Nathaniel, or a blind Bartimaeus, who is by the wayside begging. In the record of Jesus no one is lost in the crowd.

And our Saviour comes to us, not to round off and destroy our individuality, but rather to enrich and perfect it. When his redeeming grace begins to minister to us, and to carry out his will, it does not erase all our idiosyncrasies. Our distinctive faculties are not subdued, nor are they set in such formal relations that we are all as like one another as houses in a terraced row. Grace does not standardize the saints; there are many more types than one. Grace does not erase the graces, and turn the varied landscape into little plots of exactly the same measure, and having precisely the same growths. How uninteresting it would all be if our differences were wiped out, and we were merged in undistinguished uniformity! Suppose that in the bird-world there was a revolution, in which wings and feathers were to be redistributed. Suppose the sparrow were to borrow a few feathers from the bird of paradise, and the more gorgeous bird were to borrow some of the sparrow's homely brown, until they were as alike as two pins! No, that is not the way! Christ comes to develop our individuality.

Our Saviour comes to bring every life to its purposed and distinctive glory. Every one's endowments are like an unopened bulb, and Christ comes to unpack them, to elicit their strength and beauty by the awakening ministries of his grace. "To present every man perfect in Christ Jesus!" That is to be our destiny. In Christ, every one is to become complete, and every one is to be crowned with spiritual distinction.

That will be the ever-growing attractiveness of the eternal world. Our personal development will never cease. We shall always be presenting to one another new and fascinating glimpses of personal growth. Heaven is a realm where wonder is never satiated, but is always fed and free.

MOODY AND SANKEY

Billy Sunday and other contemporary evangelists had their counterparts in a past day in the famous team of Moody and Sankey. Dwight Lyman Moody started out as a selfish and mischievous youth. Born at Northfield, Mass., in 1837. His father died when Dwight was four years old. The boy became independent and neglected the opportunities of education.

At the age of 17 Dwight obtained a position as a salesman in a Boston shoe store. He continued to live somewhat recklessly until 1855 when, by accident, he heard an impressive sermon. He was attracted to the church and in turn became intensely interested in Sunday school work. In 1856 he went to Chicago and started his own business.

Two years later he opened his own Sunday school, recruiting his pupils from the streets. In a short space of time his class had grown to 1,000 pupils and North Market Hall, where it met, subsequently became Illinois Street church and Moody its layman pastor. Moody became so enthused in his missionary work that in 1860 he gave up his business to devote his every effort to the greater undertaking.

During the Civil War he was associated with the United States Christian Commission and after the war became head of the Chicago Young Men's Christian Association. The church where Moody carried on his activities was destroyed in the great Chicago fire but was quickly rebuilt by popular subscription. Under the name of the Chicago Tabernacle it started its work of supervising the great training school for foreign missionaries and lay workers.

It was in developing this work that Moody was joined by Ira David Sankey who became of equal renown. Sankey's first assistance was to sing hymns in conjunction with Moody's preaching. The pair made such a success that Moody and Sankey's gospel hymns were a byword. The two also conducted revival meetings in England. Sometimes 20,000 persons would gather at one time to hear them. In 1879 Moody opened the Northfield Seminary for young women at the town of his birth and several years later started there the Hermon school for boys. In each the training centers about Bible study; the boys are instructed in farm work and the girls in housework. It was at Northfield in 1880 that the first Christian Workers' Conference met at Moody's call, and it was Moody who in 1889 started the Bible Institute of Chicago.

Moody's sermons might not have been grammatically correct but they were forceful and to the point. They were translated into German and other languages. It is estimated that during his career Moody addressed 50,000,000 persons. Moody was a sincere and earnest fundamentalist. He died in 1899. His last words were:

"Earth is receding; heaven is approaching. God is calling me."—*The Pathfinder.*

—The Primitive Baptist Church has a diminishing number of members in North Carolina, but taking the country as a whole has gained about a thousand members in the last ten years. In Georgia it has 401 churches with over 15,000 members. In North Carolina it has 295 churches with nearly ten thousand members.

Denominational Enterprises

MISSIONS

I almost headed this article "Foreign Missions." Habit soon gets a very strong grip. That which we habitually do soon becomes second nature to us. Only a little more than one short year have I been writing missionary articles and heading them "Foreign Missions" and yet in that time it has become quite natural for me to write that title.

Sometimes it becomes necessary for us to break with old habits and form new ones. This now is one of my tasks in all our missionary operations. It is also one of the tasks of our whole constituency. It ought not to be grievous or difficult. It ought to be a joy and a delight. It is so easy to become circumscribed in our thinking, even in our missionary thinking. It will be different, but, I am wont to believe, wholesome for most of us, if not all, to get the Jesus conception and vision of missionary enterprise to be "My witnesses both in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth." Our omniscient Father knows far more than we the imperative need of missionary effort at home as well as abroad and abroad as well as at home. And with the new plan of missionary enterprise we now have the opportunity of visualizing the Jesus conception of witnessing in every place with the same intense interest and zeal. May our hearts warm up to the new opportunity.

Children's Day

The one phase of missionary interest pre-eminently before us now is the Children's Day service. Should there be those who seemed to be more interested in the Easter exercises and offerings or in the Thank-Offering services of the W. F. M. S. and the W. H. M. S. than in the Children's Day services and offerings, let us remember that, in the union of our missionary organizations, the one has now come to mean just as much to us as the others and that already we feel a deeper interest, not only in the one, but in all. We are now on common ground and every interest of our missionary work is becoming just alike to us. Don't you feel that way in reading this article? I assure you that such are my feelings in writing it. And why not? Certainly God is just as much concerned about saving America as He is about saving Europe, Asia or Latin America. But He is just as certainly as much concerned about saving Europe, Asia or Latin America as He is about saving America. With this feeling then shall we not enter unitedly into this first Children's Day service of this new century in a way that we have never entered and make it count more for Christ and the church than it ever has counted?

A Misconception

Quite a number have written about the cost of the Children's Day programs and some have sent money for them. When money has been sent it has been returned. They are free! We are glad to furnish all that are needed to any Sunday school ordering. And, by the way, the orders are still coming. And there is time yet even though most of the services are held in June. But there is no law prohibiting the holding of Children's Day services in July or even August. So if your school has not yet ordered the programs or pageant, do so at once. And remember—*they cost you onthing*—not even postage. Just order, hold the service and take a big free-will offering for missions.

Historical Poster

Lest you forget, let me again remind you that every Sunday school or church ordering Children's Day supplies is presented with a large poster containing the name and picture of every missionary, except two, sent out by the Board of Foreign Missions or Woman's Foreign Missionary Society with the date of their going out. This is a very valuable poster. The General Conference requested that it be framed and kept in a conspicuous place in our Sunday school rooms or church auditoriums so that our boys and girls, even in oncoming generations, may become conversant about the foreign missionaries of our church. Should any who are using the programs not receive a copy of the poster, please let me know and one will be sent immediately.

Now may we all soon get the habit of thinking and saying missions and with a united front and love enkindled hearts go forward with our Lord and Master in world-wide evangelism witnessing "both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth."

S. W. Rosenberger, *Corresponding Secretary.*
2525 North High Street, Columbus, Ohio.

MEETING OF BOARD OF MISSIONS

Resume of the work of the Board of Missions which met in Pittsburgh, Pa., June 7-8, 1928.

The following officers were elected: President, G. H. Miller; Vice-President, Mrs. Henry Hupfield; Recording Secretary, J. W. Hawley; Assistant Recording Secretary, Mrs. W. B. Gilligan.

The following boards were elected for the purpose of holding the titles of our property and transacting such other matters as may be necessary. Board of Foreign Missions: G. H. Miller, L. B. Smith, C. J. Kerlin, Rowland Watts and J. Norman Wills. Board of Home Missions: J. P. Turkleson, J. W. Hawley, G. D. Jones, O. J. Whitesel, and A. C. Rogers. W. F. M. S.: Mrs. Henry Hupfield, Mrs. E. B. McRoberts, Mrs. Clyde Barbe, Mrs. George Tillotson and Mrs. George R. Brown. W. H. M. S.: Mrs. A. C. Dixon, Mrs. A. G. Liebelt, Mrs. W. B. Gilligan, Mrs. C. S. Kidd and Mrs. R. T. Lewis. This action does not divide the work of the Board of Missions except in the legal holding of property.

Mrs. Henry Hupfield, Mrs. A. G. Dixon, George H. Miller and J. W. Hawley were elected as members of the Executive Committee to serve with the two executive secretaries.

The Executive Committee was ordered to secure a charter for the Board of Missions, and to take the steps necessary to have the charters of the four organizations represented in this union so changed as to harmonize with this new charter of the board.

The question of constitution and by-laws for this board was referred to the Executive Committee.

An Investment Committee was created consisting of the Executive Committee.

The board was ordered to employ a certified accountant to audit all its accounts.

The president was authorized to appoint a Candidates Committee consisting of two men and two women.

The Executive Committee was authorized to call a meeting of this board before the end of the year if necessary.

The Executive Committee was order to meet once a month for the first six months and then once a quarter, with the understanding that other meetings may be called by the president of the board whenever the work seems to require it.

The president of this board and the two executive secretaries were authorized to sign all vouchers.

J. C. Broomfield read a communication from Mrs. Amos in which she expressed her willingness to continue her work as editor of the *Missionary Record* until a permanent arrangement could be made. The board expressed its hearty appreciation of this spirit of co-operation and requested Mrs. Amos to continue her work with the same remuneration she has been receiving.

The Executive Committees of the W. F. M. S. and the W. H. M. S. were requested to continue to function until the work of all the boards can be unified.

The remuneration of Mrs. Lida K. East, Mrs. Wm. Sturgeon and Mrs. Pettit was continued until September 1, 1928.

The branches of the W. F. M. S. and the W. H. M. S. of the various conferences were asked to arrange for union branch meetings and to effect a merger under the Board of Missions as early as possible during the present calendar year.

The branch treasurers are requested to send all moneys to the General Conference treasurer, J. H. Straughn, 516 North Charles Street, Baltimore, Md.

The board directed all incomes from special days to be placed in the general fund of the church, and to be distributed monthly, upon the percentage basis authorized by the General Conference, provided that each board shall receive a total equal to the amount given for that cause.

Mrs. Lida K. East was asked to address the board and she spoke briefly concerning her work as treasurer of the W. F. M. S.

A vote of appreciation was extended to all the former officers of the W. F. M. S. and the W. H. M. S. for their faithful service to the church in the past, and their willingness to co-operate with the Board of Missions in effecting the union of our missionary work.

The secretaries were permitted to draw upon the Gratitude Gift to the amount of $45,000 for the payment of debts.

The work done by J. H. Straughn under the direction of T. H. Lewis prior to the General Conference of 1928 was placed under the care of the Board of Missions.

The Board took up the election of an associate secretary and nominations were called for. The names of Mrs. Lida K. East, Miss Betty Ridgway and Mrs. Marie Thompson were presented. The ballot was taken and Mrs. Marie Thompson was elected. Mrs. Thompson is a widow of a Methodist Protestant minister. She is a lady of culture, with wide experience as a business woman and a leader in church work. She is licensed to preach by the Ohio conference of the Methodist Protestant church. At present she is engaged as a missionary organizer for the United Presbyterian church in the state of Michigan. She will assume her duties with our board August 1, 1928.

The Executive Committee was instructed to employ Miss Anna L. Forrest in promotional work if possible.

Mrs. George R. Tillotson read the report of the committee on constitutions and by-laws for the branches and auxiliaries. Copies of this report were ordered sent to all members of this board. Suggestions for changes are to be forwarded to the secretary, J. W. Hawley, 5451 Howe Street, Pittsburgh, Pa., for consideration at the July meeting of the Executive Committee, which is authorized to prepare and edit these constitutions and by-laws.

The committee on assignment of representatives to present the work of this board to the conference auxiliaries was read and adopted. The assignments are as follows: Indiana, G. H. Miller; West Virginia, J. P. Turkleson, Mrs. Mary Strickler, Mrs. Clyde Barbe, and Isa Hinkle; Ohio, G. H. Miller, Mrs. George Tillotson, and Mrs. John Feth; North Carolina, Mrs. George R. Brown, Mrs. W. C. Hammer and Mrs. Bates; Maryland, J. H. Straughn, Mrs. J. W. Armstrong, and Mrs. Craig; Pittsburgh, J. C. Broomfield, Mrs. McRoberts, Mrs. F. W. Cooke, and Mrs. A. G. Liebelt; Michigan, J. C. Broomfield, and the presidents of the W. F. M. S. and the W. H. M. S. in the Michigan conference; Onondaga, J. W. Hawley.

Miss Mabel Schaffer was recommended to the Executive Committee for promotional work if needed.

The report of the committee on salaries was adopted. The recommendations were as follows: Executive Secretary, $3,300 per year; Associate Secretary, $2,000 per year. In harmony with the action of the General Conference, J. M. Sheridan was employed at $250 per month. Each of these secretaries is to be provided with a stenographer, if necessity requires, whose salary shall not exceed $100 per month.

The unfinished work of the board was left to the Executive Committee.

The next meeting of the Executive Committee has been set for Tuesday, July 17, 1928.

The expense of the associate executive secretary was referred to the Executive Committee of the General Conference, for a division of that expense between the two women's boards.

During the session telegrams were received from the W. F. M. S. branch and the W. H. M. S. branch of the Onondaga conference then in session stating that they had unanimously approved the action of uniting the missionary activities of the church and also pledged their loyalty to the new program of missions.

The W. H. M. S. branch of the Pittsburgh conference was in session during the board meeting and the whole temper of this meeting was one of loyalty to the Methodist Protestant church and our missionary work.

For two full days during the remarkable meeting there was not a discordant note sounded. Every member of the board manifested an intense interest in the work, and a beautiful spirit of Christian loyalty and co-operation.

The board adjourned with prayer by J. M. Sheridan, S. W. Rosenberger and J. C. Broomfield.

J. W. Hawley, *Secretary.*

OBSERVE CHILDREN'S DAY

The Methodist Protestant church at Cambridge, Ohio, observed Children's Day Sunday morning, June 10th. The attendance was large, the program good, the day perfect and the children beautiful. Every one was happy, a good offering was received and the older folks beamed. The pleasure that our people, both young and old, got out of this service makes one wonder why all our churches, city and rural, do not observe this great day in our church year. Many of them have, more of them will, but it is not too late even for those schools that have not planned to have a Children's Day service to reconsider, repent and still observe the day. If for any reason you cannot work out a program, you could at least tell the children in your school about the children in Japan, China and India, and give them the privilege of making an offering for the children in these our missionary fields. Have the program if possible, but at least take a missionary offering.

George H. Miller, *President Board of Missions.*

OPTIMISM | **The President's Letter** | EVANGELISM

Fairfield

June 10. It was our privilege and pleasure to be with the Fairfield church on this date, in their Home-Coming service. The attendance was large, and the program, beginning with the Sunday school, was full for the day. We preached at the eleven o'clock hour, and presented the programs of the conference in the afternoon. In connection with this, a brief period was given to praise and testimony in which there was a ready response and a happy spirit. Most of the afternoon was devoted to singing by groups from different churches. We learned that this is one of the old churches of our conference. The exact time of organization was not learned, but we were told that it dates back well toward a hundred years. Important improvements have recently been made on the building. A new roof has been put on, and new ceiling, and the building painted inside and out. Rubber tracking has been laid in the aisles and around the altar, the pulpit carpeted and seated with new chairs, and the old organ replaced with a piano which the congregation expects to buy if it proves satisfactory. We were delighted with what had been done. The building presents an attractive appearance, and should furnish new inspiration to the membership and the community. We hope that this local interest may be extended to include conference and denominational programs. The life of any local church depends upon its participation in the undertakings of the denomination. This old church will enter the new century, we trust, not only with a renewed building, but with a renewed purpose to give increasing interest and help to every program of kingdom service. Pastor Cowan is earnest in his desire for the promotion of the work. We were glad to be with him and his people.

Charlotte

June 10. At 8 p. m. we were with Bro. Surratt and his people of the First church, and thoroughly enjoyed our visit with them. From a small and not very promising beginning of a few years ago, this church has steadily grown until it is now well organized and well established. Thirty new members have already been added this year, and doubtless this number will be increased with the passing months. From the very beginning the policy of this church has been to support all conference and denominational interests, and this, we are sure, is one of the secrets of its growth. Charlotte is an "honor roll" church. On Monday morning the Vacation Bible School was opened with about fifty in attendance. This number was expected to be increased to one hundred or more. A parsonage site has just been purchased for the church, and practically all the money is in hand with which to pay for it. The lot joins the church property on the east side, and is a very desirable location for a parsonage. For some years the parsonage has been in the church, but the continued growth of the membership has made it necessary to have this space for the activities of the congregation. Pastor Surratt and his wife are serving their fifth year with this church. They are popular with the people, and are making a record of wise and constructive work. The Charlotte church is headed toward an era of expansion and influence.

Kannapolis

June 11.—We were here in a business meeting Monday night. Industrial conditions are discouraging our people somewhat, though we have a small group who are loyal and who believe in our possibilities at this place. This is a growing community and with ample room for our church. We shall keep an eye on Kannapolis and watch with deep interest the developments in this field. Pastor Cowan is concerned for the growth of the work, but is passing, just now, through the strain of family afflictions. He has our sympathy and our prayers. We most earnestly hope that Sister Cowan may speedily be restored to health. Let her be remembered in our prayers.

Pastors' Summer Conference—Young People's Training School

Two important conference events toward which we are looking with keen interest. President Paschall is calling for registrations for one and President Curry for the other. Neither one should be disappointed. There should be 1,200 registrations for the Y. P. T. S. The goal is not too large. Let us run it up rapidly. And certainly the request of Bro. Curry is reasonable and easily within reach. All charges that send their pastors to this assembly will make a good investment for themselves. We hope that some interested layman from every charge will take up this challenge of Bro. Curry and put it over. This assembly of pastors and young people—of young people and pastors—should be a great event in the year's program. The results of such gatherings are eminently worth while, and indispensable to the inspiration and development of our conference. Let's make our coming together in July the best yet. The dates are July 14-21. The Pastors' Conference opens Monday, July 16, and continues through the week.

Twenty New Charges

Yes, and thirteen new churches during the month of June for our "in full" college assessment list. Which means doubling the number that we had at the beginning of the month. Some folks like hard tasks; some easy ones. But nobody, I suppose, objects to a task just because it is easy. Therefore, everybody should get in on this. Let us give you the cue. Here it is: "My charge in the list." This will give us our goal without fail. Isn't it easy? An encouraging letter has just come from one pastor. He will take special collection next Sunday morning, at which time he hopes to realize the full assessment on his charge for this cause. We hope to be able to give you his name next week. Brethren, please major on this college assessment, and let us have this 100 per cent increase during June.

Appreciation

What a fine art it is! Or is it an art at all? Perhaps it is rather one of those soul qualities that instinctively give to life its finer touches. But even then such qualities must be developed. In this sense, appreciation is an art. And with what eagerness we should develop it! It means happiness to us when we would otherwise many times be unhappy. It means ease and encouragement to others when they would many times be confused and deterred. An aged minister told us recently that in his younger days he was the associate pastor of a man much older than himself, and how he was impressed with the expressions of appreciation on the part of this man of God. Often in the humble homes they visited he

(Continued on Page Seven)

OUR STORY PAGE

BLOTTING OUT

"Good morning, Graham," said Mr. Linn, president of the Hanover Trust Company, as a pleasant-faced young man entered his private office. "The note which I found with my morning mail says that you wish to see me alone for a few minutes."

"I do, sir."

There was a moment's hesitation, then followed a full, contrite confession, given without palliation or self-justification, of disobedience to the company's business rules and irregularities of bookkeeping, difficult of detection, but leading later to loss of money and reputation.

As the tale ended Mr. Linn looked up into the young man's pale face. Two sad but brave eyes met the look steadily.

"Of course, you understand that this statement necessitates your discharge?"

Mr. Linn considered a moment. Something about the young fellow's face and bearing made him hesitate to act too quickly.

"This is Wednesday, and the last of the quarter," he said, presently. "You must stay till Saturday and help us out. As the company has suffered no harm yet, we will probably not prosecute the matter. You will receive your pay as usual——"

"Oh, Mr. Linn, mayn't I work this week without pay? I should be so glad to," came the eager appeal.

"No," Mr. Linn replied, slowly. "You will need it later."

A wave of hot blood dyed Graham's face, but he responded pleasantly: "As you wish, Mr. Linn," and left the room.

* * * * *

Four weeks later, after crossing a crowded thoroughfare, Graham found himself unexpectedly face to face with Mr. Linn, who responded cordially to his silent salute.

"Good morning, Graham. Have you found another place?"

"No, sir; not yet."

"Have you tried?"

"I have made a systematic search, beginning with all the banking houses, and then trying for any honest work anywhere."

"What are you going to do?"

"If I can not find a place by Saturday, I think I shall try the country. Farmers are so glad to get help that they are not as particular about references, and five or six months of outdoor life will doubtless be good for me."

"Do you need more money to get you there?"

Graham flushed hotly as he replied: "No, thank you, Mr. Linn. I have still that last week's pay intact."

Mr. Linn wondered at his appearance, for there was in his bearing nothing of the guilty culprit, or of the disheartened, unsuccessful seeker for work—still less any air of bravado or concealment.

"Would you mind telling me why you confessed your wrong-doing, Graham? You might never have been found out, and you must have known that this or worse would follow."

"The previous Sunday evening I was passing the Asbury church while they were singing one of the hymns I used to like, and I went up on the porch to hear better. It must have been the last one, for the people began to come out as soon as it ended. I moved into the deep shadow of some big pillars just as two ladies came to that part of the porch to talk.

"'That was a beautiful thought of yours,' said one. 'Our human blots are always so black and dark, and never can be removed without leaving some trace of their blackness and the injury they have done.'

"'Our blots are the result of our imperfection and weakness, but God's are the overflow of his love,' said the other.

"'When we want to cancel some mistake in writing or printing, we blot it out in different ways, but we usually make it worse than before with a heavy black mark or several lines. Or if we try erasures of any sort, they can not bear the test of a magnifying glass, or escape detection in some other way,' said the other speaker.

"'That is why God's method of doing it is so comforting,' the second lady went on.

"'As you said,' continued the first, 'by his thick cloud he blots out the mountains of our sins from all eyes, even our own.'

"'And the cloud itself is a thing of beauty, radiant with God's love,' added the second.

"'I thank you more than I can tell,' went on the first speaker, 'and I shall never forget.'

"I did not forget either; I could not. That is why I asked to see you. I ought to have come that Monday morning, but I was too much of a coward."

"But why did you tell me? I need never have known," persisted Mr. Linn.

"I wanted to clean up the record all I could myself before I asked to have it blotted out," replied Graham, in a low tone.

There was a brief pause, then he added, humbly: "Mr. Linn, the lady who spoke those beautiful words was your mother. May I have her address so as to write her?"

Without moving Mr. Linn said: "She lives at 1215 Congress Avenue. Go and see her yourself; she will like that better."

There were several moments of complete silence, then Mr. Linn said: "We have never taken discharged men back——"

"Of course not," interrupted Graham, holding himself more erect than ever.

Mr. Linn smiled a little, and repeated: "We have never taken discharged men back to their old places; a new one seems to work better all around. Murlen is going to take charge of our branch in Jefferson next Monday, and you may have his place, if you like."

Graham gripped a chair near him—had he suddenly lost his wits? Murlen's place! Once he had dreamed of that position as possible, but only after years of service. He looked to see whether Mr. Linn was playing a cruel joke on him, but that gentleman spoke again with all seriousness: "I meant what I said. If you wish Murlen's place you may have it. Perhaps you had better go to his room now; he will be glad to explain the work; and if he, or any one else, inquires about this past month, tell him to ask me."

Still dazed and speechless, Graham took several steps. Then, suddenly recovering himself, he said:

"I must not take the place"—he caught his breath, it was so hard to cut himself adrift again. "When men asked me—questions—I had—to—tell the truth—people will know—it will hurt the company's reputation—and you, yours."

A gratified expression came over Mr. Linn's face. "That is our business—our risk," he answered quietly.

"Mr. Linn," Graham began again as soon as he could speak, his face aglow with gratitude and earnestness, "there was one other thing your mother said that night—you will understand why I did not mention it before. It was that once in a while a person was found who had so much of God and his love in his heart that he could forgive in God's generous, blotting-out way. I did not believe it then, but now I know —I have proof —that she is right."—Zion's Herald.

"ALL THE TIME THERE IS"

"I'd be a better woman if time could be bought in the open market," half jocularly, half seriously, declared a busy worker, not long ago. "I could do so many good, kind things, keep my spiritual slate so much cleaner if only I had a little more time."

"Still—we all have all the time there is," was the quiet reply of the speaker's mother. And how true it is—patent to every one, and yet well worth stopping to ponder over occasionally.

The habit of nervous hurry frequently declared habitual with and characteristic of Americans is fatal to good work, good health, good digestion, good temper. To indulge in it is like allowing the dynamic power which should suffice to move mountains to fret itself away in the impatient effort to roll little stones up hill. The quiet workers are those who accomplish the most, and who do it with least friction for themselves and others. Who ever knew a real genius to "go up in the air" or to be "just ready to fly" in times of stress and strain?

Two artists, preparing for an important exhibition, illustrated this contention finely. The day of entry was near, but both pictures were far from completion. One artist, living on black coffee and sandwiches sent in from a restaurant, toiled nervously, early and late, rubbing out and eagerly remaking at least half of the strokes. The other, calm and quiet, worked steadily, happily through a fair working day, taking reasonable time for meals, sleeping soundly at night.

"How on earth do you expect to finish in time?" the nervous painter asked the other.

"I'm pretty sure of finishing in time so long as I am doing my best, in the best way I can," was the serene reply. "If having observed these conditions, I am unable to finish, I shall know that the finishing was not destined. It's no part of my business to worry over the outcome of my efforts; all I have to do is my quiet best."

The gist of the matter is that while each of us really and truly has "all the time there is" in which to perform our various duties, "our times are in his hand," and he who controls time no less than space and life and all the other wonderful workings of his providence will see to it that we have time for all necessary accomplishment.

"God does not hurry," said a saint and sage, and it seems pretty clear that he meant us to work leisurely also—not to be indolent or dawdle, but to do that which our hands find to do quietly and calmly, perhaps with an occasional relieving and recreative glance at the marvelous beauties about us. Life is too short to be lived hastily, work too important to be hurried over. And why should man be the only one of all God's manifold creatures to make of happy employment drudgery, to fail to enjoy life "as we go along"?

He who gave us life meant it to be "good"—good in the little as well as in the greater things. And it takes "all the time there is" to find each bit along the way. Hurry means missing something of the goodness. "In quietness and confidence shall be your strength."—*Ethel Colson.*

HEROES OF YOUTH

A questionnaire addressed to students at Yale University has brought to light the fact that the overwhelming majority of those that answered consider Napoleon and Mussolini to be the greatest men that ever lived.

We do not know whether or not Christ was excepted; it does not affect the fact that the youth of Yale, at least definitely put the ideals of Jesus aside, for both Napoleon and Mussolini represent ideas clearly antagonistic to those of Jesus.

The choice of the students was doubtless sincere. They have probably been brought up to the worship of success. The examples that have thrilled them are those of men who conquered difficulties and became rich or powerful in spite of disabilities or disadvantages.

To wring victory from defeat is no doubt admirable, but to set material victory so high that spiritual victory is lost sight of is to encourage a dangerous misconception of what the ideal life is.

The sad thing is that we can declare as our heroes men whose whole history is a negation of the principles of Jesus, *and yet not know that in so doing we have also denied Him.*

So long as the ideals of Napoleon, let us say, appeal to us we shall drift away from Christ.

We cannot be Christian and follow principles that make impossible the Christ life.

If, like the students, we are honest with ourselves and frankly name the ideals that attract us (or persons in whom these ideals are more or less realized), we shall discover whether or not we are truly seeking to follow Christ. We may be saying, "Lord, Lord," and denying Him in all our ways.—*Robert P. Anderson, in C. E. World.*

The President's Letter

(Continued from Page Five)

would speak pleasingly of the unpretentious but wholesome food, and, said this man who was telling me the story, "Everything tasted sweeter to me after that." Who has not felt the sweetening effect of appreciation, when appreciation was due? And the heart that is full of this quality will often have occasions to express it. Jesus never failed to show appreciation and aside from holiness itself, but few graces count for more in the life of a minister.

Appointments

June 24.—11 a. m., Gibsonville. 8 p. m., Graham. (These appointments are made subject to the approval of the respective pastors of these churches.)

June 27.—Quarterly Conference, Asheboro church. Hour, 8 p. m.

July 1.—Pinnacle charge.

July 8.—Randolph.

July 14-21.—Young People's Training School and Pastors' Summer Conference.

The grace of our Lord Jesus Christ be with you all. Amen.

S. W. Taylor.

June 19, 1928.

YOUNG PEOPLE'S WORK

SUNDAY SCHOOL LESSON

July 1: The Early Life of Saul

Scripture Basis: Deut. 6:4-9; Phil. 3:4-6; Acts 22:3, 27, 28.

Golden Text: Remember also thy Creator in the days of thy youth. Eccl. 12:1.

Saul and the Scripture

The biographer, Edersheim, says: "In the days of Christ the pious Jew had no other knowledge, neither sought nor cared for any other, than that of the law of God." Would to God, not that we had not other knowledge than God's law, but that His law was primary in the learning of our children today.

This passage of Scripture, Deut. 6:4-9, was one of the outstanding portions of the Holy Word to the Jews. They gloried in their monotheistic views of deity. Therefore, they could well believe and teach that Jehovah, their God, should receive the undivided affection of all the faculties of man. You readily recognize the fifth verse as the one Jesus quoted as the greatest commandment (Luke 10:27).

See what emphasis the old patriarch, Moses, places upon this portion of the law of the Lord. He declares that they shall be written upon the heart, which secretes the affections. They shall be taught to the children, thus bringing them up to know God's law and to love Him. They shall be talked of under whatever condition may be existing. They shall be bound upon the arm and forehead. "Phylacteries, called by the Rabbis, 'tephillin, prayer-fillets,' were worn on the left arm, toward the heart, and on the forehead." They shall be posted upon the doorposts of the home and upon the gates. Surely there was no chance for the word of the Lord to be forgotten. Comparatively, what chance has God's Word today?

Saul, the Son

Jewish children were given rigid training. Not only were they required to learn a trade, but they had to know portions, at least, of the law of the Lord. When Saul entered his 'teens in his Cilician home in Tarsus, he was selected to become a Rabbi. This meant that he must commit to memory thousands of verses of Scripture and comments of wise men upon them. He must be somewhat of a lawyer, also. That he might always have a means of livelihood, he learned the tent-making trade, which he put to good use after he had become an apostle of the despised Nazarene.

In accordance with the Jewish law, Saul was circumcised the eighth day from his birth, an Israelite by nationality, a Benjaminite by tribe, a "Hebrew of Hebrews."

He was trained a Pharisee, of which he declares himself proud. "In austerity and alertness he was a combination of Jonathan Edwards and Benjamin Franklin." His training as a Pharisee helped him as a Christian.

What a fine thing it was for Saul to be so thoroughly trained in the home! Fortunate and happy today is the son whose father and mother honor and worship the God of the heavens and earth, and whose lives tell of their devotion to Him. The church is doing all it can for the proper training of those entrusted to its care, but the church cannot do its work best unless the home is active in that which the church cannot do.

Saul at School

In the last of the three divisions of our lessons, Saul (Paul at this time) makes his defense before the authorities in Jerusalem. He tells them that he is a Jew of Tarsus who received his instruction as a youth at the feet of the learned Gamaliel. This great intellectual and wise teacher was a grandson of Hillel, "a doctor of the law held in reputation among all the people." Liberal-minded, he prevented the death of the apostles by a reasonable speech before the Sanhedrin, of which he was a member. (Acts 5:33-40).

Although a Jew, Saul was a Roman. His father was a Roman citizen, which honor was inherited by his son. This fact kept him from persecution a number of times, for the Romans respected their citizens' rights and privileges very highly.

To be born well, to be bred well, to be trained well is the right of every child. The kind of a home from which a child comes, and the kind of training he receives there as well as in institutions of learning, and religious instruction, have all to do with the kind of a man he will make. Though he may pursue a wrong course for a whole, believing he is right, when the Lord Jesus Christ reveals Himself to him he will become a devout follower of His and a loyal supporter of His church.

WORLD'S LARGEST METEORITE

According to Dr. E. E. Free, the earth was struck on June 30, 1908, by the largest meteorite of which science has definite knowledge. Fortunately this meteorite fell in the remote province of Yenissei, Siberia, and its only victims apparently were a herd of 1,500 reindeer and a few million trees.

A report on the subject has been sent to the Astronomical Society of the Pacific by N. T. Bobrovnikoff. The Russian exploring expedition sent to investigate the rumors, says Bobrovnikoff, discovered the site and proved not only that the meteor fell as originally reported but that its fall must have been one of the most spectacular events in the whole history of the earth.

Where the meteorite struck there is now an area several miles in diameter where the earth is torn and furrowed as if by a gigantic harrow. Around this, in a circle many miles in diameter, millions of dead trees of the primeval forest now lie flat and stripped of their branches, every tree pointing outward from the center, like a vast forest of fallen nine-pins.

At the nearest settlement, 50 miles away, two farmers were knocked down by the blast of the meteorite's fall and were scorched by its heat. Both the head wave and the explosion were perceived at the railway, 400 miles distant. Of a herd of 1,500 tame reindeer believed to have been near the site of the fall, no trace has since been found. Had chance directed this enormous visitor from space to the site of a city or a thickly settled country the world would have eperienced an unparalleled disaster.—Pathfinder.

LISTENING TO THE ATOMS

Some one once wrote a book called "The Fairyland of Science." It is an excellent title, for the world that science explores and describes is not the world of appearances, as we know it, but a strange land, of incredible giants and equally incredible midgets, where a table is not a solid object but a mass of imperceptible electrons, each whirling madly about its imperceptible nucleus.

The latest excursion into this extraordinary world that we have seen reported was made recently in New York, in the presence of the Electrical Society of that city, by Dr. H. Clyde Snook, a well-known engineer. He told his hearers that the most plausible theory about magnetic iron is that when magnetization occurs vast numbers of inconceivably tiny atoms rearrange themselves within the iron, turning about so that they all face the same way, as it were like soldiers on a parade ground. Accordingly he subjected some iron to magnetic action and at the same time attached to the iron an electrical appliance that amplified sound ten billion times. The sound thus magnified was broadcast through a powerful loud-speaker, and the open-mouthed scientists heard a noise which is described as similar to what a carload of iron dumb-bells would make turning over and over as they rolled down a tin roof. That, Doctor Snook informed them, was the sound of the ultra-microscopic atoms shifting about in the bar of iron.

Doctor Johnson of the Bell Telephone Laboratories entertained the same company by magnifying the noise that tiny particles of electricity make jostling against one another as a current passes through a wire. This sound, we are told, was like that which water makes when it rushes through a pipe.

What an etraordinary revolution recent studies into the construction of matter have wrought! The scientist who, not so many years ago, found the report of our senses the foundation of fact, now joins the theologian in telling us that we live in a world of illusion, though he finds his reality in quite an opposite direction from the mystic. The truth seems to be that we are so made as to apprehend only such phenomena as are consistent with bodily and spiritual health. Our ears are mercifully stopped to the roaring of the omnipresent atoms and our eyes to the destructive rays that lie beyond the solar spectrum. So we cannot know the future or conceive, except dimly, of the ultimate realities of existence. We must go on living in the world of appearances, and for successful living in such a world the wisdom of philosophers and moral leaders is likely to be a better guide than the curious knowledge that scientific investigation brings to us.—Youth's Companion.

NEW EMBASSY BUILDING

Great Britain is soon to have a new Embassy building in Washington, D. C. It is to cost more than three-quarters of a million dollars and will be the finest building of its kind in the national capital. The corner stone was laid the other day. Sir Esme Howard, British ambassador to the United States, was in charge of the ceremonies, which were attended by members of the British Embassy staff, the Canadian Legation, the Irish Free State Legation, and high American officials.

BUDGET RECEIPTS FOR THIS WEEK

A. C. B.

Pleasant Grove	$12.50
Mt. Hermon	7.82
Kannapolis	6.00
Tabernacle	2.00
Draper	1.15
Denton	.80

G. C. B.

Asheville	$45.00
Winston-Salem	36.89
Orange	31.00
Guilford	17.00
Denton	16.00
Vance	6.25
Mecklenburg	6.17
Draper	5.60

SUPERANNUATES

Haw River Circuit	$ 8.01
Alamance	7.00

CHARGES PAYING IN FULL

A. C. B.

Yadkin College	$ 15.00
Haw River Mission	30.00
Porter	15.00

G. C. B.

Calvary	$265.01
Porter	30.00

College

Asheboro	$ 85.00
Liberty-Siler City	65.00
Yadkin College	5.00
Haw River Mission	10.00
Tabernacle	45.00
Spencer	10.00
Union Grove	10.00
English Street	40.00
Henderson	115.00
Burlington	125.00
Mebane	45.00
Concord	85.00
State Street	20.00
Mt. Pleasant	85.00
Gibsonville	30.00
Guilford	60.00
Friendship	50.00
South Winston	15.00
Porter	5.00
Reidsville	50.00

Superannuates

Orange	$ 37.00

CHURCHES PAYING IN FULL

A. C. B.

Siler City	$ 70.00
Spring Church	90.00
Lebanon, Spring Ch. Chg.	47.00

College

Spring Church	$ 12.00
Spring Valley, Vance Chg.	10.00
Center, Alamance Chg.	14.00
Bethel, Alamance Chg.	15.00
Pleasant Hill, W. Forsyth	20.00
Efland, Orange Chg.	36.00
Union Grove, Orange Chg.	17.00
Hebron, Orange Chg.	27.00
Saxapahaw	8.88
Concord, Saxapahaw Chg.	15.00
Union Hill, W. Forsyth Chg.	6.00
Hickory Ridge, Forsyth Chg.	30.00
Denton, Denton Chg.	35.00
Baltimore, W. Forsyth Charge	14.00

Superannuates

Spring Valley (in full)	$ 4.00

We have no new charge to enter this week, we regret to say. The total number of charges listed with credits is 79. This leaves 13 charges still with no credits on any conference claim. Of course these charges will get in later, but how we do wish that we could add them now. Of the charges now listed, 27 have no credit on the A. C. B. This means that there are 40 charges in the conference that have paid nothing to date on this budget. Think of that, brethren. The year nearly two-thirds gone, and only about half the charges contributing to the A. C. B.! Because of this we are compelled to send out an S. O. S. this week, urging collections to enable us to take care of a conference obligation. We must protect our credit, and the only way we can do it is through the receipts on this budget. We need $1,000 with which to take up a bank note, due the 10th of July. Please help us. This matter is urgent.

We know that every charge has its difficulties in carrying on the work; it is so now; it was so in other years; it will always be so. It was so with Jesus; it is not surprising that it should be so with us. But difficulties do not prevent faithfulness. And "A faithful man shall abound with blessings." 'Tis the word of God, and one jot nor tittle of His word can fail.

With an abounding hope that God will provide ways and means for carrying on and enlarging His work, I am,

Fraternally,

S. W. TAYLOR.

June 19, 1928.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$183,266.99
Mrs. E. S. Welborn	5.00
Total	$183,271.99

Endowment Insurance Fund

Amount previously reported	$9,234.21
Sutton Philathea Class	25.00
C. W. Davis	5.00
Total	$9,264.21

J. NORMAN WILLS, Treasurer.

REPORT OF TREASURER OF SPECIAL FUND

General Conference Delegates:

Reported last time	$474.16
Why Not Charge	10.00
Gibsonville Church	8.00
Randolph Charge	14.00

J. CLYDE AUMAN, Treas.

June 18, 1928.

THE DEFEAT OF THE NAVAL BILL IN THE SENATE

The defeat of the naval program in the Senate came as a good deal of a surprise to the peace workers. It will be remembered that the War Department originally asked for 74 ships at a cost of $740,000,000. The peace forces of the country were thoroughly aroused and brought all their powers of persuasion upon the House Naval Affairs Committee to make drastic cuts in this asked-for appropriation. Our own organization and others appeared before the committee, thousands of letters and resolutions were sent into Washington from the churches and church people, with the result that when the Naval Affairs Committee reported the bill into Congress, it had been whittled down to sixteen ships at a cost of about $275,000,000. In this form the House of Representatives passed the bill. It then went to the Senate. On Friday the Senate rejected the bill by a most unexpected vote of 44 to 22, so absolutely nothing is left out of it. Of course it may come up again in the Senate this fall, and there is no doubt but that the militarists were almost frantic in their disappointment and will stop at nothing to resurrect it, but at present it is dead. There seem to be only two explanations of this rather surprising happening. The first is that the mind of the country has been pretty thoroughly aroused on this matter and is getting a little tired of piling up vast armies when the world is thinking and talking peace. This feeling is very pointedly expressed in the slogan adopted by the National Board of the Y. W. C. A. for the campaign they are undertaking to give widespread publicity to Mr. Kellogg's peace proposals, namely: "Build Friendships, not Battleships for National Defense." The second cause is probably the fact that the offering of treaties renouncing war as an instrument of national policy to the nations of the world, and on the other hand, carrying out a naval program designed to bring us nearer to parity with the nations which we are asking to join with us in this solemn renunciation of war seemed incongruous in the last degree.—World Alliance for Friendship.

NORTH CAROLINIANS IN CABINET

It is an interesting fact that every North Carolinian who has served in the president's cabinet has been secretary of the navy. No other cabinet post has ever been held by a man from North Carolina. That state has given us five secretaries of the navy, namely: John Branch under Andrew Jackson; George E. Badger under William Henry Harrison and John Tyler; William A. Graham under Millard Fillmore; James C. Dobbin under Franklin Pierce and James Buchanan; and Josephus Daniels under Woodrow Wilson. All these men were of the Democratic persuasion. Samuel L. Phillips, a North Carolina Republican, who was solicitor-general, was attorney-general ad interim for about five weeks under Chester A. Arthur.—Pathfinder.

YOUR GRANDCHILDREN'S AMERICA WILL BE WHAT YOUR GENERATION MAKES IT

Are you doing your duty by these grandchildren? You can help determine the make-up of their America (a) by reading certain books; (b) then using this knowledge to consolidate public opinion; (c) learn how differential birth rates work. The old-time American family raises, perhaps, three children. The Mexican peon, the Mediterranean bootlegger may average seven. By the fifth generation one father of our stock may be represented by 243 descendants. The Mexican father, the Mediterranean, may have 16,807. Tell your neighbor, your club, your editor that, to maintain for world progress the old American stock, now the tallest branch of the white race, and extraordinarily powerful, both physically and mentally, we must hold the Quota Immigration Act. We must extend it, bar mass immigration from Latin America. Since 1900, by the largest human mass migration in all history, we admitted six million immigrants, many thereof mentally inferior. Read Stoddard's "Reforging America." (Scribner's, New York.)

FROM PASTORS *and* PEOPLE

Asheville.—Sunday was a most encouraging day for us. Pastor Paschall's messages were inspiring. The attendance was good and the interest was very good.

Ballots were cast for delegate to the next Annual Conference. The vote will be reported at our third quarterly conference this Wednesday night. Brother G. M. Foster and Miss Eula Taylor were the nominees. In the services Sunday morning E. H. Pratt and Miss Flossie Stout sang a duet, accompanied by Miss Mildred Younginer at the piano.

Miss Novella McIntyre has not improved. An operation was performed the first of the week. We hope that after a few days the crisis may be passed. Earnest prayers are being offered for her recovery.

Our Christian Endeavor Society gave a supper on Tuesday night. A nice sum was realized toward their budget of $100. Our Brotherhood met on the same evening. Mr. Fred Willis made a fine address on personal soul-winning. We welcome Miss Elizabeth Carter from Duke University and Miss Eudora Younginer from High Point city schools.

Bro. E. C. Fawcett was called to Salem, Ohio, on account of the passing of his sainted mother. She had visited Asheville a number of times and had many friends here.

Despite his heavy duties as president of the Young People's Union of the North Carolina Conference, Brother Paschall has already accomplished much in our church here. All are pleased with his messages and his personality and consecration. He is making plans for a revival. REPORTER.

Randleman Charge.—All-day services will be held at New Salem church next Sunday. Children's Day services will be observed in the forenoon, and home-coming in the afternoon. A quartet from Greensboro will furnish a number of vocal selections.

On next Sunday night our special meeting at Worthville will begin. Bro. Ed Suits, of Mebane, is to assist. W. H. NEESE.

New Hope, Why Not Circuit.—Although we have been silent a few months we are still in the land of the living and we hope making progress for the Master.

Our pastor, Rev. J. B. Trogdon, filled his appointment last Sunday. There was a goodly number present considering an epidemic of measles and mumps prevalent in the community. Bro. Trogdon preached a good sermon. We are always glad to have visitors and we were exceedingly glad to have a number of people from Flat Rock Charge where Bro. Trogdon served last year with us last Sunday at preaching. These good people, eleven in number, were from Palestine and Flat Rock churches on Flat Rock Circuit. Bro. Trogdon and his good wife had already found a very warm place in our hearts and these people coming from his former charge and showing so much affection and appreciation for them makes us hold them still higher in our esteem.

Sunday school is progressing nicely here under the efficient management of Bro. B. C. Presnell. Prayer meeting is held at the church every Saturday night.

Owing to the epidemic of measles and mumps, Children's Day has been indefinitely postponed.

Our children from the M. P. Children's Home will render a program at Flag Spring Sunday afternoon, also at Seagrove high school auditorium Sunday night. We are hoping there will be a large crowd at both places. Either place will accommodate a large crowd and we hope they will be filled.

Some of our members attended Richland Township Sunday school convention at Huldah church Sunday and heard a splendid program.

Union Township Sunday school convention will be held at High Pine church the second Sunday in July.

Our special meeting will embrace the fourth Sunday in July. Pray for us that we may have a glorious revival.

MRS. NOAH WILLIAMS, Reporter.

Bethesda.—Just a card to say we held Children's Day service at Bethesda Sunday. The children acted their parts well under the efficient training of Mrs. W. H. Willcox and Miss Ethel Harrison and our faithful superintendent, Mr. J. R. Taylor. Congregation was not very large but collection good. May all of our churches in the N. C. Conference do likewise and the results will be surprising.

Success to our beloved editor.

SUBSCRIBER.

R. 2, Enfield, N. C.

Spring Hill, West Thomasville Circuit.—Our Sunday school is progressing nicely. We have good attendance. The teachers of junior and primary classes are preparing exercises for all-day services the third Sunday in July. On the first Sunday in July Prof. J. B. Swaim will close his singing school.

Our hearts have been saddened by the death of two of our members. On June 6 Mr. G. E. Glascoe passed away. He had been sick for nearly five months, but was able to be sitting on the porch at the time of his death. He was 67 years of age. Funeral services were held on the morning of the 8th at Abbotts Creek by the pastor, assisted by Rev. Geo. Brown, of Reidsville.

Mrs. Elizabeth Welborn passed away on June 15 after suffering from burns she received a week before. She was 77 years of age. Funeral services were held at Spring Hill June 17 at 2:30 p. m. by the pastor, assisted by Revs. Carrick and Hilliard. The large gathering of friends and beautiful floral offering showed the esteem in which they were held. We feel our loss is great, but God knoweth all things best.

REPORTER.

State Street Church.—Last Wednesday night was the close of the revival service conducted by Bro. Millaway. The preaching was splendid and was enjoyed by a large audience every night. Every Christian who came under the influence of Bro. Millaway's preaching was made stronger and resolved to do better service. There were some conversions, the exact number not having been ascertained by the writer. Only one has come into the church, but more are expected to come in next Sunday.

Sunday school attendance is good and seems to be growing in interets all the time. Good work is also being done by the children in the Junior C. E. Society and the Sunshine Circle. REPORTER.

Denton Charge.—We have not reported until we hardly know where to begin. But we will mention a few things of interest. The first Sunday morning in June the Denton Sunday school gave a splendid Children's Day service. The children all did well. Much credit is due Mrs. A. L. Hill and those who assisted her in the training. Piney Grove and Cid churches are also planning to give Children's Day services. I understand Piney Grove will give theirs next Sunday afternoon.

The third Sunday night in May we were glad to have the children from our High Point Methodist Protestant Children's Home with us at Denton. I feel that this program is one of the best they have ever gotten up at the Home. Dr. and Mrs. E. F. Allman were with the children. We enjoyed having them so much, we invited them to come to other churches on the charge. The second Sunday in June they gave their program at Canaan and Piney Grove churches. I understand they had a fine time. I was sorry that I could not be with them on account of being in bed with mumps.

The Bible Vacation School is in progress at Denton at this time. Our teachers are Mr. Marvin Sexton, Misses Julia Loftin, Ruth Floyd, and Blanche Hoover. Misses Kate Sexton and Esther Atkins have helped as assistant teachers. We feel that a good work is being done. The four weeks' school will close the last of June and our special meeting begin the first Sunday in July. A soul-winners' group has been organized and the interest seems to be good. Pray that we may have a great revival.

Last Sunday morning we had the Carlton quartet from Erlanger with us at Denton and did most of the singing. All enjoyed their quartets fine. It added a great deal to the interest of the service. We hope they will come again. In the afternoon Rev. W. E. Hill, a local preacher, filled the appointment at Mt. Ebal. Mr. Hill is a good man and always has a good message. At the evening service at Denton we had the privilege of hearing Rev. C. E. Ridge, pastor of Davidson Circuit. He brought us a fine message full of inspiration. Mr. Ridge is one of our minister members of Canaan church of this charge. We thank these brethren and invite them to come again.

The Ladies' Aid Society of Denton Church said they would buy the paint to paint the parsonage if the men would put it on. The men accepted the challenge and the parsonage is almost painted. They are painting the roof also. We certainly thank these good men and women for the beautifying of our home. E. A. BINGHAM.

Denton Church.—We were glad to have Pastor Bingham to preach for us Sunday morning at 11 o'clock. He preached a fine sermon which was enjoyed by a large crowd. We were glad to have with us Sunday the Carlton quartette from Erlanger, N. C. They did some real good singing. Rev. C. E. Ridge preached for us Sunday night. I am sure everyone present enjoyed his sermon.

Our Sunday school is progressing nicely under the management of R. C. Powell. The attendance is fine and the interest is good.

The C. E. Society had a picnic supper on the church ground on Thursday evening, June 7th. There was a large crowd present and lots of good things to eat.

The Ladies' Aid Society has bought paint to paint the parsonage and the men are to pay the expenses of having it painted. We are also planning to have some work done on the church.

The Vacation Bible School is now in its third week. This is the first Bible school ever held in our church. The attendance is fine and the interest good. The teachers seem to be interested in this school and we appreciate the work they are doing. Our pastor is leader.

Our special meeting is to begin the first Sunday in July. At the request of the people our pastor will do the preaching. We ask the prayers of the Christian people that we may have a great revival.

A MEMBER.

West End, Greensboro.—The Children's Day service was rendered Sunday night. A pageant written by Miss Dorothy Elderdice, "Wings of the Morning," was given by a group of Intermediate and Junior boys and girls, with a number of songs by the smaller children. The service was held in the new Sunday school auditorium.

Messrs. Bosher and Johnson are nominees for delegate to Annual Conference.

The pulpit and choir loft have been remodeled, the gift of J. S. Ferree and M. H. Waynick. The pulpit and aisles have a fine carpet, the gift of the Foust Bible Class, and the stage a beautiful curtain, given by the Ladies' Aid.

Our pastor attended General Conference and upon his return the Sunday following told of its work, which was greatly appreciated by his congregation. Dr. Williams preached Sunday morning one of his strongest and most forceful sermons from the text, "What does it profit a man though he gain the whole world and lose his own soul?" A large congregation was present and many expressions of appreciation are being made on the appealing and impressive sermons he preaches from time to time, and of the beautiful eample he gives of being about his Father's business.

The Woman's Home Missionary Society met in the Sunday school auditorium Monday afternoon. Mrs. Stapleton had charge of the program. The meeting was very interesting and many items of business were transacted. Final plans for the entertainment of the Executive Board meeting, which will convene at West End Thursday of this week, were made. Splendid meetings of this society have been held since our new year began, each meeting better than the last one. The church is glad to know that the Home Society made a grade of 100 per cent last year. Interest in mission work and individual improvement in carrying the work on is very marked. In July the Home and Foreign societies will convene together and plan for a large attendance and good social time.

The Intermediate Christian Endeavor Society, supervised by Miss Gladys Routh, has added a new feature in its weekly prayer meetings by organizing into a choral club and having a period set apart once a week for training in choral singing. Mr. L. M. Foust, who has charge of the teaching, is efficient in this kind of work, having graduated from the New England Conservatory of Music, Boston, Mass., in that department of music. Mrs. J. R. Holden is the accompanist.

REPORTER.

Hollister, Halifax Charge.—Our Sunday school is progressing very nicely under the leadership of Mr. E. T. Ellington as superintendent. We are planning to have Children's Day some time in July. Mrs. Williams, Mrs. Tidwell and Miss Kathleen Shearin are the ones appointed to prepare the program.

Our pastor, Rev. C. L. Spencer, gave us a splendid sermon last second Sunday night. We were glad to have so many visitors at this service. Come again; we are always glad to have visitors.

Net Sunday morning at our regular service we will elect a delegate to attend Annual Conference. Mrs. T. C. Williams and Mr. E. T. Elington are the nominees. We will also administer the Lord's Supper at this service.

Several of our members are sick. We hope they will soon be well, for we miss them in our services.

REPORTER.

Orange Charge, Efland Church.—Yesterday was a good day for us. Opening exercises were held in the new church. Rev. Homer Casto, of Weaverville, was the principal speaker. His sermon and address made a profound impression. Revs. O. B. Williams and Ivey Crutchfield were present and assisted in these services. A number of short talks were made by members of the church, former members and friends.

Rev. W. D. Fogleman organized the church at Efland. The first building was erected during his pastorate. It was fitting that his daughter, Mrs. H. C. Nicholson, should be present and speak to us; also his granddaughters, Misses Elizabeth and Edna Nicholson, should sing for us.

Bro. C. C. Smith, of Mebane, one of the first trustees (and the only living one) was present and made a very touching speech.

All the talks were good. Cannot mention each person who took part. We had a good day. Every one seemed to enjoy the day.

We are glad the Efland church has so many friends who rejoice with us on the completion of our new church. We have better equipment now. May God help us to do better work.

B. M. WILLIAMS.

Denton Church.—Having seen no report from Denton church in several weeks, I am taking the authority to report that we are still in the land of progress.

We are sorry that our pastor, Rev. E. A. Bingham, has been indisposed for a few days by mumps, but we are hoping he will soon recuperate.

Our attendance is fine and much interest is being taken in Sunday school and church work.

Our C. E. Society has splendid meetings on Sunday evenings with fine attendance. Our president, Miss Mary Kearns, is very enthusiastic in conducting the meetings, and interest continues to increase.

We are glad to state that the Children's Day exercises were rendered, each child acquitting himself favorably, and a goodly collection was realized for Foreign Missions.

Quite a number of our young members who have been in college and some teaching, have enlivened our attendance and interest: Misses Bettie and Julia Lofton and Messrs. Charles Hoover and W. M. Sexton.

Mrs. E. H. Loftin, one of our faithful members, is away for six weeks of summer school at High Point College. We would not forget to mention our Daily Vacation Bible School which began June 4 and will continue through this month. To date there have been enrolled 45 or 50, which, taking into consideration that this year is our initial experience in such a school, is very encouraging. The following have charge of the different departments: Kindegarten, Miss Blanche Hoover and Miss Kate Sexton; Primary, Miss Julia Loftin; Intermediates, Miss B. Floyd; Juniors, Mr. W. M. Sexton; Seniors, Rev. E. A. Bingham.

We appreciate the co-operation the members are showing and feel that this is filling a long felt need, to teach the young people more about the Bible during part of the vacation period.

Our revival begins the first Sunday in July. We are hoping and praying that much good may be accomplished and that many souls may be born into the kingdom of God.

As I am not the regular reporter I shall say no more at this writing.

W. M. SEXTON.

Burlington, First Church.—Sunday, June 17, was a very good day with us. Attendance in the Sunday school was 342 and offerings amounted to $18.23. We all enjoyed the music and especially the selection by the orchestra.

The morning preaching service was very well attended. At this time Brother Gerringer brought us a powerful and forceful sermon on "Sabbath Observance." He spoke, at length, on the many modern ways in which the holy Sabbath is being desecrated and some of the things mentioned were: Patronizing the swimming pools on Sunday, the conduct of business by service stations and drug stores on the Sabbath. Of course, our pastor pointed out plainly that provision for medical supplies could be arranged for, if needed on Sunday. We cannot tell you all about this splendid and timely discourse in this report, but wish it coud be published as it was spoken. The evening preaching hour was fairly well attended and the sermon at this time was helpful and uplifting.

Our young people's worker, Miss Maxine Taylor, is on the job and yesterday she announced that the Daily Vacation Bible School of this church would begin its services Monday, June 25th, with Miss Mary Wills McCulloch as chief supervisor. It is hoped that all the children, up to 12 years of age, will take advantage of this school, as we can assure that it will be instructive from a religious viewpoint, especially, and the time put into these services will be well spent.

The newly elected Baraca teacher is Mr. Charles C. Lindley, of this city, and we feel that we are to be congratulated upon securing this consecrated young man of exceptional ability. Mr. Lindley is a brother of Dr. P. E. Lindley, of our High Point College, and is principal of the Glen Hope School near Burlington and we are confident that we have

in him an excellent teacher and splendid instructor.

The committee recently appointed to conduct the canvass to raise indebtedness of the new church site is: Mr. J. G. Rogers, chief-captain, with the following division captains: Mr. W. E. Smith, for out-of-town members, and those to work in this city and community: Messrs. M. A. Coble, C. C. Durham, J. F. Thompson, Floy Rogers, Dave DeMoss, J. Ed Moore, J. Ed Ausley, T. T. Stafford, L. E. Anthony, and W. V. Coble.

Sunday, June 24th, is the time announced for the Children's Day service and the committee arranging for this program is busy getting things ready.

L. A. BRAXTON,
Assistant Reporter.

Friendship Station.—We want to give all our friends and readers of our church paper, and especially our former pastors, an invitation to our "old people's singing" and homecoming at Friendship the first Sunday in July. Our pastor, Mr. Hill, will preach at 11 o'clock and Mr. Anderson, of Albemarle, will preach in the afternoon. We expect a large crowd. Dinner on the ground.

Our church work is moving along nicely; have excellent preaching and a live prayer meeting. Mrs. T. J. Lefler conducts the next meeting, and we are expecting a good one.

MRS. D. W. SIDES.

Hickory Grove.—Since we made our last report there has been a little increase in our attendance. Last Sunday morning we had our Children's Day, which was enjoyed very much by every one. We had dinner on the grounds, which was enjoyed by every one. At 2 o'clock in the afternoon Rev. D. I. Garner preached a wonderful sermon, which was very instructive and helpful. We had a rather large attendance all day. Every one went home more determined to do the right things than ever before.

REPORTER.

Democrat Charge, Pleasant Gap.—We have been having a lively and progressive Sunday school since we organized early last spring. We had about 60 present in our Sunday school last Sunday. The church is taking a great interest in song service, both old and new songs.

Sunday was our preaching day and, as usual, the pastor had for us an interesting sermon. REPORTER.

Mocksville.—Since this is only the third Sunday that I have been on the work, I have been able to visit all of the churches but once and a part of them the second time. I preached at Dulins at 11 o'clock a. m. and at Elbaville at 3 o'clock p. m., and we had a fine congregation at both services.

I was at Bethel at 8 o'clock p. m. and we organized a Senior C. E. Society there. We feel that with the young people and the interest that they have shown that this Christian Endeavor Society will be a worth-while organization in this church. Mr. Glen Cartner, a sophomore of N. C. State College, was elected president of the society. We hope for him and the society a great success in the years to come. We feel that the young people of Dulins are also ready to organize a C. E. Society and we hope for them the best.

The revival services will begin at Elbaville church on the first Sunday in July with Brother T. A. Williams helping. The services are also announced to begin at Dulins on the second Sunday of July. May we pray earnestly for these services in the coming weeks.

I wish to thank the people of this charge for their co-operation since I have been with them, for the fine fellowship which I have enjoyed, and for the fine place to live. I am staying with Bro. J. W. Cartner, of Mocksville and am enjoying a fine fellowship here.

J. W. BRAXTON, Pastor.

Mebane.—Our revival meeting began the first Sunday in June with Rev. R. S. Troxler as pulpit help. The meeting closed Wednesday night of last week, Mr. Suits, our pastor, continuing the services after Mr. Troxler left. There were four reclaimed and one converted, this one joining the church here on last Sunday morning.

The vote for delegate to our next Annual Conference will be taken next Sunday morning. Mr. T. O. Pender and Mr. A. O. Allen are the nominees.

The different societies and organizations of the church are active. The Missionary Societies and the Ladies' Aid met in May with Mrs. George Wyatte with splendid attendance at both meetings. The Foreign Society celebrated its 14th anniversary in May by having a birthday party at the business meeting. Each member was requested to bring a penny for every year old they were. A neat sum was realized in this way. Refreshments were served by Mrs. Wyatte during the social hour at each meeting. The Ladies' Aid met this month with Mrs. A. C. Allen with very good attendance. The election of officers was held at this time. During the social hour refreshments were served.

On Monday evening of this week at 7:30 Mrs. Carl Sykes was hostess to the missionary societies. Mrs. H. C. Nicholson gave a very interesting report of the Board meeting in Washington at this time and a few remarks about our General Conference. She reported a beautiful and interesting trip and we feel honored indeed that our Mebane church was represented at the Board meeting and General Conference.

Some of our people attended services at the new Efland church Sunday and some took a part in the program. Our Efland friends are to be congratulated on their pretty new church building. It indeed proves they have a progressive spirit.

A committee has been appointed to prepare a Children's Day program for our church here. REPORTER.

June 19th, 1928.

Efland, Orange Charge.—Sunday, the 17th, was a good day for us. It was indeed a glad day, being the first time we worshipped in our new church. Rev. Homer Casto brought us an interesting message in the morning at 11 o'clock, which was enjoyed very much. Communion service was observed at this time. A goodly number partook. After dinner had been served on the grounds our pastor and several others, including Rev. Ivey Crutchfield, Rev. O. B. Williams and Rev. Homer Casto, made short talks; this was enjoyed very much. Much of the history of our church, which was first built in 1904, was given by different ones. This was very interesting, especially to some of the younger members. Many of the former members and friends of the church came back home for the day. To Rev. Mr. Casto and all visitors we extend a cordial invitation to come again.

Children's Day exercises will be held in our church the first Sunday night in July.

We are all very much pleased with our new church. Especially are we Sunday school teachers and the scholars proud of the S. S. equipment. Let's all work together and with God's help try to do more for the advancement of His kingdom in the future than we have in the past, not forgetting to thank Him for the many blessings He has bestowed upon us. MRS. E. S. TAYLOR, Reporter.

Haw River Circuit.—The new Midway church is certainly to be appreciated. The old wooden building has given way and the new brick structure has taken its place. The new building is large and attractive. One of the best country buildings to be found anywhere. It is thought to be the best country church in Rockingham county. These faithful people certainly deserve credit for what they have accomplished. On the fourth Sunday in May the church was formally opened. In spite of the heavy downpour of rain the occasion was largely attended and it was a great day. Rev. W. F. Kennett, a former pastor, and Dr. E. F. Allman, of the Children's Home, made interesting talks in the afternoon. The opening service of Midway church will never be forgotten.

Mizpah church has recently received a new coat of paint, which adds very much to the appearance.

At a recent meeting the trustees of the Fair Grove church were authorized to make some needed improvements.

The children's Day service rendered at Midway on the second Sunday night was a decided success. All who had any part in the service deserve praise and thanks.

On the night of June 24 the Friendship church will observe Children's Day service. We are epecting a good service.

Services at the other churches are in preparation and will be observed at later dates.

Three of our churches will observe revivals during the month of July. Friendship will begin the First Sunday and Fair Grove will begin the second Sunday. At Mizpah the services will begin on Monday night, July 23. We are preparing for a ten days' revival here. Revival services at the other churches will be at later dates in the season.

Since our last writing death has entered some of our homes and has taken from us some of our very best. On March 22 Mrs. James G. Phibbs, for many years a member of Friendship, passed into the beyond. She was more than 77 years old. Because of distance and poor health she was not permitted to attend her church regularly for a number of years, but she was a loyal member and faithful to the end. The funeral was conducted by the pastor in Friendship church.

On April 4 the home of Dr. and Mrs. J. S. Moore was visited and death claimed their little son, Robert Lambeth, a precious babe only a few weeks old. The funeral was con-

ducted in the home by the pastor. Dr. and Mrs. Moore live near Midway and are among our best.

April 15 was a sad day for the home of Brother Walter Wagoner. On this sad day the death angel took the good wife and mother. Mrs. Wagoner was one of the best and most faithful members of the Friendship church. Every pastor who has served this charge in recent years knows the true worth of this good woman. The funeral was conducted by the pastor, assisted by Brother Reed and Brother Ashburn, in Friendship church. These brethren were both former pastors and spoke in the highest terms of the deceased.

While the pastor was in Baltimore attending the General Conference the shocking news was received that Brother B. W. Delap had passed into the beyond. Brother Delap was one of the most faithful and loyal members of Midway church. In the absence of the pastor Brother Ashburn was called to conduct the funeral of this good man.

On June 2 Brother N. O. Phibbs, of near Brown Summit, passed into the beyond. Brother Phipps was a good man but not a member of any of our churches. Mrs. Phipps is a member of Brown Summit church. The pastor assisted Brother Reed in this funeral which was conducted in the home.

Our hearts in sympathy and love go out for the bereaved of all these deceased and in each case we can properly sing with the poet:

"Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is run,
And thou art crowned at last."

GEO. L. CURRY.

Asheboro.—The fact that we do not report often to the church paper does not mean that we are sitting idly by and doing nothing. The services have been held regularly except one Sunday while the writer was attending the General Conference. At the evening service yesterday we observed Father's Day. Prof. T. F. Bulla spoke on father's responsibility to his family, Brother R. T. Lloyd spoke on the family's responsibility to father, and Brother J. W. Wolff spoke on father's problems. It was a very helpful service.

A week ago last night we were favored with a good sermon by our young brother, Rev. Henry Kirkpatrick, of Kansas. Brother Kirkpatrick and his mother have been visiting Mrs. Kirkpatrick's brother, Mr. O. E. Rich, and we prevailed on the young man to preach. The sermon was favorably received and the young man gives promise of making a real good preacher.

We were greatly shocked just after church last night to know that our good brother, S. F. Lowdermilk, had died suddenly in his home, he being ill not more than 30 minutes before passing. For a year or more he had been in failing health but was at church yesterday morning seemingly as well as usual. The funeral will be held from our church tomorrow morning at 10 o'clock and burial will be at Flag Springs M. P. church. A good man has gone and we shall miss him greatly. An obituary will be furnished at an early date.

Brother J. S. Lewis, another one of our valuable members, has been critically ill for days with no improvement in his condition.

Still another one of our members, Miss Lucy Lee Lovett, daughter of Mrs. Louella Lovett, underwent a rather serious operation in the High Point Hospital last Saturday. She is doing well now. For all who are sick or sorrowing we ask for grace.

Our third quarterly conference will be held at the church Wednesday evening, June 27, with President Taylor in the chair. The subject of a new parsonage will be discussed.

Next Sunday will be known as Sunday School Day in our church and we are hoping to have present the entire enrollment of our school and lots of new pupils. The speaker for the occasion cannot yet be announced, but we are hoping to have a good one. J. E. PRITCHARD.

Monday, P. M.

Mt. Zion, Pinnacle Charge.—We are glad to have with us Bros. Edgar Lane and Norman Culler, who have returned from High Point College.

Brother Hunter has faithfully filled every appointment with increasing attendance manifested.

There was a very noticeable increase in our S. S. attendance—110 present, 12 new pupils.

We have started rehearsing for the Township Sunday School Convention program, to be rendered when Little Yadkin Township S. S. Convention meets at Chestnut Grove next Saturday week, June 30th.

The Ladies' Aid of Mt. Zion will give a lawn party at the home of Brother and Sister Ed Jones next Saturday, June 23rd. You are hereby invited to attend with a keen appetite and fat pocketbook.

Our Children's Day literature has arrived and we are delighted with the program. We mean to carry it out to the letter as nearly as possible the third Sunday night in July.

Our protracted meetings will begin at 11 o'clock a. m. on the third Sunday in July. We extend to each person who is interested in a revival of Christian religion at Mt. Zion who possibly can do so to attend all or a part of this special meeting and to those who can't come, pray that we may have a revival.

C. W. ALLEN.

High Point.—A most interesting session of the two missionary societies was held at the church Monday afternoon. In the absence of Mrs. C. L. Whitaker, president of the Foreign Society, the vice-president, Mrs. C. F. Barton, presided. Upon request, Mrs. A. M. Rankin gave an entertaining account of the proceedings of the recent General Conference. Rev. E. L. Ballard made an interesting report of the Young People's Convention. These reports were greatly enjoyed by all those present. An agreeable surprise was given Mrs. Minnie P. Harrell when it was announced that the Aunt Lizzie Welch Sunday School Class has contributed $30 to make her a perpetual member in the Home Society. This is indeed a beautiful tribute to their efficient and well-loved teacher. Each of the three circles of the society will be given credit for $10. It was decided to ask Mrs. W. C. Hammer, of Asheboro, to come and give a summary of the Home Mission Study Book some time during the summer.

The announcement was made that in the contest just closed, Circle No. 1, Mrs. L. J. Diffee, chairman, had won the greatest number of points, having raised the sum of $125.40, and had maintained an average attendance of 11 1-4 at the meetings. According to the challenge the losing circles, No. 2, Mrs. J. H. Walker, chairman, and No. 3, Mrs. H. A. Moffitt, chairman, were obligated to entertain the three circles, and all those in attendance were invited to the assembly room where delightful refreshments of ice cream and cake were served. There were 35 members present, and this meeting proved to be one of the most pleasant in the history of the society.

The Daily Vacation Bible School is proving very popular, and the interest of the little folks increases daily. The registration has reached the 100 mark. The teachers and assistants are efficient and faithful.

The Christian Endeavor Society held an enjoyable wienie roast Monday evening about eight miles from High Point on the Winston-Salem highway.

Mayor W. A. Davis and family have moved into their attractive new home on Woodrow avenue.

The sympathy of a large number of friends is extended to Mr. J. E. Perryman and family in the loss by death of his sister, Mrs. Thomas, which occurred at her home in Winston-Salem last week.

The Misses Edwards, of Henderson, who once taught in our city schools, have been guests of Capt. and Mrs. A. M. Rankin for a few days.

SENATOR CRITICIZES CONGRESS

"There is no hope for the Republic," says Senator King, Democrat, of Utah, in a statement criticising the long session of the Seventieth Congress for extravagance. Part of his statement is as follows:

"The long session of the Seventieth Congress was the most extravagant session in history. I stood practically alone on the Democratic side of the aisle in endeavoring to curtail appropriations. If this movement in favor of centralizing the government in Washington continues, in 25 years there will be no states. It is clear that appropriations next year will be greater, and still greater each year following. We are building up the most powerful, paternalistic, and bureaucratic government there is in the world. The cost of government during the next fiscal year, federal, state, and municipal, will be approximately twelve billion dollars. That means about 17 per cent of the gross earnings of the people of the United States."—Current Events.

ON A PAYING BASIS

Nearly 35,000 passengers were carried by commercial companies operating airplanes in the United States in 1927. The companies made a profit on passenger traffic, even though it was small. Total receipts of the companies amounted to $2,149,111; total expenses, $2,100,427. That left a net profit of over $48,000 for the year. The passengers were carried at an average fare of less than 11 cents a mile. Air mail contractors were paid a total of $2,643,454 during the year. —Current Events.

IN HONOR OF THE DEAD

White

Sunday morning about 2:30 marked the passing of Mr. Frank White, a loyal and faithful attendant of our church here. While he had been in poor health for a month or so, yet his sudden passing was a shock to us all, and especially to the members of his immediate family. His body will be laid to rest in the Eden Methodist Protestant cemetery. He was a member of this church.

Our hearts go out in great sympathy to those who feel this separation most.

J. CLYDE AUMAN.

In Loving Memory of H. D. Brown

'Twas sad to see a father leave
His children and wife so dear,
In confidence to him they went
With every wish or care.

A loving wife's heart is crushed,
Her mate no more is heard,
Death on him rushed and his voice hushed
Without one parting word.

While in the silent grave he lies,
Beneath the crumbling sod,
The angel with his spirit flies
To bear it home to God.

Bright mansions fair He will prepare
For those who in Him trust,
And come again and take them there
To live among the just.

We'll praise the Lord for blessings given
And grant His judgment just,
And hope to meet again in Heaven
When dust returns to dust.

A NIECE.

Green B. Taylor

Our community was saddened Sunday night by the death of Mr. G. B. Taylor. Funeral services were held Monday afternoon at 4 o'clock from Harmony church and interment was in the church cemetery.

The deceased was 70 years old. He is survived by his widow, who before her marriage was Miss Cornelia Medlock, and by two brothers, G. P. Taylor and R. E. Taylor, of Princeton. Mr. Taylor had been an invalid for about eight years. E. H.

A Tribute

We, the members of the Woman's Foreign Missionary Society of Tabernacle Methodist Protestant church, desire to offer a tribute of love and respect to the memory of Mrs. Pearl Reynolds Kirkman, who was so suddenly called from our midst to her heavenly home.

Though quiet and unassuming in her manner, she was always interested in the work of the society and present when health would permit.

Therefore, be it resolved, that we as individual members hold in loving remembrance her Christ-like spirit; that we extend to her bereaved husband our heart felt sympathy in this great sorrow and that we commend him to our Heavenly Father, who doeth all things well;

And, be it further resolved, that a copy of these resolutions be sent to the husband, one to the Herald, and one to be placed on the minutes of this society.

MRS. NORMAN FIELDS,
MRS. H. L. WHITELEY,
MRS. E. T. COBLE,
Committee on Resolutions.

Hendrix

Lewis Spencer Hendrix died June 11, 1928, aged 75 years, 10 days. In January, 1887, he was married to Avery Jane Foster. To this union were born seven children, four boys and three girls.

From early manhood he had lived a Christian life. He was a member of Dulins M. P. church. He died as he had lived—quietly, submissive to his Master's call.

Of his immediate relatives who remain are one brother, one sister, his loving companion, one daughter, Mrs. George Barneycastle, four sons, Messrs. Lee, Thomas, Rierson, and Frank Hendrix. He also leaves nine grandchildren. Two of his daughters have gone before him to their final resting place.

It was the pastor's pleasure to meet Bro. Hendrix a few hours before he was called to be with his Master. Funeral services were conducted by his pastor, Rev. J. W. Braxton, in Smith's Grove M. E. church, Tuesday afternoon at 3 o'clock, after which the remains were placed in Smith's Grove cemetery.

Phillips

The members of First Church, Burlington, were shocked and saddened to hear of the death of one of our members, Mrs. John Phillips. She had gone to the hospital only a few days before her death for an operation, and before many of us realized that she was seriously ill she was gone.

She leaves a husband, two small children, her father and mother, a sister, two brothers, and many relatives and friends to mourn her passing. Before her marriage she was Lizzie E. Sutton. She was only 25 years of age. She had only begun to live when suddenly she was called to her reward.

The husband and other relatives have our sincere sympathy in this time of great sorrow. May the same Savior in whom she trusted be your comfort and help.

The funeral service was conducted June 4th at 2:30 p. m. in the First M. P. church. President S. W. Taylor, who for a number of years was her pastor, and Dr. Lankford, pastor of the First Christian church, assisted the pastor in the service.

Mrs. Phillips was faithful to her church and she will be greatly missed by the pastor and the membership of First church. May the Lord bless and comfort the young husband and give him wisdom for the added responsibility that is upon him of being not only father but mother as well to his two precious children.

L. W. GERRINGER, Pastor.

Saunders

Mrs. Mary Saunders, wife of J. H. Saunders, died April 23, 1928, aged 65 years, 10 months and 27 days. She joined the M. P. church at an early date, and remained a faithful member until death. She was laid to rest in Macedonia cemetery, there to wait until the morning of the Resurrection, when Christ shall come back to claim His own.

Funeral services were conducted by Rev. J. W. Hulin, assisted by Rev. George Loftin. A large crowd gathered at the home with untold numbers of flowers as a token of the love that they had for her. Leaving the home a large number of cars fell in line; reaching the church there was a large crowd there waiting to pay the last tribute of love to her. As Bro. Hulin was her pastor for several years, he knowing the hospitality that she always had for her pastors, used for his subject, Let your light shine. Bro. Hulin declared that her stay here on earth was full of good deeds, that what she had done to help some one in time of need and her church and her home was the pride of her life for almost fifty years. She was ready and willing to feed a number of people during the revivals. She believed in the old-fashioned religion.

Rev. Loflin had been going in her home for fourteen years without a break, as he had been given a lifetime right to help in the special meetings at her church. And Bro. Loflin said that he always spent Sunday night in Mary's home, every second Sunday in August, and that her full preparation for his coming had been one whole year and she always wanted her home to be the preacher's home, and her table was lined with the best that could be had and her whole desire was to help her pastor in every way that she possibly could, realizing that a preacher's responsibility was great.

The writer can recall the time when Aunt Mary's words were so true that it doesn't seem that she is gone, but she is gone. Why do I know? Because you can't see her in the old home place any more. After all the medical aid had been rendered and her companion held her dying head, sisters stood by her bed as much as to say, I wish I could take Mary's place, friends offering a helping hand—after all these kind deeds the death angel came and claimed his own. Jesus told His disciples that I go to prepare a place for you. The writer believes that Aunt Mary is now in that beautiful Mansion of God, gone where she will know no pain or sickness. On her dying bed she spoke of that love that binds our hearts in Christian love. It seems that she had her mind on love, that emotion expressive of the good will or affection or kindness which human beings entertain one for another. She was a mother to all little children. She has filled the hands of a number of children with bread and meat, therefore she had the love of all the little children, also the older people. If Aunt Mary had an enemy, it was not made known. Her neighbors would call upon her in time of sickness and they always found her advice worthy of accepting. In spite of her feebleness she would think of the duty that the Christian people owe their Heavenly Father, realizing that there was no way of serving God only through human agency, and she would be found visiting the sick people, also the poor class of people, giving her advice, also her dollars and dimes. May God's richest blessings abide and be with the relatives, and may their lives be so that they all can meet over on the evergreen shore where parting will be no more.

C. W. SAUNDERS.

MARRIED

Cox-Hewitt

A marriage of considerable interest to a large circle of friends took place June 5th at Ramseur when Myrtle Cox and Harry Hewitt were united in matrimony. Rev. L. W. Gerringer, pastor of First Methodist Protestant church, Burlington, officiated. The couple was attended by Mr. and Mrs. R. H. Michaux who acted as best man and dame of honor, respectively.

Mr. and Mrs. Hewitt will make their home in Greensboro. Mrs. Hewitt is the daughter of Mrs. J. W. Stout, of Ramseur. Mr. Hewitt is the son of Mr. and Mrs. B. L. Hewitt, of Greensboro. The best wishes of many friends accompany this young people as they launch out upon the voyage of life.

Pickens-Munyan

A wedding of much interest to many relatives and friends of the young people came as a distinct surprise last Saturday afternoon when Rupert T. Pickens and Miss Ida C. Munyan, both of High Point, motored to Greensboro and were quietly married by Rev. J. Clyde Turner. The groom is the younger son of Mr. and Mrs. R. T. Picketns, a grandson of the late Rev. C. A. Pickens, who was a member of the N. C. Conference for 40 years, and also a grandson of Wyatt J. Armfield, of High Point. He was graduated from the University of North Carolina with the class of 1925, and later studied law at Chapel Hill, passing the bar examination in January, 1927. He is now associated with ex-Judge Don C. MacRae in the practice of law in High Point. His bride is the pretty and attractive daughter of the late Mr. John W. Munyan and granddaughter of Mr. and Mrs. Wm. T. Munyan, of High Point, with whom she has made her home for the past several years. She is a graduate of Duke University, Durham, of the class of 1925, and since that time has taught in the city schools.

Young Mr. Pickens and his bride are both members of the National Scholastic Fraternity, Phi Beta Kappa. After a short honeymoon trip to Washington and Richmond, the happy young couple will be at home to their friends at 708 Montlieu Avenue, High Point, the residence of the bride's grandparents for the present.

This marriage is the culmination of a pretty romance which began in High Point High School when both were members of the class of 1921, of which he was president, and she was valedictorian. The choicest blessings of Heaven are invoked for this worthy young pair and the congratulations and best wishes of a large number of loving relatives and friends are extended to these young people, who with happy hearts and love-lit faces begin the journey of life in its fair morning, "hoping to meet the night together."

"There's nothing half so sweet in life as love's young dream."

"Yet I know past all doubting truly,
And knowledge greater than grief can dim,
That as he loves, he will love me duly,
Yea, better, e'en better than I love him."

Lambeth-Troxler

On Saturday, June 2, at 9 o'clock a. m., Friendship Methodist Protestant church was the scene of a beautiful wedding when Mr. Henry Clay Lambeth claimed Miss Sallie Dalton Troxler as his bride. The ceremony was performed by the writer while Miss Ferdo Mae Sisk presided at the piano. Miss Sisk is of Pleasant Garden, N. C., and a special friend of the bride. Mrs. Lambeth is the daughter of Mr. and Mrs. Robert F. Troxler. After completing her education at Monticello High School and Elon College, she has for a number of years been a successful and efficient teacher of Guilford County. She is a beautiful and accomplished young woman and is deservedly very popular among a large number of friends. Mr. Lambeth is an industrious and intelligent young man. He was educated at Monticello High School. He is now engaged in business in Greensboro, N. C.

Immediately following the ceremony the happy couple departed by motor to Asheville and other points of interest in "The Land of the Sky." They are to make their home in Greensboro. They have the best wishes of all who know them. GEO. L. CURRY.

Gorman-Lewallen

At the home of the bride in Asheboro on Saturday morning, June 16, at 9 o'clock, the writer united in marriage Miss Beatrice Lewallen and Mr. Oscar Banks Gorman. Only the immediate family connections were present to witness the ceremony. Mrs. Gorman is a daughter of Mr. and Mrs. E. E. Lewallen, of Asheboro, is a graduate of Guilford College, and is a popular teacher in the public school system of North Carolina.

Mr. Gorman is formerly from Concord, N. C., but at present is connected with the Boy Scout work at Reidsville, N. C.

These two fine Methodist Protestant young people have the best wishes of a host of friends as they start on the new voyage.

J. E. PRITCHARD.

Holt-Harden

A very beautiful wedding was solemnized at the Graham Methodist Protestant church Wednesday evening, June 13, when Miss Nina Jo Holt and Mr. John William Harden were united in marriage.

The church was beautifully decorated with twining ivy, fern, and Dorothy Perkins roses. A soft light was thrown over the entire setting from the many lighted candles.

Prior to the entrance of the bridal party a beautiful musical program was given. Miss Elise Thompson was at the piano and Miss Mildred Moore sang, "I Love You," and Miss Teresa Peacock, of Salisbury, sang "Until." To the strains of the Wedding March from Lohengrin the bridal party entered.

The ushers, Don Holt, brother of the bride, and Turner Harden, brother of the groom, took their places on each side of the altar. The bridesmaids and groomsmen followed: Misses Caroline Parker, of Greensboro, and Billie Carnmer, of Southport, and Messrs. Richard Slagel, of Franklin, and Watt Cooper, of Blackey, Ky., and maid of honor, Miss Frances Barber, of Asheville. The tiny flower girls entered hand in hand carrying miniature baskets of flowers. Little Ray Harden, Jr., dressed in white satin, carried the ring on a satin pillow.

The bride entered on the arm of her father, Mr. S. S. Holt. Her gown was of white duchess satin and lace and she wore a veil with orange blossoms and carried an arm bouquet of Bride roses showered with valley lilies.

Mr. Harden was attended by his brother, Ray Harden, of Wilmington, as best man.

The ceremony was performed by Rev. D. R. Williams, pastor of the bride.

After the ceremony Mr. and Mrs. S. S. Holt gave a reception at their lovely home on North Main street. During the reception Mr. and Mrs. Harden left for a bridal trip.

Mrs. Harden is an attractive and popular young lady. She received her education at N. C. C. W., Greensboro, and for the past two years has been librarian at the Banks Holt Library, Graham.

Mr. Harden is the son of Mr. and Mrs. Peter R. Harden, of Graham, and is a young man of unusual qualities. He was educated at the University of North Carolina and since then has been connected with the News Bureau and Department of Rural Social Economics of the University. Recently he has accepted a position with the Charlotte Evening News.

After June 20, Mr. and Mrs. Harden will be at home at Charlotte, N. C.

Fogleman-Leatherman

The home of Mr. and Mrs. John Fogleman, ten miles south of Greensboro, was the scene of a beautiful home wedding on June 14 when their only daughter, Miss Essie Fogleman, became the bride of Mr. Henry F. Leatherman. Rev. H. F. Fogleman, brother of the bride, and H. L. Isley, the pastor, performed the ceremony. Only a few near relatives and intimate friends witnessed the ceremony.

Mrs. Leatherman is a talented young woman. For a number of years she has been teaching school in Davidson and other counties. Se is a loyal member of Tabernacle Methodist Protestant Church.

Mr. Leatherman is a young business man of Lexington, N. C.

After a brief trip to Western North Carolina they will be at home to their friends in Lexington, N. C. H. L. ISLEY.

—Bro. J. S. Lewis, of Asheboro, died on Tuesday morning. He was a man of great business capacity and had come to fill a large place in the business world. He will be much missed. He was a loyal member of our church in Asheboro and was the father-in-law of Rev. N. M. Harrison.

—Miss Bessie Hunter, daughter of Bro. Henry Hunter, of Greensboro, just completed a medical course in the University of Michigan. Her father and mother, her sister Zelian and her brother John went to the recent commencement at the University. Interest in the occasion was still further heightened by the fact that Miss Bessie was one of the principals in a wedding ceremony. The other was Mr. F. F. Lange, an engineer, of Buffalo, N. Y. Mrs. Lange will still continue her preparation for medical practice by a term in the University Hospital.

—Dr. T. C. Amick is to teach mathematics in Asheville again this summer.

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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Offerings by Churches and Individuals

Kistlers, Cleveland Circuit, $3.55; Concord, Saxapahaw Charge, $3.25; Fairview, Fairview Circuit, $2.51; New Hope, Vance Circuit, $2.75; Spring Valley, Vance Circuit, $5.10; Fairgrove, Haw River Circuit, $3.50; Mill Grove, Midland Circuit, $5.20; Miss Mamie Johnston's Sunday Egg Club, $1.80; Miss D. T. Gaster, Sunday eggs, $1.50; Canaan, Denton Circuit, children's recital, $17.18; Piney Grove, Denton Circuit, children's recital, $5.05.

Offerings by Sunday Schools

Shiloh, Randolph Circuit, $3.55; Haw River Mission, $4.00; Concord, $25.00; Liberty, $10.00; Mt. Pleasant, Mt. Pleasant Circuit, $6.70; Pleasant Union Circuit, $1.25; Siler City, $7.29; Lebanon, High Point, $6.49; Pine Hill, Davidson Charge, $1.10; Lineberry, Davidson Circuit, Mrs. Bedie Lox, 50 cents; Denton, $5.70; Bethesda, N. Davidson Circuit, $7.10; Bethany, Randolph Circuit, $1.70; Enfield, April, May and June, $16.78; Whitakers, $8.00; Worthville, Randleman Circuit, $4.00; Midway, Haw River Circuit, $5.00; Weaverville, April, May and June, $6.00; Shoals, Pinnacle Charge, $2.64.

It is with sincere gratitude that I again acknowledge your contributions of another week from the various churches and individuals. We are trusting that, even though the vacation time is here, no one will allow their offerings to decrease, as expenses are always upon us.

The health of the children is good at this writing.

Dr. Allman is suffering with mumps.

MRS. E. F. ALLMAN.

—The editor of the Herald was honored one day last week by a call from Prof. and Mrs. Munch, of Chapel Hill. Prof. Munch is employed by the State University to teach in the Department of Education. He is a graduate of Adrian College, Michigan. Mrs. Munch was a student in Adrian Colelge in 1904-5, while the editor was teaching there. It was therefore an especially pleasant surprise to have them call. They were accompanied by their three younger children. The older son is a student in the University. Mrs. Munch is a sister of Missionary Obee in Japan, of Rev. Chas. Obee, of Kansas City, and of Mrs. Rev. J. C. Williams, of the Ohio Conference.

—Last Monday morning's record of accidents included the following gleaned from the Greensboro Daily News: E. J. Johnson, of Durham, killed when train hits car; Robert F. Stafford, of Erlanger, is killed by his son; three were killed and four injured in Warren, Pa., when an automobile plunged through the railing of a bridge over the Allegheny River; three young men and two young women were killed in Jamestown, N. Y., when their car collided with a trolley car; a Chicago actress was killed in an automobile accident; Worth Benfield, of Statesville, lost his life while in swimming; R. A. Springs, of New York, had his collar bone broken in an auto accident; hundreds are made homeless in Missouri by the breaking of levees in the St. Francis River; two passengers in an airplane in New Hampshire were burned to death; four persons are injured in auto mishaps in Raleigh; five people are hurt, some of them seriously, in an auto accident near Newbern; three Goldsboro youths are involved in an accident which badly damages two cars. Sunday is the most prolific day of the week in accidents.

—The National Republican convention in session in Kansas City last week nominated Herbert Hoover for President, and Senator Curtis, of Kansas, for Vice-President.

—What can go further toward cheapening college degrees than conferring the degree of Doctor of Laws upon Charlie Lindbergh? To add to the monstrosity of it, the statement is made that the same university that conferred the degree once asked Lindbergh to withdraw from its student body because of low grade in his studies.

—Rev. Lawrence Little, Secretary of Young People's Work, announces 22 Leadership Training Schools for the summer months. Among them is the one to be held at High Point College July 14-21, under the direction of Rev. F. W. Paschall.

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VOLUME XXXIV GREENSBORO, N. C., JUNE 28, 1928 NUMBER 34

Rev. J. F. Dosier

Many of our readers will be sensible of a great loss when they learn of the death of Rev. J. F. Dosier. He has been a frequent contributor to the columns of the HERALD for years and his articles have been widely read and with keen interest. More of our readers have written appreciatingly of Bro. Dosier's contributions than have thus written of the writings of any other contributor. He was quick in the detection of shams and strong in their exposure. Plausible novelties had no charm for him unless he could find in them harmony with well-known truth. He had a mind that could not easily be imposed upon. Others might be carried away by some wind of false doctrine, but he kept upon his feet. He had read widely and well. He adhered to the doctrines that have stood the test of the most thorough examination and refused to be stampeded in the direction of any new but fallacious teaching. The faith of our fathers was precious to him and he was ready to defend it against all enemies. Surely he fought a good fight. He kept the faith. He is now crowned. His death came last week and his funeral was held in Mt. Lebanon Church, Randleman, N. C., last Saturday at 2 p. m.

Those taking part in the service were Rev. W. H. Neese, the pastor, President S. W. Taylor, Revs. J. H. Moton, W. M. Pike, and W. F. Kennett, classmates of Brother Dosier in the Conference course of study, and Rev. W. F. Ashburn, a special friend. All paid fitting tributes to the character and work of the deceased. Besides these, sixteen other Methodist Protestant ministers were present and three ministers of other denominations. The congregation of course included many neighbors and friends. The burial took place at Level Cross Church where Brother Dosier was converted in early manhood. Bro. Neese remarked that he would sleep the long sleep within thirty feet of where he gave his heart to the Lord.

He leaves his wife, two sons and two daughters. In their sense of bereavement they will have the sympathy of many who knew and loved Brother Dosier.

Had he lived until his birthday in July he would have been 73 years old.

Proposed Calendar Reform

It has been proposed that the nations of the world agree to a change in the calendar which will make all months consist of four weeks, all months beginning on Sunday. To make up the 365 days it would be necessary to add a thirteenth month. It is proposed that this thirteenth month be inserted between June and July and called Sol. The thirteen months would make only 364 days. The 365th day would be added to December and called "Year-Day"; that is, December would really have 29 days, but the last day would not be Sunday. That last week of the year would have seven days between Sundays; Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, and Yearday. It is pretty certain that the Seventh Day Adventists will never agree to having seven days between two Sundays. Every fourth year "Leap-Day" would be added to June, again putting seven days between two Sundays.

If this proposed calendar is adopted Easter Sunday will always be April 8 and Christmas Day will always be on Wednesday.

Church people in America are now earnestly invited to give this matter careful study. If they find any real objections to the proposed calendar they are requested to communicate promptly with the President of the Federal Council of Churches, who will assemble all such information for the benefit of the National Committee. Objections or approvals should be in hand as soon as possible.

If a world decision is reached during 1929, the new calendar will go into effect January, 1933, when January 1st falls on a Sunday. In case the decision is reached after 1929, the next date on which the new calendar can easily be put into operation is 1939, when January 1st against falls on Sunday.

Those who desire a brief yet adequate pamphlet discussing this question should secure "Calendar Simplification," by George Eastman (343 State Street, Rochester, N. Y.).

Are We Forgetting the Near East Orphans?

We have just received from J. B. Ivey, of Charlotte, State Chairman of Near East Relief, a communication which reads as follows:

The National Executive Committee in early June voted to cut alarmingly orphanage overseas appropriations. The very same day this was voted, we received a letter from C. C. Thurber, a Carolinian, who is our director at Athens. He knew there was danger of such action with its necessity of turning children out of the orphanages and wrote as follows:

"If you do cut our appropriations, it will mean turning out orphan boys and girls to the bleak dreary plains of Macedonia, where they will live in mud huts, holes in the ground, will be ravaged by malaria, tuberculosis, hunger, and filth, and all because you folks at home do not care enough to make a real sacrifice."

Thurber has pledged his own salary months ahead to meet the needs—twice he has suffered in Turkish prisons—he has been beaten with rods and walks lame today in consequence—he nearly died of typhus –and he remains at his post against his doctor's orders.

The recent cut has already caused orphans much suffering and misery. The danger is that the need compels spending more than our income. Before the middle of July there will be a vote on another large cut. What response the American people make between now and then decides how the vote must

(Continued on Page Five)

THINKING PEACE

By Rev. Charles E. Jefferson

(A sermon, somewhat abbreviated, preached in the Broadway Tabernacle, New York)

Text—"They say peace, peace; when there is no peace." Jeremiah 6:14.

Who said "Peace?" The religious leaders of Judah. The prophets and priests of Jerusalem. The men ordained to speak for God in Israel. They extolled peace, glorified peace, pleaded for peace, promised peace, but there was no peace. Why? Because the politicians of Judah thought war, the government in Jerusalem prepared for war, the statesmen of Israel were pursuing a policy which made war inevitable. There were two groups of men in Jerusalem, one group praising peace, the other group planning war, one group looking for peace, the other group making peace impossible.

The situation is an instructive one because it recurs again and again. It was that sort of a situation which preceded the World War. Through fifteen years before the World War, the workers for peace were unusually active. Ministers of the gospel in large numbers preached eloquent sermons on peace. They were always exalting peace, showing the beauty of peace, urging the necessity of peace, promising world peace if only certain conditions were fulfilled. The preachers were not alone in exalting peace. A great company of educators and publicists and philanthropists spoke frequently of peace. The ministers of the church and the ministers of the state unitedly proclaimed the beauty of peace, but there was no peace because the governments were all thinking war. Every great nation was preparing for war. All responsible statesmen felt it to be their first duty to carry out a program which would safeguard their nation in war. And so, because the political rulers of Christendom were thinking war and preparing for war and waiting for war, the war came.

The world finds itself today in a most curious predicament. Let me sketch hurriedly the world situation. All the people want peace. As one of our foremost generals has said: "The longing for peace fills the minds of untold millions." The longing for peace is undoubtedly more passionate and more nearly universal than at any other time in the history of the world. All the people love peace. We Americans do. We do not want war. We want peace. If you should hear an American say: "I hope we can have another war soon," you would feel he ought to be hurried to a sanatorium and treated for lunacy. But we Americans are not more peace-loving than the peoples of Europe. I have been in every nation of Europe but one, and I assure you that all the peoples of that continent love peace. There is not a solitary war-loving nation there. They long for peace more passionately than we long for it, because they know better than we do what war is. I have been in the Far East, and I can tell you that all the nations of the Orient want peace.

The whole world abhors war. We now know what war is. Its nature was completely revealed in the world's greatest tragedy. Before the World War one occasionally heard it said that "war is a school of virtue." We never hear such talk now. We know it is a school of vice—a school of vices. Men used to say that a little blood-letting did a nation good. It led to a spiritual rebirth. No one talks after that fashion now. We have found out how deep our modern weapons cut. The old weapons cut the veins, our new weapons cut the arteries. There is danger now of the victim bleeding to death. We cannot have a little blood-letting. The blood comes leaping out with a deadly gush. We know what war is. The World War stripped off the plumes and gold braid and we saw war naked. We beheld its innermost nature, and we now know what a dirty, ghastly, hellish thing it is. We all despise war and shudder at the thought of it.

Now let us face another fact. The governments of the world are thinking war, preparing for war, manufacturing instruments of war. There is no questioning this fact. There are more men under arms today than there were in 1913. More money is spent every year on armies and navies than was spent in any year before the great catastrophe. We Americans are preparing for war. We are spending three hundred and twenty million dollars a year on our navy and three hundred and sixty million dollars a year on our army, a total of six hundred and eighty million dollars a year on our engines of war. Great Britain is spending eight hundred and sixty-four million dollars a year on her army and navy. She and the United States will spend fifteen billion dollars this decade on their armies and navies.

One-half of all the money spent in the world on armies and navies is being spent by the two leading Christian nations. When I think of the poverty of the world, the immeasurable, unimaginable suffering, when I think of the ignorance of the world, the vast and appalling ignorance of millions of human beings, and when in the presence of all these I see the two foremost Christian nations pouring fifteen billion dollars in ten years into the equipment of war, my mind goes back to a parable spoken long ago by a man who understood the kind of world we are living in, the parable of the wicked husbandman. And the question which comes to me again and again is the piercing and unescapable question of Jesus of Nazareth, "What will the owner of the vineyard do unto those husbandmen?" Somebody owns this earth. He has a plan for the human race. If the two most favored nations squander their treasure on the instruments of slaughter, what will the owner of the vineyard do?

The governments are preparing for war and because they are thinking war the world is drifting again toward war. Here, then, is a second fact to put down by the side of our first fact. The peoples of the earth abhor war and long for peace, but the leading governments of the world are thinking war and preparing for it.

In every case a government is a small group of men. That small group of men is in the grip of the war tradition, held tight in the clutches of the war system. Every government is the victim of a small group of military and naval experts, who have been trained to think war, and whose first business is to teach other men to think war. They see everything through the bore of a gun. To them there is no defense but guns. To them there is no effective force but physical force. To them every foreigner is a possible enemy. Because they are always thinking war, they adopt a program which inevitably arouses suspicion and fear and ill-will. Out of these three moods comes war.

We are drifting toward war because our government officials think wrong. The root cause of our trouble is wrong thinking. We are in the grip of the war thought habit. Until that thought habit can be broken, there is no hope for us. Jesus of Nazareth began His work with the passionate exhortation, "Repent." By repent He meant "Change your mind! You are thinking wrong. You must think right. Until you think right a better world cannot come." He saw that men

were mistaken in their thinking down to the foundation. "You must be born again. The current of your thinking is polluted at the very sources. You must start all over. You must have a different spirit, entirely different from the spirit you now have. You must be born from above." That is what He said, that is what He says. We must cease to think war.

We must get rid of the militarized mind. The militarized mind always sees "peril." It sees perils because every human being is a possible enemy. But suppose that we look on every foreign nation as a possible friend, there is no longer danger anywhere. Look upon every Chinese as a possible enemy and the future is black indeed. Who can be safe if he has four hundred million enemies? But look upon the Chinese as possible friends, and what a safe world it is to live in. With four hundred million friends in the Far East, who could ever do us harm? The supreme business of nations is the making of friends, and that cannot be done by the multiplication of guns.

My sermon is a plea for thinking people. We are cursed by the habit of thinking war. Why do we think war? We are trained to do it. Let me introduce you to some of our teachers.

First of all come the officers of the army and navy. They are supposed to be a fighting, but first of all they are a teaching, body. Their first duty is to teach Congress to think war. Unless Congress thinks war there is no chance of huge military and naval appropriations.

Many of our army and navy officers are able men. Some of them are forceful writers and a few are eloquent speakers. They are always speaking and writing. They retire early from active service and spend the remainder of their days in teaching. Their ambition is to teach their country how to think war. Keep your eyes on the magazines and note what a lot of things our military and naval officers have to say. And then pay attention to the after-dinner speakers at the big banquets, and especially the banquets of Chambers of Commerce and women's organizations, and you will find that the army and navy have something to say and know how to say it. The business men of the country must be trained to think war. Without their support what would become of the appropriations? The women must be carefully trained to think war, for without their support the future of the war system is dark.

In this work of training, the press takes a conspicuous part. Mr. J. A. Spender, one of the outstanding British journalists of our day, who visited our country recently, said some interesting things to his fellow-journalists here. He confessed that the press of Europe had not a little to do with bringing on the World War. It created the war atmosphere. It trained men to think war. Our press is working along the same line. It makes a specialty of pictures. We are all children in our love of pictures. We are educated largely through the eyes. The things we see make the deepest impression on us. War is wonderfully picturesque. Everything connected with it can be grasped by the camera. Even a bloody battle is thrilling on canvas. A battleship makes a beautiful picture, so also does a cruiser, a torpedo boat, a submarine, a bomb-dropping airplane, all these sit for their photograph, and the photographs are distributed all over the country in the pictorial supplements of our Sunday newspapers. In this way our people, especially our boys and girls, are being trained to think war.

Another feature in the educational program is the holding of military and naval exhibitions. We have already reached the point at which it seems difficult to celebrate anything without a military parade. A military parade is full of color. It is a feast for the eye. We like it. We all like it. Every year both navy and army play war games. They call them "maneuvers and target practice." All the games are photographed and elaborately reported by the newspapers throughout the land. This is an excellent way of teaching the people to think war. It helps to keep up the appropriations.

If a nation is to be trained to think war, the college students must be coralled. The men in college today will be the leaders of the nation tomorrow, and therefore must be taught to think war. We have already one hundred and twelve thousand under military training in our schools, and if some of our military experts could have their way, we would have compulsory military training not only in our universities and colleges, but in all our high schools, too. It is the ambition of the hundred per cent militarist to train the entire American people to think war.

As an important step in the good work we have our summer military training camps. Tremendous efforts are put forth to sweep our boys into them. Many persons believe in them. Many peace-lovers and even peace-workers believe in them. They believe they accomplish many desirable results and do no great harm. The argument in their favor is a plausible one. They give men exercise in the open air. They train men to stand erect. They get men out of their slovenly habits of standing and walking. They teach the principle of obedience. Our young men do not know how to obey. Family discipline in many homes has broken down. It has broken down in many schools. Pupils, instead of the teachers, have taken the school into their own hands. What we need is discipline. Send the boys into the army. Put them under a captain or a major. Let them learn how to toe the mark, how to obey with alacrity and swiftness. It is a plausible argument. Let us teach them patriotism. Let us bring them close to the flag, keeping them in contact with it through the summer months. Our young men must be taught patriotism if the republic is to endure. It is a persuasive argument. Surely a man who opposes a summer military training camp is a fanatic! What harm does it do? Let me suggest an answer. This is the harm which it does: It trains our young men to think war. It fastens in their minds the idea of war. It deepens in them the conviction that every nation must prepare for war. It strengthens the superstition that the war system gives us our only protection.

The argument for a finer physique does not move me. I always think of the million French boys with fine physiques who sleep under the soil, and of the million German boys who were trained to stand erect, and who now lie flat under the ground. What does it profit a nation to train its boys to stand straight if it is perfecting them in an art which will roll them into bloody graves? Obedience is a beautiful thing, but the obedience which this world needs is not the mechanical obedience to a military officer, but the obedience to the conscience and to the voice of God. Let us train our boys to love their country, but let us cease to wrap the flag around a gun. Let us train our boys to wrap the flag around a ballot. The future of America depends not on the use of bullets, but on the [illegible] lots. Let us train them not how to shoot, but how to vote. In that direction only lies the promised land. It is dangerous, mischief-making patriotism which cannot live and flourish except in the presence of a gun.

Let us think peace. We have a neighbor on the north

with which we have squabbled off and on for one hundred and fifty years. We are always at loggerheads over something or other with Canada. Sometimes we have quarreled over boundary lines, and sometimes we have a mess of fishery disputes and again and again we struggle furiously over the tariff, but we never think war—not with Canada. Canada never thinks war with us. When we get into our disputes we appoint a commission and Canada does the same, and the two commissions sit down together and thresh the matter out. Why do we do this? We have nothing to fight with along the Canadian border. We have no battleships on the Great Lakes. We have no forts or guns along that extended border line. We have not prepared for war. We have prepared for peace. We do not think war. We think peace. Thinking peace, we have peace. We have had it for a century and a half, and please God, we are going to have it always.

Let us make a new vow to God. Let us promise Him that by His grace we are going from this time onward to think peace, seeing in every foreigner a possible friend, and in every human being an actual brother, a member of the great family which embraces all races and nations, and whose Head is our Heavenly Father.

MID-SUMMER CHRISTIANITY

No, Brother Barnabas, mid-summer Christianity does not differ in the slightest degree from all-the-year-round Christianity! Indeed, what we are about to emphasize is the importance of living the Christian life, as a practical experience and as a constant influence, every day and every hour, without reference to the seasons; and without reference to social functions in the one season or revival meetings in the other.

Christian churches throughout the world grant their pastors a summer vacation, and all faithful pastors certainly earn a greater number of vacation periods than they are ever enabled to enjoy. The purpose of a vacation, indeed, to every true apostle of the Kingdom and to every true disciple of the Lord, is not primarily to gain opportunity for personal relaxation, but rather to recuperate his physical and intellectual powers in preparation for the arduous work of the next annual conference year.

Very happily complementing this plan is the habit of the churches to renovate and repair the house of worship and the parsonage, this season falling uniformly with the period when the lay membership, in large proportions, is also having a mid-summer vacation.

The mid-summer Christianity which holds the believer when the doors of the church are closed, is the kind without which he cannot be kept safely at any hour or any day of the whole round year. St. Paul's injunction is: "I will, therefore, that men pray everywhere, lifting up holy hands." And the efficacy of prayer depends not only upon its being the same in every place but also the same at all times. And companionship with God's Word is also a constant necessity. If, therefore, the Christian has everyday communion with God, through prayer, and is also a habitual reader of the Bible every day, he is living close to the true perennial springs which flow from the mountain peaks of faith and love.

The only danger to the Christian in vacation time is found in the new environment with which he surrounds himself, in the new atmosphere which he breathes and the new companions with whom he is associated, in the new impulses and passions which may be engendered through these unusual associations and experiences.

The real truth is that if the miracle of regeneration has taken place in the soul of the believer; if he has really found peace with God through the atoning merits of Jesus Christ; if he has come into the worldwide fellowship of believing souls; if the Spirit itself bears witness with his spirit that he is one of the children of God—if this succession of blessed experiences has come to any one, then he has established himself not only beside the still waters of peace but beside the everflowing river of love. For "there is a river whose streams thereof make glad the city of God." And if we live in the city of God beside this never-failing river, we shall never pause to think of the difference between mid-winter Christianity at the revival season, and mid-summer Christianity at vacation time. It is good for all Christian workers in every zone of service to break away from the over-burdening cares of life for a season, and find rest and recuperation, wide apart from the claims of the daily task. The Christian, therefore, who breaks away from the environment of a faithful career, and refreshes himself for a period of relaxation, will have all the greater joy of service on his return to the active mission of life to which God has called him.

There is another blessing which may come to every church by the absence of the minister through summer vacations, because, if the church services are kept up throughout the vacation season, or even a part of that season, a providential opportunity is given to the laity of the church to exercise their spiritual gifts and to develop those functions of helpful leadership which will enable them all the better to be coworkers with their minister and other experienced toilers in the Lord's vineyard.

One of our experiences in this direction happened in connection with the first year of a new church organization. The officers of this church were either young converts, or Christians of larger experience whose gifts, graces and acquirements had been dulled by lack of use. We were called to a former parish for a ministerial function on a Wednesday; and, missing connections for the ferry boat across the Hudson, we found that we could not be back home in time for the mid-week prayer service. It suddenly occurred to us that this situation might be made a special providence to the new church organization, and we therefore telegraphed to one of the leaders of the official board requesting the members of the board to conduct the prayer meeting for the evening. It was, of course, a great surprise to them, and led to hurried and wavering counsel on the question of their ability to perform this service. But they finally agreed with the greatest unanimity; and the service thus put in commission proved to be one not soon to be forgotten. For men who had never led in public prayer before were pressed into service by the emergency of the hour; and from that moment onward these men stood close to the pastor, always ready for every function of a genuine lay minister, including not only teaching of the Sunday school and leading a prayer meeting but also in a willingness to take part in visitation evangelism and in calling upon strangers of the city, persuading them to become worshipers in the Lord's house.

When Christian experience flows from springs eternal and never-failing, then will Christian constancy be but as the fruit of the vine, as the light of the sun. In a word we live in communion with our heavenly Father keeping the avenues of approach forever open, through prayer and service. Then will every season of the year be beautifully rich with the graces and virtues of the Christian life. One of the old

(Continued on Page Nine)

Denominational Enterprises

MISSIONS

Children's Day Service

Gratifying indeed have been the orders for the Children's Day services and pageants this year, and some of the fine commendations by those who have heard the rendition of the programs. And the orders are still coming.

Not Too Late

Well, it is never too late to do good and to help out in a needy cause. So, while June is generally considered and observed as the month for Children's Day services, yet they can be held later just as well. It is just as acceptable to the Board of Missions as long as the educational feature of the service can be given to our people and an offering received for the extension of the work. And as long, also, that it is not held so late as to encroach upon the time for holding the Rally Day services, for now, you know, we are all enlisted to work, pay and pray for the whole program of the whole church and thus have just as vital an interest in every phase of our denominational program as in one particular phase. But there is still time to order the Children's Day programs and to hold the service without such encroachment.

S. O. S. Call

Our prayers now are for a real worthwhile offering and that the offering be sent to your conference treasurer immediately and he to Dr. J. H. Straughn, Treasurer, 516 North Charles Street, Baltimore, Md.

This is an S. O. S. call for funds. It is perfectly natural for some shrinkage of funds in the moments of adjustments of the new order of things, especially when the order is so new as was made at our last General Conference. But if we will all pull and pray together these adjustments will soon be made. And, I a msure, we will all be the happier and our boards the richer, for with unity of effort it will all work out to the enlargement of our denominational borders through the increased offerings of our people to a common cause and a unified program. Just now, however, we are greatly in need of more funds to "carry on." So please do not hold back the Children's Day offerings. *Send them on at once.*

And may I extend this S. O. S. call, also, to the treasurers of the Woman's Foreign and the Woman's Home Missionary Societies. Please send your moneys direct to the treasurer of the General Conference so that these moneys may be used immediately to care for the monthly salaries and appropriations for your work. A receipt will be sent direct to you by the treasurer of the General Conference.

Now shall we not all join heartily in the new program set up by our General Conference, give largely and freely of our time, our talents and bring our whole tithe into the storehouse and see what great things the Lord will do for the Methodist Protestant Church during this first quadrennium of our second century.

The Historical Poster

If any Sunday school has used the Children's Day service, or any part of it, and has not received a copy of the historical poster, giving the picture, name and time of going out of every missionary serving under the Board of Foreign Missions or the Woman's Foreign Missionary Society of the Methodist Protestant Church, kindly let me know and I shall be glad to mail a copy immediately. The board does not want a single church or Sunday school to miss seeing our fine group of missionaries.

Those churches or Sunday schools that desire to have this poster framed please let me know and I will send you a copy unfolded. Then there are still other copies for free distribution to any church or organization that should desire a copy. They are yours for the asking.

Yours to serve,

S. W. Rosenberger, *Exec. Sec.*

2525 North High St., Columbus, Ohio.

WHAT ONE MAN DID

Protestantism leads with faith the fight for the outlawry of war. This struggle is made in the face of the skepticism, the pessimism of non-Nordic, that is to say, non-Protestant Europe. War eventually will be outlawed just as dueling went down under Protestant pressure. There is probably no better example of the wisdom of settling disputes by understanding instead of by force than the example of George Robinson, Tasmanian Protestant.

This devout bricklayer was dismayed at the ruthless methods of the early colonial authorities in dealing with the natives. He had learned their language. He had a warm-hearted sympathy with them. His proposition seemed to the authorities to mark him out as a lunatic. He actually proposed to go among the aborigines unarmed, as a friend, to reason with them. He declared he could explain to them that, however some settlers and convicts might treat them, the object of the government was to better their condition. His one stipulation was that the hunting of the blacks should cease, that it should be prohibited even to carry firearms in their presence.

This little obscure man did wonderful things. He tramped hundreds of miles. He endured extraordinary hardships. He dared anything to accomplish his mission. Most wonderful of all the things he did was to show that these hunted black people had the souls of human beings, and to bring their souls into grateful communion with his own. He took a few blacks, whom he knew well, as companions and, guided by them, visited the far-off hiding places where the tribes had taken refuge. Often he was in grave danger, but his cool confidence always saved him. He would walk fearlessly up to a group of warriors who had their spears poised to hurl at him. Soon he would be shaking hands with them. He led the remnant of one of the most savage tribes to Government House in Hobart, where, to welcome them, the brass band was ordered to play. The natives, screaming with terror, clustered around Robinson for protection.

The Tasmanians, the last living examples of paleolithic man, are unfortunately now extinct. Diseases contracted from the whites completed their elimination. That their final disappearance was not a bloody one is due to this almost forgotten Christian bricklayer.

Are We Forgetting the Near East Orphans?

(Continued from Page One)

be made. Is it thumbs down for the children? What is your answer?

Five dollars a month or $60.00 a year feeds and clothes a child—$100.00 gives full support. Pledges count the same as cash—any amount will help. These orphans in Armenia-in-Caucasus, Greece, Syria, Palestine.

OPTIMISM | **The President's Letter** | EVANGELISM

Concord

June 17. This is Concord church on Saxapahaw charge. We were here in an all-day circuit rally. The weather was favorable and the attendance large. The program opened with the Sunday school and continued through the day, with Bro. L. W. Gerringer as the principal speaker in the afternoon. It was our privilege to preach in the morning and to present the conference programs after the noon intermission. An immediate response was $50 pledged for the Gratitude Gift. This was very heartening and highly appreciated. A rally day offering was taken by the pastor in the morning service. All the churches on the charge were represented and all, we believe, shared by special assignments in the program of the day. We were sorry to have to leave before Bro. Gerringer had spoken and the other parts of the afternoon program had been rendered. We are sure the day was fruitful of good results, and we trust that many other charges will plan like assemblies. Bro. Loy is liked by his people and is doing good work.

Haw River Mission

June 17. We were here at night with Bro. Holmes, and had the pleasure of preaching to a goodly number, though this was not the regular appointment. We found the people hopeful and active, and the work in good condition. Bro. Holmes has the esteem of his people, and is encouraged by the sympathetic co-operation he is receiving from them. We have a loyal band here, and we doubt not that they will have a worthy report of the year's work.

Committee Meeting

June 22. A meeting of the Gratitude Gift Committee was held at the parsonage Friday night. Two matters were considered. First, raising the unpledged balance of $2,000 to make up our complete allotment of $1,200; second, a centennial program for our coming annual conference. That we might not go to the General Conference with a deficit in our Gratitude Gift allotment, we borrowed $2,000. This was done on the faith that our people would pay it later, since we did not have time to raise it by the 16th of May, when the General Conference met. The committee decided to take this matter at once to our people, and raise it at an early date. The conference centennial program will be arranged by a committee appointed for that purpose. The calling of a Gratitude Honor Roll has been suggested as a feature of this program. Many churches are already entitled to places on that roll; many others will yet be added; and none, we would think, will want to be omitted. We most earnestly plead for the full support of pastors and people in completing this Gratitude Gift undertaking.

Gibsonville

June 24. We were here at the morning hour, arriving in time to share a part of the Sunday school lesson, as it was enthusiastically taught by Bro. Jennings. His teaching indicated preparation. It was a pleasure to us to preach and present the conference interests at the eleven o'clock hour. The attendance was encouraging and the people attentive. The pastor read our emergency letter and urged an immediate response to the pressing need for funds. Industrial conditions are not favorable just now for the Gibsonville church, but we are confident that some way will be found by our faithful people there to help us. The pastor announced a pageant for the evening hour. He called attention, also, to the Y. P. T. S., and urged the people to register. No conference interest escapes the attention of Bro. Johnson, or fails of his support. He is a wise and zealous leader, and under his direction the church is prospering. We are hopeful of a good year at Gibsonville.

Glen Raven

June 24. We were here at night, and had the pleasure and opportunity of preaching to a house full of people. A revival meeting had been in progress for some days, we found, though it was interrupted by the pastor's help, Bro. R. S. Troxler, being called home on account of sickness in his family. However, the evangelistic spirit was still present, and one man came forward for prayer. Considering all matters involved, the pastor thought best to close the meeting with this service. Our emergency letter had arrived there also, and was read by the pastor to the congregation. The immediate response was the raising of $10.00 on the A. C. B. Industrial conditions are discouraging here, but we believe an earnest effort will be made to meet financial obligations. They have reduced the parsonage debt this year to a balance of $150. They have desirable parsonage property, and it is gratifying to know that it is so nearly paid for. Bro. Williams is earnest in his work, and has the esteem of his people, as his long pastorate here testifies. We hope that this may prove to be one of the best and happiest years on this charge.

We are grateful to all who contributed to our welfare and comfort while we were laboring on these various fields.

Budgets

We must begin now to press the budgets with vigor. Only four months remain of this conference year, and there is much to be done yet in raising our budgets. Up to our report last week there were 40 charges that had paid nothing on the A. C. B. The report this week does not change the standing. Brethren, we beseech you—by all the needs of our conference and our denominational work—we beseech you to press these budget collections.

Expense of Representatives

Only a little more than half of this has been paid, according to report of Bro. Auman. The representatives who attended the General Conference had to advance the money necessary for their expenses, and it is not right that they should be kept out of this money. The allotment to each charge was small, and we hope that pastors and stewards will see that it is paid promptly.

District Rallies

In the early spring we urged that all charges hold centennial celebrations in commemoration of the 100th anniversary of our church. Some charges did this. Others did not. It was our idea then that this would take the place of our former district rally. We hope that all districts that did not hold the centennial celebration will arrange for a district rally. Such assemblies of our people, with well chosen and well executed programs, should revive new interest and quicken new zeal along all lines of work. I am hereby asking all chairmen of districts to communicate with me in regard to this matter.

Deceased

The passing of Bro. Dosier removes from us another of our old and honored ministers. The funeral service, which was held at Lebanon church, Randleman, last Saturday at 2 p. m., was attended by a large number of his brethren in the minis-

try, thus attesting the high regard they had for him. His body was laid to rest at Level Cross, where he was converted in early life. Bro. Dosier had a virile mind and a good heart. He will be missed in bodily presence, but he will not fade from our memories. An obituary committee will be promptly appointed. Our loving sympathy is extended to the family.

Appointments

June 26, business meeting with the West Thomasville charge.

June 27, quarterly conference Asheboro church. Hour, 8 p. m.

July 1, Randolph charge. Shiloh, 11 a. m.; Gray's Chapel, 3 p. m.; Bethel, 8 p. m.

July 7, quarterly conference, Dulin's church, Mocksville charge. Preaching, 11 a. m.; quarterly conference, 1:30 p. m.

July 8, Pinnacle charge.

July 14-21, High Point College, in Young People's Training School and Pastors' Summer Conference.

July 23, Mebane, 11 a. m.

July 28-29, Pleasant Union church in district rally.

"Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,

"Comfort your hearts, and establish you in every good word and work."

Fraternally,

S. W. TAYLOR.

June 26, 1928.

NO PLACE FOR GLOOM

God does not, and probably cannot, use a discouraged man. Elijah, even, was an unprofitable servant while subject to a fit of despondency. There is nothing in a pessimistic attitude of mind and spirit to attract and inspire. Not the croaking of a frog but the blast of a bugle tends to quicken the steps of men. A frog in a pond is not so bad but a master croaker in the pulpit is to be deplored. It is tragic. It is worse than tragic, it is fatal.

One of the striking features of the Bible is the voice of conquest and victory that runs through it. The Hebrew historians and prophets were men of vision and hope, and the Hebrew psalmists were pre-eminent in their optimistic outlook upon the future. And the Christian apostles were equally outspoken in their confidence that the cause of God and His anointed must win.

The same may be said of Carey in India, Livingstone in Africa, and Morrison in China. Can it be said of us?—*N. C. Christian Advocate.*

No Church Edifices

There is a religious denomination mainly in Pennsylvania which has no church edifices, though it has been in existence since 1843. They lay principal stress on nonconformity to the wordl. They won't dress like worldly people and they seem to think it is worldly to have houses built for worship. They frequently hold their services in large barns. They are known as the "Old Order or Yorker Brethren." They have ten local congregations with a total membership of 472. Their expenditures for 1926 averaged $53 per congregation. They are taking very easily the task of converting the world to their way of thinking and acting.

THE CROSS

To many this seems a hard saying, Deny thyself; take up thy cross and follow Jesus. But the Cross will be the sign in heaven, when the Lord shall come to judgment.

Why then fear to take up the Cross, through which lies the road to the Kingdom? In the Cross is salvation, in the Cross is life, in the Cross is strength of mind, in the Cross joy of spirit, in the Cross the sun of virtue.

Take up, therefore, thy cross and follow Jesus. He went before bearing his Cross and died for thee on the Cross, that thou also mayest bear thy cross.

Walk where thou wilt, seek what thou wilt, thou wilt find no higher way above, no safer way below, than the way of the Cross. Dispose and order all things as thou wilt and seest, yet thou shall only learn that thou must always suffer, willingly or unwillingly, and so thou shalt always find the Cross.

The Cross, therefore, is always ready and everywhere waits for thee. Thou canst not escape it whithersoever thou runnest, for go where thou wilt thou carriest thyself with thee and shall ever find thyself. Turn thyself upwards, turn thyself downwards, turn thyself outwards, turn thyself inwards; everywhere thou shalt find the Cross.

And how dost thou seek any other way than this, the King's way, which is the way of the Cross?—*Thomas A. Kempis.*

SUMMER CONFERENCE TIDINGS

The summer conference program is about all complete and it is believed that it is to be a good conference. It was thought that the program would appear in the HERALD before now, but a few things have held it up. It is now quite certain that it will appear next week. Those who have been asked to take part are responding nicely. Indeed no one has refused. This is very much appreciated. Thanks! Now for a good attendance. It is hoped that every pastor will register from the beginning. Laymen, please see to it that your pastor is there. It will be a good investment for you to pay the little expense and thus encourage your pastor. The books are still open for registrations.

Yours for a good conference,

GEO. L. CURRY.

A MOTHER'S DAY TRIBUTE

One of the most important chapters of history will be entitled "A Mother's Influence." Who will write that wonderful story? The two brightest names in modern history are Lincoln and Cromwell. Linconl affirmed, "All that I am or hope to be I owe to my angel mother." Of Cromwell, the historian says: "No other member of his family, neither his wife nor father, influenced him as did his mother. He followed her advice when young, he established her in the royal palace of Whitehall when he came to greatness, and when she died he buried her in Westminster Abbey." A plain, robust, substantial character she must have been, for the historian adds, "She cared nothing for her son's grandeur." Her only thought seemed to be for his welfare and comfort and the honor of his name and reputation.—*Selected.*

It makes no difference how rich a country may be, or how well fed are its people, if the people have not the bread of life. The worst famine is a famine of the Word of God.

OUR STORY PAGE

PHIL'S CAPTIVE

Phil Fenton was sloshing along in his hip boots carrying a large covered basket. He was going for eggs because a weasel or skunk had visited his mother's henhouse and sucked most of the eggs.

The Goodwins, who had extra eggs, lived on a farm only half a mile away, but Phil was taking a roundabout way through the marshes. Spring had touched the lonely marsh with her magic wand. Birds were there and frogs and green shoots and buds. Phil waded along, taking it all in with his eyes and ears and nose. A strong breeze came from the bay, and he fancied he smelt the sea ever so far away.

He was making a good deal of noise as he pushed his way over the soggy ground. He knew his way or he would never have gone there; it was a mean place in which to get lost. Suddenly he stopped short. There was a rustling sound and a rabbit came into view, running full tilt toward him. In fact, it ran right over his foot.

Phil, almost before he knew what he was about, stepped behind a bush and squatted down. Something must be chasing that rabbit and Phil wanted to know what it was. He was not kept waiting long for a dog raced past. He was about to rise when he heard more sounds and a man appeared with a gun.

"It isn't hunting season," thought the boy, indignantly.

He looked closely at the man who was a stranger, a rough-looking person, very dark, who walked stooping a little like an ape, and he had very long arms which made him look more apish than ever. Phil did not like him.

Think of the boy's feeling when he saw the man stop and look down at the ground. Just at that place the earth was not soft enough to close over a footprint. The man was examining Phil's. Then he began to follow the telltale marks, holding his gun in both hands.

Phil knew that the game was up for him; that is, as far as hiding from the man was concerned. He could have run, but if the man shot and was a good marksman, running wouldn't pay.

There was a place nearby where there was a pool with quicksand in the bottom, a pool which told no tales. Phil knew every inch of the marsh as it was one of his favorite spots at all seasons, and he thought of the pool. The man drew nearer and nearer, and Phil's muscles tightened. Well, he found himself distrusting the man more the nearer view of him he got. His front face was worse than his profile. He looked plenty mean enough to shoot at a fleeing boy if the boy happened to be in his way.

"Mom will be waiting for those eggs," thought Phil.

When the stranger was within a few steps, Phil suddenly sprang up and threw his large basket with deadly aim square into the man's evil face. Then he ran.

He heard a loud explosion, a gun going off, and the echoes resounded over the lonesome marsh. He ran faster and made straight for the hidden pool.

The man began to run after him. Not one word was said; no calling to halt, or anything like that. Just a thump, slush, thump, of a heavy body crashing in his wake. It was awful!

As they neared the pond, Phil noticed how spring-like it was, with the close margin of pale green trees and bushes. When he felt the wicked cave of the ground near the pool, he veered to one side and darted behind some rushes and crouched like a rabbit.

The man soon came to the place, running fast, and before he realized it he was up to his knees in the quicksand. One more step and he would be in the pool. He stopped and turned, struggling in vain. Phil smiled. He knew the man was caught as tightly as if he were in a steel trap.

As bold as brass, the boy strolled out of his hiding place and stood on the firm ground. The man saw him and raising his gun took a steady aim.

"All right," said Phil, "shoot away. If you kill me, you'll never get out. You'll sink, slowly, slowly. In three hours you'll be in up to your eyebrows."

"Unless you help me out at once, I'll shoot!" shouted the man hoarsely, but Phil saw he was scared stiff.

"If you shoot me, you'll certainly be out of luck," said Phil calmly.

The man lowered his weapon and began to struggle once more. All in vain. His face became gray with terror. He looked up at the boy.

"Kid," he gasped, "have a heart. Don't let me die like this!"

"Throw your gun to me," ordered Phil.

The man hesitated.

"It isn't helping you," argued the boy. "It is only pushing you down faster."

The man tossed over the gun. It fell near Phil and he eagerly picked it up. Now he had the advantage!

He went quickly to a thick wild grape vine and began to cut it. There was no time to lose. Next he dragged himself, the vine and gun into a tree nearby. One branch hung over the place where the man was. Phil crawled out on the limb and hung the vine over it. The man could barely reach it, but Phil pressed down the branch until the man had a good grip.

"Now haul hard and hitch along this way at the same time," Phil ordered.

The man obeyed and by slow degrees freed himself from the quicksand. Just as he reached the firm ground, the vine gave way and he nearly fell back.

Meanwhile Phil held the gun and gruffly ordered the man to hold up his hands and march ahead. They heard the dog barking in the distance and Phil hoped he would not have to shoot it.

The man marched along in silence, and Phil shouted which way to turn and kept him moving straight for the Goodwin farm. He knew there were three men on the place and they could handle the tough prisoner, who, Phil had decided, was a bootlegger.

Rum had been smuggled and hidden all along the shore thereabouts, and Phil was sure he had caught one of the gang.

As they filed into the Goodwin farmyard, Mrs. Goodwin met them with a look of alarm and surprise.

"Why, Phil," she exclaimed, "what are you doing? Why, Mr. Nicola, what's the matter?"

Phil lowered the gun, feeling kind of worried.

"Do you know this guy?" he asked.

"Why, yes," said the lady, "he boards here."

Mr. Goodwin and his two sons came over with questioning looks.

"It's all right," said Phil's captive. "We were both fooled. I'm a prohibition agent after smugglers, and I guess

you thought I was a bootlegger. The truth is, my lad, I thought you were one yourself."

Phil handed him his gun, with shamefaced apology.

"Not at all!" exclaimed Nicola. "I owe you an apology, too. But you're a fine fellow. Nervy! Say, I never saw anything so cool as the way you squinted down my gun barrel and grinned. I'll make a proposition to you, maybe. How'd you like to be my assistant?"

There was much talk, laughter and excitement, in the midst of which Phil asked timidly for some eggs.

"Sis is giving a party and Mom wants to bake some cakes for her," said Phil.

"Looks like April Fools' Day," observed Mrs. Goodwin. "Did you bring a basket along?"

"Yes'm," said Phil, glancing at Mr. Nicola, "but—er—er—I lost it. Maybe you'll lend me another. It does look like April Fools' Day, but, as Mom often says, 'Appearances are often deceitful.'"

COMMUNITY CENTERS

The public is more and more demanding a wider use of the school building, at the same time not losing sight of the fact that the main purpose of the school is education. It is pointed out by the Bureau of Education, Department of the Interior, that the average school house may be converted into a community center and made the agency which will provide facilities for organizing and directing the spare-time activities of the old and young. This has been accomplished in hundreds of communities. Local boards of education are more and more making provision for the supervision of civic, recreational and social activities. By comparatively small expenditure of money the schools may be made adaptable for uses other than purely educational, thus becoming focal points of the neighborhood from a civic and community standpoint.

Among the activities engaged in by the various community centers are classes in sewing, cooking, manual training, gymnastics, dramatics, etc. Of greater importance, however, is the splendid Americanization work that underlies these activities, and the literary and debating classes, as well as the bands, orchestras, choruses and library reading, which play no small part in this constructive and commendable work.

Let the community center be the common meeting ground for parents and children alike, and a greater interest and respect for our free, educational institutions will assuredly result.—*W.*

WHEN WE THINK OF OTHERS

An old man who had met life serenely and tranquilly for more than eighty years was asked the secret of his cheerfulness. He answered in four words: "Thinking of other folks."

"You can't travel very far in this world," he explained, "without finding that your path is all tangled up with other folks' paths. Some people think that if they can only travel their paths without getting hurt themselves, they're going to be happy.

"But there's more to it than that. When you've learned to dodge a collision, not because you're afraid of getting hurt yourself, but because you're afraid of hurting the other fellow, you're getting near to happiness. But when you arrive at a point where it's a genuine pleasure never to cause grief to another living soul, you're still closer. In other words, when you get so far it's a joy to you just to make others happy, you're about there yourself."—*Forward.*

LEARN TO LOVE

Learn to love! It is not yet too late to capture "the greatest thing in the world." How long will it take us to learn this principle that overshadows all other principles in importance? We may not be able to master many of the teachings of the world's prophets and seers, or achieve positions of marked influence in the unfolding of history, but every man and woman from the greatest to the humblest can learn the hidden secret of the universe and employ the magic power of love in his everyday relationships. The center of all history is Calvary. The heart of all meanings is the cross. For here we catch a blinding glimpse of the glory of Eternal Love. Nothing else matters much if only we can grasp in our soul of souls the significance of the life and death of Christ and appropriate His determining principle of love. Life may be made glorious with a strange new light for every one of us if only we are willing to live with Christ until we have made His secret our own.—*Zion's Herald.*

TO BE GUARDED AGAINST

But whatever others do, whether they will hear, or whether they will forbear, hear this, all ye that are called Methodists! However importuned or tempted thereto, have no friendship with the world. Look around, and see the melancholy effects it has produced among your brethren! How many have fallen by this very thing! They would take no warning; they would converse, and that intimately, with earthly-minded men, till they "measured back their steps to earth again!" Oh, "come out from among them!" from all unholy men, however harmless they may appear; "and be ye separate," at least, so far as to have no intimacy with them. As your "fellowship is with the Father, and with His Son Jesus Christ," so let it be with those, and those only, who at least seek the Lord Jesus in sincerity. So "shall ye be," in a peculiar sense, "my sons and my daughters, saith the Lord Almighty."—*John Wesley.*

THE BIBLE

"It lives on the ear like music that can never be forgotten, like the sound of church bells which the convert hardly knows how he can forego. It felicities often seem to be almost things rather than mere words. It is a part of the national mind, and the anchor of national seriousness—the memory of the dead passes into it. The potent traditions of childhood are stereotyped in its phrases. The power of all the grief and trials of a man is hidden in its words. It is the representative of his best moments; and all that there has been about him of soft, and gentle, and pure, and penitent, and good, speaks to him forever out of his English Bible."—*Faber.*

Mid-Summer Christianity

(Continued from Page Four)

hymns should be at once the song and the prayer of all who would live the Christian life faithfully and without ceasing:

Thine forever! God of love,
Hear us from Thy throne above;
Thine forever may we be,
Here and in eternity.

—*Editorial in Methodist Recorder.*

YOUNG PEOPLE'S WORK

SUNDAY SCHOOL LESSON

July 8: Saul and Stephen

Scripture Basis: Acts 7:54-8:3; 22:3, 4, 19, 20; 26:4, 5, 9-11; Gal. 1:13, 14.

Golden Text: Be thou faithful unto death, and I will give thee the crown of life. Rev. 2:10.

Stephen

Perhaps all that we may learn about Stephen from the Holy Writ is found between Acts 6:5 and 8:12. At the beginning of this account, we find that he was one of seven chosen as deacons, because he was "a man full of faith and of the Holy Ghost." The work of these devout men, as the word in the Greek implies, was to serve the poor and widows.

Stephen was a Hellenist or Greek-speaking Jew. This class differed from the orthodox Jew in that they usually dwelt without the borders of Palestine and were more liberal-minded because of better education. Nevertheless, they were Jews. When this man was converted to Christianity is not known, but tradition has it that he was one of the 70 whom Jesus sent out to preach to the Gentiles.

Not only did Stephen minister to the poor and widows, but he availed himself of opportunities to teach and preach Christ to the rebellious and wayward Jews. For such preaching, he was arraigned before that august body, the Sanhedrin, where he was falsely accused by hired witnesses. Fearlessly he made his defense, and as he defeated those learned men by presenting the gospel in exposition of the Scriptures that they knew so well, their anger increased and rage incensed them with murderous intent.

The spirit of God was with him to give wisdom to his mind, strength to his body, and peace to his spirit. So real was He that Stephen's face shone in the presence of the council like unto an angel. But that had no effect upon these enraged rulers. They rushed upon him as he declared unto them the vision of the Father and Son which was his joy to see at that moment, pushed him from the council chamber into the street and out of the city, where they cruelly stoned him to death.

What a death that must have been! Can we not see him emulating the example of his Lord and Master, who "was oppressed and was afflicted, yet he opened not his mouth" Can we not picture him as he kneeled to receive the fatal rock that sent his soul to his Father who was waiting to welcome him, and hear him say, "Lord, lay not this sin to their charge." What devotion, what love, what a true witness! O God, if thy professed children would witness for thee today with only half the degree of courage and devotion, how soon would the kingdoms of this world become the kingdoms of our God and his Christ!

Saul

The last half of the 58th verse of the 7th chapter of Acts and the first sentence in the first verse of the 8th chapter have great significance. Saul guarded the outer garments of those who threw them aside that they might have more freedom to cast the stones. He may have been assigned the job by the Sanhedrin, of which he was doubtless a member. Thus, he consented unto the death of this righteous man.

In passing: Is this applicable today? Are we consenting unto the crimes, divorce evil, rebelliousness of law, etc., by countenancing such things without protest? Do we ever stop to consider whether or not our Lord holds us guilty of some of these sins because we do not raise our voices against them or use our influence to suppress them? Is it not true that not infrequently we wink at crime, laugh at sin, and consent unto unrighteousness? If so, God forgive!

Read the third verse of the 8th chapter and observe what effect the stoning of Stephen seemed to have upon Saul. Apparently it encouraged him to continue the persecution of all the Christians he could apprehend. However, we may give him credit for two characteristics which prevailed after his conversion, i. e., zeal and conscientiousness, much of the former the outcome of the latter. He honestly thought he was doing the right thing by persecuting the followers of the Lord Jesus, and because he was conscientious in the matter, he was zealous for it.

This doubtless raises the question in our minds: Is it right to continue zealously in a practice or occupation just because one is conscientious about it? Alsa, is conscience a safe guide? If we answer the first question affirmatively, we may observe that many people are bound for the promised land who are living contrary to God's known laws. In reply to the second question, we may say that conscience is a safe guide only as it is controlled by the Spirit of God.

THE REGISTRATION CAMPAIGN

6. Mr. G. P. Younginer, Asheville.
7. Mrs. G. P. Younginer, Asheville.
8. Miss Eudora Younginer, Asheville.
9. Miss Janeth Younginer, Asheville.
10. Miss Phylis Younginer, Asheville.
11. Miss Felicia Younginer, Asheville.
12. Rev. J. S. Williams, Asheville.
13. Mrs. J. S. Williams, Asheville.
14. Miss Flossie Stout, Asheville.
15. Rev. S. W. Taylor.
16. Mrs. S. W. Taylor.
17. Miss Frances Taylor.
18. Mr. John Craven Taylor.
19. Mr. S. W. Taylor, Jr.

Three weeks from this writing will bring us to the time for our Leadership Training School. These three weeks will determine the success or the failure of the registration campaign. You will not let it be a failure, will you? The only way to make its success sure is for everyone to register. Will you see the agent in your church and register now, or send your registration fee direct to the undersigned? Help the Board do a great work by giving only 50 cents.

Agents, will you please send in as soon as possible the registrations which you have already secured? I know that more than 19 people have registered, but only 19 names have been sent to me. Let me have all registrations just as soon as possible.

Pastors, Agents and District Chairmen, will you please distribute those leaflets containing information concerning the Leadership Training School? I am sure that you will do this and I appreciate this co-operation. Will each of you also boost this campaign and put it across in fine shape in your particular field?

July 14. Place a ring around this date on your calendar. On this day all those expecting to take the courses offered in the Leadership Training School must come to High Point College and register. Saturday, July 14th, is registration day instead of Monday, July 16th. Class work begins Monday, July 16th, at 8 o'clock.

Send your registration fees to and get your information from F. W. Paschall, Box 311, Asheville, N. C.

SPEND YOUR VACATION IN THE BLUE RIDGE MOUNTAINS OF VIRGINIA

Centenary Hall has bath rooms on every floor, running water, hot and cold in every room, electric lights, steam heat, if necessary, windows screened, porch awned, and rooms comfortable.

Wesley Hall has all the conveniences named above except running water in the rooms.

The four hundred acre farm provides abundant milk of the finest quality, as well as fresh fruits and vegetables.

The culinary department is under the supervision of an expert hotel-keeper, and the fare is as good as is found in the best hotels.

Covering is invariably needed at night.

The location is 35 miles south of Roanoke, Va., on the Norfolk and Western Railway, and ten miles from the National Highway, No. 311, on a sand-clay road.

The rate is $35.00 per month and higher.

For further information, address Dr. B. M. Beckham, Ferrum, Va. (adv)

TO OUR LAYMEN

Our Pastors' Summer Conference will soon meet and every pastor ought to attend because he needs a change. It will be a rest and he can gain information which will enable him to render you a better service.

They need the fellowship which will help make their work lighter.

As a layman, I want to urge our laymen to unite with me in raising the funds necessary for entertainment. Six dollars will keep a pastor here during the Conference.

Don't delay, but act at once.

Yours for a full attendance,

H. A. GARRETT.

—President Coolidge has named Newton D. Baker, of Cleveland, Ohio, as the fourth American member of the Permanent Court of Arbitration at The Hague, the Netherlands. The other three are Elihu Root, Charles E. Hughes, and John Bassett Moore, who recently resigned as a judge of the Permanent Court of International Justice, or World Court. Mr. Baker was secretary of war in President Wilson's cabinet and has been mentioned as a possibility for the Democratic nomination for president this year.

—The U. S. Department of Agriculture has issued a bulletin on "Rose Diseases; Their Causes and Control." A copy may be had from the Division of Publications, U. S. Department of Agriculture, Washington, D. C.

DIGEST OF PASTORS' REPORTS FOR SECOND QUARTER

The number of charges reporting, 74.

Forty-one pastors report conditions encouraging on their charges.

Twenty-five pastors think there will be an increase in budget receipts on their charges this year.

Thirty-nine charges report good prospects for paying college assessment in full.

All pastors subscribe to one or more of our church papers. In addition to the Herald, nearly all take one or both of the general organs of the church.

Most pastors report ample time for study.

Some pastors say it is their practice to have prayer in the homes they visit; others only with the sick and the aged, or where there is trouble; still others only when it is requested or convenient.

Nearly all pastors are giving full time service. A few are not because salary is not sufficient to provide a support.

The total number of visits reported by 57 pastors is 10,713—an average of 188 per pastor. The largest number is 761, made by a city pastor. In the group of the next highest is a rural pastor who reports 552. Many report less than 200, and quite a few fall below 125. A small number do not report their visits.

The total salary paid to date, as reported by 72 charges is $33,299; average per charge, $462; the smallest amount reported is $95; largest, $2,000; eleven charges are under $300, 27 are between $300 and $500.

The total number of additions to churches during the quarter is 294, ranging from 1 to 43 to the church. The churches leading are, Burlington First, with 43; Charlotte First, 23; Bess Chapel, 23; Denton, 22; and three others —Calvary, Community, and State Street, are in the teens. Quite a number range from four to nine.

Churches being repaired, painted, carpeted, etc., or where this work has just been completed, 22.

New churches under construction, 3.

New churches and S. S. additions in contemplation, 7.

Parsonages being improved, 2.

New parsonages in contemplation, 3.

The number of churches that need painting, 24; repairing, 15.

The number of parsonage that need repairing and painting, 4.

How to promote whole-time evangelism is variously answered, as would be expected. Some think it is to be done through an organization in the local church, definitely committed to this work; some through a deepened passion for souls on the part of the ministry; some by giving it continual emphasis in the programs of the church; others say through a deepened consecration of the church; others think it will come about by preaching the old-time gospel and personal work; still others are working through the Sunday schools, organized classes, Christian Endeavor, etc.

Whatever may be the merit in these answers, the cheering thing about them is that they reveal an interest in this all-important problem of the church. And the answer to this problem is assured when this interest is sufficiently intensified and expanded.

We fully appreciate the hearty co-operation on the part of pastors in filling out these report blanks, and we are giving this digest for the benefit of the conference.

We wonder if we inadvertenrly failed to mail report blanks to pastors that have not yet reported. For fear we did, we are sending blanks to all pastors whose reports have not yet come in.

With love and esteem for every pastor and every charge, and earnest prayers that grace may abound for all problems, I am,

Fraternally,

S. W. TAYLOR.

June 27, 1928.

BUDGET RECEIPTS FOR THIS WEEK

G. C. B.

Calvary	$31.87
Gibsonville	15.50
Moriah	19.10
Pleasant Grove	7.07

College

Davidson	$11.35

SUPERANNUATES

Haw River Circuit	$ 8.01
Alamance	7.00

CHARGES PAYING IN FULL

A. C. B.

Yadkin College	$ 15.00
Haw River Mission	30.00
Porter	15.00

G. C. B.

Calvary	$296.88
Porter	30.00

College

Asheboro	$ 85.00
Liberty-Siler City	65.00
Yadkin College	5.00
Haw River Mission	10.00
Tabernacle	45.00
Spencer	10.00
Union Grove	10.00
English Street	40.00
Henderson	115.00
Burlington	125.00
Mebane	45.00
Concord	85.00
State Street	20.00
Mt. Pleasant	85.00
Gibsonville	30.00
Guilford	60.00
Friendship	50.00
South Winston	15.00
Porter	5.00
Reidsville	50.00

Superannuates

Orange	$ 37.00

CHURCHES PAYING IN FULL

A. C. B.

Siler City	$ 70.00
Spring Church	90.00
Lebanon, Spring Ch. Chg.	47.00

College

Spring Church	$ 12.00
Spring Valley, Vance Chg.	10.00
Center, Alamance Chg.	14.00
Bethel, Alamance Chg.	15.00
Pleasant Hill, W. Forsyth	20.00
Efland, Orange Chg.	36.00
Union Grove, Orange Chg.	17.00
Hebron, Orange Chg.	27.00
Saxapahaw	8.88
Concord, Saxapahaw Chg.	15.00
Union Hill, W. Forsyth Chg.	6.00
Hickory Ridge, Forsyth Chg.	30.00
Denton, Denton Chg.	35.00
Baltimore, W. Forsyth Charge	14.00

Superannuates

Spring Valley (in full)	$ 4.00

S. W. TAYLOR.

June 26, 1928.

EFLAND CHURCH RE-OPENING

Dear Mr. Editor:

It was my privilege to attend the re-opening of the Efland Methodist Protestant church Sunday, June 17.

The day was bright and fine, all that could be desired as a day of worship. A large congregation assembled for the 11 o'clock service. Rev. O. B. Williams conducted the devotional service, after which Mr. S. C. Forrest, treasurer of the church, made his report showing the amounts subscribed, paid in, and spent on the new building. After this report the writer preached a short sermon and this was followed by a very impressive communion service.

Dinner was served on the church lawn, and then another service followed in the church. This service consisted of addresses by the pastor, Revs. O. B. Williams, Ivey Crutchfield, and a number of laymen. This also was an impressive service, calling to mind the labors of Rev. W. D. Fogleman and the few faithful church members who built the original church, and other pastors and workers who have kept the work going to the present time.

The old church has been made practically new. They turned it around to front the new highway, brickveneered it, built Sunday school rooms on the rear, and also built an attractive tower. The walls of the auditorium were plastered and a new ceiling put in, new pulpit and choir stall; also new carpet for pulpit and aisles, making it a very beautiful place in which to worship God.

This was all done at a cost of $7,500.

All honor and more power to Rev. B. M. Williams, the consecrated pastor, and his faithful band of workers at Efland.

HOMER CASTO.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$183,271.99
J. Ed Ausley	20.00
John W. Shaw	5.00
Mrs. O. N. McPherson	10.00
Rev. S. W. Taylor	10.00
T. T. Stafford	10.00
J. Ed Moore	25.00
J. G. Rogers' family	135.00
Jack Smith	5.00
Mr. and Mrs. W. R. Jobe	3.00
C. C. Smith	5.00
C. O. Pickard	25.00
George Wyatt	15.00
Total	$183,539.99

Endowment Insurance Fund

Amount previously reported	$9,264.21
Mrs. R. G. Hornady	10.00
J. F. Holmes	5.00
Cicero H. Jones	10.00
M. A. Coble	25.00
Total	$9,314.21

J. NORMAN WILLS, Treasurer.

—America has one automobile to, say, five inhabitants, Italy one to about 293, India one to perhaps 31,624.

FROM PASTORS *and* PEOPLE

Alleghany, Davidson Charge. — Brother Ridge preached a good sermon the fourth Sunday in June. We are always glad when the time comes for him to preach for us. He hits us hard sometimes, but the harder the better. It is for our good to preach the truth, let it hit whom it may.

The third quarterly conference will be held at Alleghany on Saturday before the fourth Sunday in July at 2 o'clock.

Our protracted meeting begins the second Sunday in August. We ask the prayers of all Christians for the success of the meeting.

Preaching the second Sunday in July at 11 o'clock. ABIGAIL COGGIN.

Calvary, Greensboro.—Just a few notes to let you know of our progress:

Last Sunday was another red letter day in the Sunday school attendance, 253 present, eight more than the previous high mark, made the Sunday before. The average attendance for the month is the best in the history of the school.

Attendance at church services was good. At the night service we had five accessions, Mr. and Mrs. J. Frank Coble, Joseph, Rebecca and Mary Elenor Coble, coming to us by letter from Moriah church. We welcome them to our fellowship. This makes 19 additions to the membership so far this year, with the prospect of a number more before the close of the Conference year.

A number of improvements are in evidence: A Sunday school register board, donated by Brother J. A. Cox, adds materially to the interest in the report. It's good to see the fine increase in attendance over the previous Sunday, and over the report of a year ago. Another improvement is the Bulletin Board, the materials for which have been received. The carpenter-members are to meet tonight to make the frame. We expect to have one of the best, if not the best, bulletin boards in the city, and at a cost not exceeding $50. The money to pay for it was raised by the Christian Endeavor Society. Last Sunday money was raised for the purchase of 100 new song books, which we hope to have in use shortly.

Last Friday night the Junior Philathea class held its business meeting at the parsonage, and, after the business session, gave a shower to the president of the class, Mrs. Myrtle Cox Hewitt, a recent bride.

The new parsonage is coming nearer to being a reality. The plans and specifications have been drawn. Bids will be asked for next week, and the sound of the hammer will soon be heard. This is the kind of knocking we like to hear about the church.

This Thursday night a lawn party is to be held on the church grounds. We are looking forward to a fine get acquainted social.

Calvary Sunday school joined in a Daily Vacation Bible School with three other churches in South Greensboro, the Friends, Centenary M. E., and Westminster Presbyterian, the sessions being held in the latter. The school was very successful. The total enrollment was 334; average attendance, 224; Calvary enrollment, 57. The cost to each school was $9.98. We are hoping to put on a Vacation Bible School later on in the summer at Calvary so the children who could not go to the other sessions may have an opportunity to attend.

The Children's Day exercises held last Sunday week were very interesting. We had a fine attendance and a good offering: $32.00, which is $11.00 better than last year. Great credit is due those who got up the exercise.

All this sounds, and is, very encouraging. Our greatest difficulty now is our finances. Collections are slow, and the demands are as great and insistent as ever. But we are hoping, and working, for better days.

Gideon Grove, Flat Rock Circuit.—We are having a good Sunday school, though it could be better. There are some grown-up young people that are hard to get to Sunday school. They would be a power for good if they would launch out in the work. We are holding most all the children in reach of us, but we want the grown-ups, too, young people, too, for they are the ones, or should be the ones, for the younger generation to look to and expect instruction on the pathway of life.

We had a good Children's Day services, The children did well.

It was a pleasure that I esteem very highly to be with the good people of New Hope church on Why Not circuit recently. We love to be with God's people; we do not feel that we are among strangers with them.

Brother Pegg is filling all his appointments at our church and brings a good message every time and we like him and his good wife very much.

We are having our special meeting the first Sunday in July. Pray for us and come in person and be with us.

Yours for Christ,
F. J. L., Reporter.

Spring Church.—We have a very good Sunday school. Our attendance has increased for the last month. Each class has been asked to conduct Sunday school one Sunday. We are hoping that this will help our Sunday school. We are planning to have Children's Day the fourth Sunday morning in July.

Our pastor, Rev. A. D. Shelton, brings us splendid messages every preaching Sunday. At yesterday morning's service the Lord's Supper was observed.

Our special meeting is to begin the fourth Sunday in August. Pray that we may have a great revival.

Since the appointment has been changed at Lebanon church our pastor can be with us every Sunday in the Sunday school and prayer meetings. He is a great help in each.
VIRGINIA MASSEY.

Chatham Charge.—The third Sunday in June was the date of the Children's Day and Memorial Day services at Hickory Grove church. A splendid program was rendered by the children. The memorial sermon was preached by Rev. D. I. Garner at 2 p. m., and was heard by a large audience.

Memorial services will be held at Flint Ridge Sunday, June 24, at the morning hour. Mr. J. B. Turner, of Burlington, will have charge of the service, speaking at this time. At 2 p. m. Rev. H. L. Isley will preach. Every one is invited to attend. Revival services will begin here the fourth Sunday in July with Rev. W. M. Loy as pulpit help.

The Ladies' Auxiliary of Hope church at Bonlee will give a general birthday supper at the Bonlee school Saturday, June 30, at 6 p. m. Let every one come and enjoy the celebration of his birthday. C. G. ISLEY.

Liberty, Davidson Charge.—It has been some time since we have made any report. Lots of things have happened, some good has been accomplished, and there have been some sad occurrences. The church lost one of its members a few months ago, Mr. W. M. Cranford. He has been greatly missed in the church and in the home. Our pastor, Rev. C. E. Ridge, preached for us on the third Sunday a real interesting sermon, as always. Our Sunday school reorganized some few Sundays ago; people seem to take right good interest, a very good attendance. Our township Sunday school convention will be held at New Hope church on the fourth Sunday. Preaching will be held at our church on every third Sunday; Sunday school at 2 p. m. Everybody is invited to attend.
ANNIE HILL.

Glen Raven.—Our revival meeting began the third Sunday in June with Rev. R. S. Troxler as pulpit help. He brought us some wonderful messages. The meeting closed last night (Sunday). Brother Troxler had to leave us Saturday morning on account of sickness at home. Pastor preached Sunday morning and Rev. S. W. Taylor, president of the N. C. Conference, at night. We enjoyed these services very much. There were 16 reclamations and conversions. One joined the church. Others may join later.

Our nominees to next Annual Conference are Mr. G. G. Shaw, from Fairview, and Mr. P. E. Troxler, from here. REPORTER.

Burlington, First Church.—Attendance at Sunday school yesterday, June 24th, 335; offering, $34.66.

At 11 o'clock our pastor brought us a forceful message on "Individual Responsibility," and the congregation was good from attendance viewpoint. Children's Day service was observed at the evening hour. The program was interesting and enjoyed by those present. Seating space 'most taken at this time.

Offering was taken at the close of both the Sunday school and preaching services for the China famine relief. Our pastor made a strong appeal for these suffering people and it makes one shudder to think of the horrible condition that now prevails in the famine-stricken country.

Our Senior Christian Endeavor Society is making some progress with Miss Hall McPherson as president. We are hoping that the society will grow considerably during the summer.

The Vacation Church School is now open with a large attendance. Miss Mary Wills McCulloch, of Greensboro, is supervisor, with Miss Maxine Taylor, our young people's worker, assisting. This school promises to be a great help to the children and will run through July 6th.

On June 17th we were delighted to have as

visitors in the congregation Mrs. S. W. Taylar and children. Also Mrs. E. J. Garrett and daughter, Miss Cynthia, who have arrived to spend the summer in this community.

Mr. L. L. Wilson, who has been very sick for some time, has gone to Oteen Hospital at Asheville, N. C., for treatment and we pray that he will be benefited by this treatment.

The N. C. Branch of Woman's Foreign and Home Missionary Societies of First M. P. church held its regular monthly meeting in the Hut Monday evening, June 18th, at 8 o'clock. The Clyde Auman circle was in charge of the meeting. Mrs. O. L. Smith opened the meeting with scripture reading and prayer, followed with good readings by Mesdames B. M. Fowler, Fred G. Holt, and G. W. Bennett. Misses Carleen Crutchfield and Tula Paul then sang a beautiful duet.

Reports from all the circles were heard in regular order. Each report was very good. The circles made pledges for the coming year's work, and some of the groups have already raised one-fourth of their quota for the year.

The president, Mrs. C. C. Durham, offered her resignation owing to bad health and Mrs. L. W. Gerringer (our pastor's wife) was elected to the office made vacant by Mrs. Durham, and Mrs. O. L. Smith was elected to the place of vice-president. Mrs. Dave DeMoss also resigned as secretary and Mrs. L. R. Pickard was honored by being elected to this office.

No other business to claim the attention of this body the meeting adjourned, after which refreshments were served, consisting of iced tea, pickles and sandwiches. The meeting was enjoyed by all.

L. A. BRAXTON, Ass't Reporter.

Bessemer City Church.—Yesterday, Sunday, June 24th, was a good day for us. We had a goodly number at C. E. meeting. We have several new members in our society and are glad to have them work with us in endeavoring to do something for the upbuilding of God's kingdom. Prayer meeting in several homes, also service each Wednesday evening at the church with extra good attendance.

So far, 34 members have been received in the church this year, some of them young folks. May God's richest blessings rest on each one and may we as professed followers of Christ Jesus strive in every way to hold them up.

Our revival meeting closed Sunday night, June 24th, with Brother Hendry, from Concord, as pulpit help. We enjoyed his discourses very much and were glad to have his good wife and little daughter with us at the closing service Sunday night. We feel strengthened by Brother Hendry coming and his earnest endeavors to bring the messages to us from time to time.

We had 200 in Sunday school Sunday before last. We have a hustling school and are proud of it. Brother Francis Lutz is superintendent and he does not fail to see that everything is in working order. He is overseer in one of our mills here in the spinning department and he knows how to get in behind us and boss in Sunday school, too.

Pray for us. May God bless each one as He sees best, is the earnest prayer of one who is trying to do something for the Master. Praise and honor and glory be unto Him who giveth every good and perfect gift. As the poet said:

"Let us then be up and doing,
With a heart for any fate;
Stilling achieving, still pursuing,
Learn to labor and to wait."

LUCY BLANTON, Reporter.

Concord.—Sunday was a great day in our Sunday school and church services. It was Children's Day. Goals set for the day were: An offering of $200.00 and an attendance in S. S. of 400. The offering amounted to $208, and there were 376 in S. S.

Rev. R. M. Andrews, D. D., was present in the S. S. and made a splendid talk to the Young People's Class, of which D. A. McLaurin is teacher. Dr. Andrews also preached at the morning hour. We were delighted to have Dr. Andrews and listen to his inspiring messages.

At night the Children's Day service was held.

We are beginning the second week of our Daily Vacation Bible School. We have about 160 enrolled, notwithstanding the fact that one other school has just closed and two others are in session in our city now. Miss Mary Wills McCulloch, of Greensboro, very ably assisted us last week, but had to leave on Friday, owing to a previous engagement she had with our Burlington church.

On next Sunday a Children's baptismal service, the reception of several new members and Holy Communion service will be held at the 11 o'clock hour.

Several of our members are sick. Mr. L. C. Little, Mrs. S. C. Denny, and Mrs. Vera Bost are among the worst sufferers.

Rev. and Mrs. Lawrence Little, Mrs. H. C. Little, mother of Mr. Little, and children left last week for Louisiana and Texas.

Mr. and Mrs. L. H. Sides and Mr. and Mrs. Ernest Litaker are spending several weeks at Lake Waccamaw.

MRS. D. A. McLAURIN.

Piney Grove.—Last Sunday afternoon at 2 o'clock the Piney Grove Sunday school gave a very interesting Children's Day exercise. The church was about filled to its seating capacity. Mrs. Joe Delk, daughter of Rev. J. B. Trogdon, is due the thanks of the church for her faithful leadership in getting up the exercise. We appreciate the presence of the many visitors. E. A. BINGHAM.

Enfield.—Since my last report our community has been saddened by the death of Mr. Frank White. Although Mr. White was a member of Eden church, he attended our church and was a member of our Sunday school. The church and Sunday school will miss him as well as the town and county. May God's great love comfort each member of the famiy which sustains such a great loss.

Rev. J. Clyde Auman has been preaching splendid sermons and is seeking to build up the church in many lines. We did not have services Sunday evening on account of the revival at the Banner warehouse.

On Friday evening, June 15th, from about 6 to 8 o'clock the Senior C. E. had a fish fry out at the lake. Plans were made for entertaining 50 guests; however, there was not quite that number present. The C. E. and those visiting are indebted to Mr. Claude Kimbal and Mr. Theodore Harrison for the delicious fish, coffee and bread. They are certainly experts in the art of cooking those things mentioned. This was a very enjoyable affair. The truck load which Mr. E. I. Bellamy took enjoyed the hay ride as much as the feast after getting out there.

The Ladies' Aid met Monday afternoon at 4 o'clock in the home of Mrs. McGwigan. The assisting hostesses were Misses Elizabeth and Ruby McGwigan and Miss Ruth Bellamy. The meeting was presided over by our very efficient president, Mrs. R. C. Rives. Miss Ruth Bellamy conducted the devotional, reading the 61st Psalm and all prayed together the Lord's Prayer.

Many visits to see the sick were reported; some had made as many as 15 visits. The sick mentioned were Mrs. Reuben Jorden, Mrs. Frank White, Mrs. J. R. Powers, Mrs. Egbert Barnhill and Miss Nina Wallace. We hope each of these will soon be well again. The committee to keep flowers at church was Mrs. Cecille Matthews, Mrs. Immitt Marshall and Mrs. E. I. Bellamy. They reported that flowers were kept at church each Sunday in June. The flower committee for July is Mrs. Sam Pierson, Mrs. McGwigan, and Mrs. Walter Moon. The visiting committee is Mrs. P. S. Bellamy, Mrs. R. C. Rives and Mrs. J. R. Locke.

Many items of business were taken up and passed on. It was decided to take up the study of some good book on missions and have this reported on as a part of the devotional period each meeting. Rev. J. Clyde Auman and Mrs. George Parker were appointed to give a history of Children's Home next meeting. It was decided that the secretary write notes of condolence to Mrs. Frank White and family and to Mrs. Reuben Jordan. Plans were made for serving the Kiwanis Club during July. Another supply of "Skidoo" has come. The committee for disposing of this is Mrs. Hubert Whitaker, Mrs. Jimmie Neville and Mrs. Loyd Matthews. Arrangements were made for cleaning the "hut." Since last meeting an oil cook stove has been placed in the parsonage.

The hostesses for next time are Mrs. W. L. Fleming, Miss Selma Fleming and Miss Gladys White. Due to Mrs. Fleming being out of town this group exchanged times with Mrs. McGwigan and her group. The meeting was closed with prayer by Pastor Auman.

The hostesses served cake and cream which was enjoyed very much by all present.

REPORTER.

High Point.—Last Sunday morning at 11 o'clock service Dr. Spahr delivered a very practical and timely discourse on the subject, "The Old Paths," basing this sermon on the text as contained in Jeremiah 6:16, "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." Dr. Spahr said that modern Americans, like the Israelites, have wandered from the old paths, and have become a covetous people; they are accused of loving to make money, and to hold it for their own gratification and pleasure. The man who has been given the talent for amassing wealth owes much to God and His service. Then like the Jews we are an idolatrous people, and

God will punish us for our idolatry. There is an idea abroad today that it makes no difference what a man believes, but this is wrong. There is safety in the old paths of doctrine and of practice. In modern times there is a breaking down of the sacredness of home and family life. There is a feeling in the heart of every father and mother which deplores this state. Then there is a breaking down of authority over the children in the home, which endangers the very foundations of our civilization. A young Jew, who had become the leader and outstanding member of his class in college, upon being asked the secret of his success, replied that there was nothing strange about it, that he had always hearkened to the advice of his parents. Dr. Spahr entreated his hearers to get back into the old path of the family altar, which is being sadly neglected today. In the first years of his ministry it was the custom when the minister made a call on a family of his flock, the old Bible was brought out, and he held a prayer service with all the family present. It is greatly deplored that this beautiful old custom has fallen into disuse, and we like to think that it is not so much the fault of the people as the result of changed conditions under which the modern American family must live. Just before Dr. Spahr's sermon the lovely old favorite, "Face to Face," was beautifully sung by young C. L. Gray, Jr.

The evening message was delivered by Prof. J. D. Hardy, of High Point College.

The Junior Mission Circle, Mrs. R. M. Andrews, superintendent, met Monday morning at 9 o'clock just before the Vacation Bible School opened.

Children's Day was fittingly observed by the Sabbath school last Sunday morning at 10 o'clock with appropriate exercises in the assembly room. There was a good attendance and a good collection.

We are glad to announce that Mr. Ernest L. Auman, who has been quite ill with grippe, is improving.

The closing exercises of the Vacation Bible School, which has been conducted so successfully for the past three weeks by the associate pastor, Rev. E. Lester Ballard, and his group of faithful teachers and helpers, will be held Wednesday evening, at which time an entertaining program will be rendered. There will also be a display of handwork made by the boys and girls.

We are peased to know that the young sons of Mr. and Mrs. J. A. Gray, Alson and Joe, who have been afflicted with mumps, have recovered and are able to be out again.

Judge Lewis E. Teague and Mr. and Mrs. Rupert Pickens, Jr., went to Chapel Hill last Sunday to attend the funeral services of Mrs. Robert S. MacRae, mother of ex-Judge Don C. MacRae, a prominent attorney of High Point.

Pleasant Grove Brotherhood.—Saturday evening, June 23, the Brotherhood met in the home of Bro. J. E. Veach. The meeting was well attended by the members. We all look forward to the time of our meeting when we can work together for the betterment of our church and community. Although we have not been organized so long, we feel sure a great good has been accomplished.

We had with us for a visitor Bro. Ivey Rothruck. We are always glad to have all the visitors with us we can.

After our meeting delightful refreshments were served by Mrs. Veach, Mrs. G. L. Hilton and Mrs. Ivey Rothruck.

REPORTER.

Asheville.—A good day yesterday. A good quarterly conference. G. M. Foster elected delegate to annual conference. Miss McIntire slightly better. Waco Miller still in hospital.

REPORTER.

Spencer.—Our special meeting closed on Friday evening, June 22. Rev. G. W. Andrew assisted us in the meeting and every one who heard him was very greatly pleased with his well-prepared and inspiring messages. We are sorry that some of our members were unable to attend on account of sickness and for that reason our congregations were smaller than they would otherwise have been; however, it was encouraging to see that our attendance increased as the meeting progress and we had the largest congregation on the last night of the meeting we had at all.

Due to the fact that few unsaved people attended, we are not able to report a large number of confessions nor any great outward manifestation of good done, but we feel highly repaid for all our efforts by the two boys who confessed Christ and united with the church, the young man who was reclaimed, and the fact that our members were lifted to higher planes of Christian living. We are also glad to have Bro. R. L. Small unite with us. He comes to us from Friendship church, Haw River Charge. Mrs. Small and their daughter, Miss Margaret, joined us last year.

T. GLENN MADISON, Pastor.

Harmony, Yarborough Charge.—The Woman's Missionary Society met last Friday afternoon at the home of Mrs. Henry Balentine. After business was over, a pleasant social hour was spent and refreshments were served.

Our Sunday school is getting along nicely. The attendance is increasing but is not yet what we would like for it to be.

Our pastor, Rev. W. B. Surratt, was with us yesterday. There were not very many present last night, due to weather conditions, but nevertheless our pastor gave us one of his best sermons, on "The Value of the Soul." Every one enjoys Bro. Surratt's sermons and are glad to say that he does not merely read as he would an essay, as so many do nowadays.

THE PERIL OF FOUNTAIN PENS

A sage, in leisured olden day,
Removed his ink two yards away;
And thus, whene'er he charged his pen,
He walked six feet—and back again.

But now—no meditative quill—
A three-day reservoir we fill,
And race our too-convenient ink
With not a pause to rest and think.

Back to your quills, ye author folk,
When next the muses you invoke,
And set your ink, with prudent guile,
At least the distance of a mile.

—Amos R. Wells.

—Less meat and more fresh, crisp vegetables and fruit, together with milk, eggs and cheese, should be served during the hot summer months.

MARRIED

Auman-Bingham

A pretty but simple wedding was solemnized at the home of Mr. and Mrs. Thomas E. Bingham when their daughter, Lyde, became the bride of Euclid Wills Auman, of Seagrove. Rev. J. Clyde Auman, brother of the groom, assisted by Rev. E. A. Bingham, performed the ceremony.

Prior to the ceremony, Mrs. Joseph R. Wham sang "Because" by O'Hartlot. She was accompanied by Miss Jewel Hughes, of Randleman.

At the first strains of the bridal chorus from Lohengrin the flower girls entered in pairs. They were Hazel Wright, Myrle Johnson, Miriam Wham, Gertrude Bingham, Josephine Hill and Marcella Wright. Next came little Mary Ella Beecher, daintily dressed as a fairy, carrying the ring in the heart of a white rose.

The bride entered with the groom. She carried a bouquet of roses and lilies of the valley.

The wedding music was rendered by Miss Jewel Hughes. "To a Wild Rose" by McDowell was played during the ceremony, and Mendelssohn's wedding march as a recessional.

Mr. and Mrs. Auman left immediatey for a motor trip through western North Carolina. They will be at home after June 25 at Seagrove.

Mrs. Auman has been teaching in the Denton high school. She is a graduate of Elon College and a member of Denton M. P. church.

Mr. Auman, the son of Mr. and Mrs. G. A. Auman, of Seagrove, is also a graduate of Elon College. He is principal of Mary Stewart School, near Dunn.

PROGRESS OF WESTERN MARYLAND COLLEGE

Following the conferring of degrees came some very interesting announcements by President Ward. The first was that commencement will be held hereafter on Monday instead of on Tuesday. Then it was announced that next year those of the freshmen and sophomores who wish will be permitted to leave college immediately after examinations, and their rooms occupied by visiting alumni and former students.

Two bequests were announced, one of $10,000.00 by Miss Grace Lee, of Baltimore, as an endowment for scholarship to help worthy students, and one by Mrs. Harriett Brooks Jones, a former student of W. M. C., in memory of her husband, Dr. H. C. Jones, of Johns Hopkins University, of $15,000.00 for scholarships in chemistry and in physics.

A new building for the dining hall and biological department will be built this summer, with, it is hoped, two new dormitories, one for men and one for women soon thereafter.

Dr. Ward then announced the beginning of a ten years' campaign for the raising of four million dollars, and displayed the new plans for the W. M. C. to be, with an appeal to friends everywhere to put into their hearts and to write into their wills, the remembrance of this great objective.

IN HONOR OF THE DEAD

Kirkman

The home of Mr. Edward Kirkman was made intensely sad when death entered on May 2nd at 6:30 p. m. and claimed his own precious wife, Pearl Ethel. She leaves a husband, father, three sisters and three brothers to mourn her loss.

We can't ese why one just in the prime of life is taken away, but "sometime we'll understand."

To know Mrs. Kirkman was to love her, for she always met her friends with a loving smile and a cheerful greeting.

She professed in the faith of Jesus Christ at the age of 12 and then joined the Tabernacle Methodist Protestant church. From that time on until death she was a true and loyal Christian, a faithful member to her Sunday school and church.

Just as God conveyed her sweet spirit away, and as we stood by and saw the pulsing heart cease beating, her eyes close to the things of this world, we knew they were in only a second to be open in heaven.

Her kindly manner and sympathizing spirit many times were an inspiration to many of us to live better and more noble lives.

It was seldom that the writer was in her presence without going away feeling encouraged to live closer to God. She often spoke of heaven and what a great day that will be when we all get there. She always was delighted in speaking of our Savior and of the great blessings He had given and of what joy there will be for us in His mansion if we only live for Him while we are here on this earth.

We feel assured that Pearl is there with Him and enjoying "Heaven's Blessings."

ONE WHO LOVED HER.

White

Mr. W. Frank White, of Enfield, N. C., a member of the Methodist Protestant church at Eden, on Halifax charge, departed this life on Sunday morning, June 17.

Mr. White had been in ill health for a few weeks, but none of us realized that the end was so near until he had passed into eternity. He had been a member of Eden church for many years, having united with this church soon after he came to Halifax County. He had held different offices in his church. For some time he was steward and would often pay liberally to help bring up the budget after he had paid his part. He told his family before taking his departure that he was ready to go.

In the passing of Mr. White the church has lost one of its best members, the town of Enfield hast lost a good citizen and business man, and the board of education of Halifax County has lost one of its long time, faithful members, and the family has lost a good father and husband.

He leaves to mourn their loss his wife and the following children: Mrs. R. A. Jourdan, F. R. White, of Enfield, N. C., Mrs. Annie White Parks, of Richmond, Va., Franklin, Miss Gladys and Waverly White, of Enfield, N. C., and one brother, Columbus White, of Asheville, N. C.

The funeral services were conducted in the home by the writer in the presence of a large congregation on Tuesday, June 19, after which he was laid to rest in the cemetery in Enfield with Masonic honors by the lodge of Enfield, of which he was a member.

The large crowd and the many beautiful floral designs attest the high esteem in which he was held by those who knew him.

His kind words and pleasant smile will be missed, but let us take due warning and prepare to meet him in the kingdom above.

C. L. SPENCER.

Hackett

Joseph A. Hackett was born October 18, 1854, and passed from this life June 4, 1928. Brother Hackett was twice married. His first marriage was to Nancy R. Hanner, and to this union two sons were born, W. E. and A. B. Hackett, who still survive. On December 11, 1913, he was married the second time to Miss Isabella Hardin, who cared for him so tenderly and lovingly during his last illness.

Brother Hackett was a loyal member of Tabernacle Methodist Protestant church, having joined when a young man. As long as health permitted he was active in the work of the church, serving as steward for a number of years. In time of trouble or need he was always ready to lend a helping hand. He has now gone to enjoy the good things that God has in store for those who serve Him.

The writer conducted the funeral at Tabernacle, June 6, in the presence of a crowded house of sorrowing friends and loved ones. His body was laid to rest in Tabernacle cemetery.

H. L. ISLEY.

Payne

Mrs. J. C. Payne (Fannie Jane Holt) born in Alamance County, North Carolina, June 30, 1856, departed this life June 22, 1928. The remains were laid to rest at Cedar Cliff church Sunday afternoon, June 24.

About 53 years ago she was united in marriage to John C. Payne, who survives. To this union were born ten children, seven of whom are now living, namely: Mrs. W. H. Gilliam, Saxapahaw, N. C.; Mrs. A. A. Clarke, Greensboro, N. C.; John D. Payne, Graham, N. C.; H. C. Payne and W. L. Payne, R. F. D. 1, Graham, N. C.; Mrs. B. C. Rogers and Edgar C. Payne, Burlington, N. C. She is also survived by 19 grandchildren, nine great-grandchildren and four brothers, as follows: Sterling R. Holt and Edward Holt, Indianapolis, Ind.; Isaac Holt and Charlie Holt, Graham, N. C., and a great host of friends and relatives to mourn their loss.

Rev. D. V. Pike, assisted by Rev. D. R. Williams, conducted a brief service in the home at Graham. Rev. J. A. Burgess, Alamance M. P. circuit, conducted the sevrice at Cedar Cliff church. He was assisted by Revs. D. V. Pike, Graham Friends church, D. R. Williams, Graham M. P. church, and J. Elwood Carroll, Mt. Hermon M. P. circuit. A large company gathered to pay their respects to the deceased. The service was held in the church yard so the gathering could be accommodated. The body was interred in Cedar Cliff cemetery.

In early youth Mrs. Payne was converted and joined Mt. Hermon church, later moving her membership to Cedar Cliff church where it remained until her death, except for an interval when she removed it to Burlington where she was then living. She was always deeply interested in all things spiritual, and often spoke of going home to be with her Saviour. Her prayer and thought in her latter days were for her children and friends that they all might be saved.

Lewis

John Stanback Lewis was born in Montgomery County, N. C., September 12, 1869, and fell asleep in Christ June 19, 1928. He was educated in the public schools of his county and at Chapel Hill. While a comparatively young man he was elected clerk of the Superior Court of Montgomery County, which office he held for four years. On March 19, 1894, he was united in marriage to Miss Lula Spencer, daughter of the late Addison Spencer and Mrs. Spencer, of Randolph County. Brother Lewis first united with the Presbyterian church at Troy, N. C., but later moved his membership to the Asheboro Methodist Protestant church where his membership remained until he was called home. In 1899 he moved to Mississippi where he engaged in the turpentine industry, later moving to Alabama. In 1906 he returned to Asheboro where he became identified in a large way with the business interests of the town and county. He organized the First National Bank of Asheboro and was its president until during his last illness, when he resigned because of his health. As a business man and adviser he will be greatly missed. It is said that a great many men had sought his advice on business propositions and also a great many men had been assisted in getting started in business by him. As a church member and Christian gentleman he will be greatly missed. He was devoted to his church and was very regular in attendance. Even though he had been in failing health for two or three years, yet he kept right on going to church, usually attending both morning and evening. During the revival services in the church the last of April he was taken ill in the church on Tuesday evening of the second week of the meeting and had to leave before the service started. This was the ast time he was off the premises of his home. He was seriously ill for weeks, yet he bore it all with resignation. His last night on earth was the best that he had had during his illness until about five o'clock in the morning when he was suddenly relieved of his suffering and called to his reward.

Brother Lewis was a man of large resources and in his last days he did not forget his church. In his will he left $1,000 to help pay off the remaining indebtedness of the Asheboro M. P. church. He also left $500 to High Point College and $500 to the M. P. Children's Home.

The funeral was held in the Asheboro M. P. church on June 20, at 3 o'clock, and was conducted by the writer, assisted by Revs. H. F. Fogleman, L. W. Gerringer and S. W. Taylor, and burial was in the city cemetery.

He is survived by his wife, by one son, Lacy; one daughter, Mrs. N. M. Harrison; two brothers, W. P. Lewis, of Mobile, Ala., and David Lewis, of Texas; one sister, Mrs. Elizabeth Batton, of Candor, and three grandchildren, Lacy Lewis, Jr., John Stanback Lewis, and Nathanael Macon Harrison, Jr.

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OUR CHILDREN'S HOME

Offerings by Churches and Individuals

Union Chapel, Mocksville charge, $1.30; St. Paul, Greensboro, Children's recital, $17.67; Mrs. T. F. Humphrey's Sunday eggs, $4.00; Efland Sunday Egg Club, $3.85.

Offerings by Sunday Schools

West Thomasville, West Thomasville circuit, $2.86; Spring Hill, West Thomasville circuit, $2.09; Hickory Ridge, Forsyth circuit, $6.02; Flat Rock, Flat Rock circuit, $1.50; Friendship, Haw River circuit, $5.00; Gideon Grove, Flat Rock circuit, $2.35; Fountain Place, $6.36; Fountain Place, $7.19; Center, Alamance Circuit, $4.20; Shiloh, North Davidson circuit, $9.53.

We have received the following contributions in connection with the cash contributions: Three pairs of blankets from Maple Spring church, Forsyth circuit; a number of folks from the Thomasville Community church brought us quite a number of things made in their Vacation Bible School, including some pretty garments, and numbers of playthings for the children, showing their splendid training.

A large box of useful clothing from Mrs. Bowen, New Jersey; also a box containing some nice gingham dresses from Miss Marke. Grafton, West Virginia.

To each donor we are very grateful indeed. We trust each one who contributes will be greatly blessed.

We are glad to report the condition of Dr. Allman much improved, after being very ill.

MRS. E. F. ALLMAN.

—A most distressing accident occurred near Tabernacle church last Saturday morning. Bro. Roscoe Causey was coming to Greensboro in his car, which collided with that driven by Mr. Claud Hanner, containing himself and family. Mrs. Hanner and one daughter were so badly hurt that they died and another child was seriously hurt, though there is now hope of its recovery. It is reported that Mr. Hanner looked back to speak to some of his children and unwittingly allowed his car to swerve to the wrong side of the road. Mr. Causey, seeing that a collision was inevitable, turned to the left to avoid it. At the same instant Mr. Hanner probably turned to the right. There was not time enough for a second turn, and the result was a well-nigh head-on collision. In addition to the personal injuries, both cars were badly damaged. Mr. Causey if of course much distressed, but he is doing what he can to help Mr. Hanner bear the terrible blow that has come to him. The funeral of the daughter, Viola, was held on Sunday afternoon and that of Mrs. Hanner on Monday afternoon at Tabernacle church, attended by an immense throng of friends and neighbors.

SUMMER BIBLE CONFERENCE OPPORTUNITIES

Covering the months of July and August, the Moody Bible Institute summer Bible conferences will be in full swing in twelve convenient and attractive travel centers. One of these is Hendersonville, N. C., July 29 to August 12.

Famous missionaries, Bible teachers of international eminence, Christian educators from leading seminaries, and preachers who stir the soul, besides song leaders and soloists who edify in programs of awakening interest, will be heard at these conferences that are open for the public and offered to the people of all denominations.

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Rev. O. C. Loy, $1.50; Rev. W. H. Neese, $1.50; Rev. A. D. Shelton, $1.50; Rev. C. L. Spencer, $1.50; Rev. B. M. Williams, $1.50; Rev. E. A. Bingham, $1.50; Rev. D. R. Williams, $1.50; Rev. F. W. Paschall, $4.50; Rev. C. G. Isley, $1.50; Rev. M. C. Henderson, $3.00; Rev. E. L. Ballard, $3.00; Rev. R. A. Hunter, $1.50.

—Crisp, fresh, uncooked vegetables should be used in abundance for the summer meals. Where they have to be cooked, use as little fat as possible and cook quickly. Too much cooking takes away both vitamins and minerals.

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The Two Ways of Education and Evangelism

We have in the world both educators and evangelists. And we have both by divine appointment. Neither class of workers can make the other class unnecessary. Neither should despise or underrate the work of the other. Neither class should undertake to get along without the help of the other. The two classes of workers are mutually dependent. Each will be more successful in conjunction with the other than apart from the other. The two works of education and evangelization are not identical but they are closely allied. They have a common purpose, the perfection of the individual subjected to them. Both are meant to bring into realization a purpose of God—the production of a perfect manhood. In the beginning man is far from what God would have him become. In this becoming, this progress toward perfection, both the teacher and the evangelist are God's agents. Both are doing a work of God.

And not only do the educator and the evangelist have a common purpose, they have also in large measure a common method. Both make impressions on mind through environment. That is the only way of approach and impression. The culture of souls is like the culture of plants. We have no way of making plants grow. We cannot directly affect the vital processes. All we can do is to provide a favorable environment. For the plants we provide a suitable soil, sufficient warmth and moisture. That is all we can do. If the plants have life in them, when these conditions are met they will grow. Both the educator and the evangelist are limited to the environment of a human being in exerting influence upon the growth of that human being in mind and soul.

The work of the evangelist differs from the work of the teacher mainly in the material employed. The teacher employs the environment of the natural world, the great aggregation of educating materials that God has spread out before us in the world about us. Here all the natural sciences have their domain. Here the mind is started upon the wonderful number processes recognized in mathematics. The human mind itself as it becomes active is an environment to itself, and becomes the ground of the sciences of the inner realm, psychology, logic, philosophy. It is the work of the educator to bring to the attention of the pupil in proper order the impressions of the world by which God seeks to develop the powers of mind. How infinitely much is involved in all this! The work of the true teacher can scarcely be magnified beyond its real proportions. It is a great thing to lead a mind through the University of God in such a way that he will develop in appreciation of what the Creator has provided for his eyes to see and his ears to hear and his mind to comprehend and his soul to feel.

Yet, great and important as is the effect of the teacher's work, it is not sufficient. There is still a great lack. The teacher has been ministering to the receptivity of the pupil. There is needed some one to come along and minister to his activity. This is the work of the evangelist. The pupil must be made an actor of the highest order. His will must be directed. But the evangelist no more than the teacher has direct access to the will. He must rely upon environment. How can he change the pupil's environment? What can he present to the pupil's view that he did not see before? The teacher had God's universe at his back to help him make his impression. The evangelist has at his back something more wonderful than the wonderful material universe. He has the Wonderful Life and the Wonderful Death: he has the marvelous story of the Perfect Man and His Marvelous Self-Sacrifice. This story has proved itself the power of God to stir men to the most energetic and the most beneficent living. It has made many philanthropitsts out of men who would have been idlers or evil-doers.

Both the teacher and the evangelist have offices of inestimable importance. The greatest being in the world is man and the greatest question concerning man is, What will he become? The work of teachers and evangelists cannot be postponed. Character is setting and hardening. It needs to be rightly formed quickly.

"An Honest Effort"

The Houston convention adopted a plank in favor of an honest effort to enforce prohibition. If people do not question the honesty, they will have some doubts as to the keenness of the intelligence of a body that selects a wet candidate to enforce a dry law. Possibly they presumed that the candidate would have respect for the dry plank and dry himself up. If so, he set them right on that point by his speech of acceptance. He acknowledges that he is wet and declares that he expects to stay wet. He puts it up to the voters to decide what they should do about it. Voters who realize the importance of the issue will think twice before they decide to vote for a man so morally stunted that he does not appreciate the importance of opposing the liquor traffic with the strong arm of the law. Let all the people make an honest effort to keep the liquor traffic under and finally exterminate it. The defeat of a candidate is a small matter. The defeat of a great moral issue is a very serious matter. Let not the people be deceived by office-hungry politicians.

Prohibition to Suit

Al Smith presumes that he could frame and suggest to the people of the country a better prohibition amendment than the one the people have adopted. From the hints he has given, the law he has in mind seems to be of the adjustible order, made to suit varying conditions. For communities of heavy drinkers the law might read: "Thou shalt not drink over a barrel a day." For communities of moderate drinkers the law might read: "Thou shalt not drink over a gallon a day." For communities of total abstainers the law might read: "Thou shalt not drink a drop." Very accommodating law, isn't it?

Denominational Enterprises

SUMMER CONFERENCE TIDINGS

The time for the Summer Conference is rapidly approaching. Two more weeks and we are to be there. The program that follows has been prepared with the hope that it might prove to be one that will be very practical and of interest to our pastors and others. We hope it will prove to be of such interest to our laymen that it will be seen to that the expense of pastor will be provided for by the laymen. The college management is making expenses just as small as possible, $1.25 per day and 50 cents per meal. This is indeed reasonable. Any charge could well afford to raise that much to give their pastor a chance to attend this conference. There will be an additional $1.00 for platform fee.

The president wishes to thank all who have been asked to take part in the program for their splendid response. Only one has failed to accept the part assigned and that was because the brother had another engagement. It seems to me that it is unfortunate that any of our pastors would have an engagement to keep them away from the Summer Conference, but possibly this could not at times be helped. Then it is possible that some one made an engagement before the time of the conference was announced. This announcement should have been made sooner. Here the president takes his share of the blame.

There has been some misunderstanding about who are officers of the Summer Conference and for the benefit of whoever might be concerned the following is taken from the minutes of the secretary as recorded during the business session of last conference when officers were elected: President, George L. Curry; first vice-president, R. C. Stubbins; second vice-president, B. M. Williams; secretary, J. L. Trollinger; treasurer, H. L. Isley; librarian, W. H. Loy.

It is very important that we all be present on Monday night for the first joint services. Vesper at 6:45, conducted by Rev. T. M. Johnson, D.D., and the sermon by President Taylor at 8 o'clock. President Taylor has been asked to take this first address for two reasons. We think he will be equal to the occasion and it has been thought wise to give this opening part to our president.

It is important that all who are to be present on Monday night notify President Andrews so that he may know how many to prepare for. It is very undesirable and many times inconvenient and expensive to attempt to prepare for the comfort of a number of people and not know how many to prepare for. Drop Dr. Andrews a card and tell him you are to be for dinner on Monday evening.

Don't forget to take your own bed linen, towels, comb, brush, etc., for your own room. The college does not furnish these articles and there might not be some one there to share with you or to loan to the one who forgot. Go prepared.

The program follows:

Program for Pastors' Summer Conference July 16-20

Theme: "The Pastor and His Work"

Monday

6:45-7:30 p. m.—Rev. T. M. Johnson, D.D.

8:00—Sermon, Rev. S. W. Taylor.

Tuesday

8:00-8:45 a. m.—The Pastor and His Parsonage, Rev. J. L. Trollinger.

8:55-9:40—Lecture I, Rev. C. E. Forelines, D.D.

9:55-10:35—Devotional Period, Rev. T. M. Johnson, D.D. Rest and Fellowship.

11:25-12:00—The Pastor and His Devotional Life, Rev. S. K. Spahr, D.D.

12:00-12:35 p. m.—The Pastor and His College, Rev. George R. Brown, D.D.

1:00—Lunch.

1:30-3:00—Rest.

3:00-4:30—Recreation.

5:30—Dinner.

6:45-7:30—Vesper Service, Rev. A. G. Dixon, D.D.

8:00—Address, Rev. J. D. Williams, D.D.

Wednesday

8:00-8:45 a. m.—The Pastor and His President, Rev. R. M. Andrews, D.D.

8:55-9:40—Lecture II, Rev. C. E. Forlines, D.D.

9:55-10:35—Devotional Period, Rev. T. M. Johnson, D.D. Rest and Fellowship.

11:25-12:00—The Pastor and His Public Worship, Rev. C. W. Bates.

12:00-12:35 p. m.—The Pastor and His Midweek Service, Rev. Edwin Suits.

1:00—Lunch.

Wednesday afternoon is to be devoted to an Educational Rally service conducted by Rev. R. M. Andrews, D.D. Rev. J. C. Broomfield, D.D., president of the General Conference of the Methodist Protestant church, is to be one of the principal speakers.

5:30—Dinner.

6:45-7:30—Vesper Service, Rev. A. G. Dixon, D.D.

8:00—Address, Rev. R. L. Shipley, D.D.

Thursday

8:00-8:45 a. m.—The Pastor and His Evangelism, Rev. G. H. Hendry.

8:55-9:40—Lecture III, Rev. C. E. Forelines, D.D.

9:45-10:35—Devotional Period, Rev. T. M. Johnson, D.D.

10:40—Business Session. Rest and Fellowship.

11:25-12:00—The Pastor and His Church Register, Rev. J. E. Pritchard.

12:00-12:35 p. m.—The Pastor and His Envelopes, Rev. George L. Curry.

1:00—Lunch.

1:30-3:00—Rest.

3:00-4:30—Recreation.

5:30—Dinner.

6:45-7:30—Vesper Service, Rev. A. G. Dixon, D.D.

8:00—Address, Rev. R. L. Shipley, D.D.

Friday

8:00-8:45 a. m.—The Pastor and His Sunday School, Rev. R. A. Hunter.

8:55-9:40—Lecture IV, Rev. C. E. Forelines, D.D.

9:45-10:35—Devotional Period, Rev. T. M. Johnson, D.D. Rest and Fellowship.

11:25-12:00—The Pastor and His Visits—Rev. B. M. Williams.

12:00-12:35—The Pastor and His Communion Service, Rev. H. F. Surratt.

1:00—Lunch.

1:30-3:00—Rest.

3:00-4:30—Recreation.

5:30—Dinner.

6:45-7:30—Vesper Service, Rev. A. G. Dixon, D.D.
8:00—Address, Rev. R. L. Shipley, D.D.

Yours for a great conference,

GEO. L. CURRY.

HIGH POINT COLLEGE ITEMS

Summer school has been progressing nicely with a registration much larger than we had expected. We are now in the fifth week of it.

Registrations for next year are coming in nicely and if all come who are signifying their intention to come, we will have more than we registered last year.

Educational Rally

You will observe in the program of the Pastor's Conference and the Young People's Conference that Wednesday, July 18, has been set apart as the day when the interests of High Point College will be stressed. The program is to have as many of the Sunday schools as possibly can to picnic at the college on that date. Mr. Charles F. Finch, of Thomasville, has kindly offered to serve ice-cold lemonade to all who come. I think it would be a fine thing to make him dig deep down in his jeans to pay this bill, don't you? Let's do it!

At 2 o'clock Dr. J. C. Broomfield, president of the General Conference, will speak on some phase of education, and his address will be preceded by speeches by some prominent laymen in this vicinity.

We sincerely hope that all the friends of High Point College who are close enough to be with us that day shall join us in having a good time.

R. M. ANDREWS, *President.*

THE NEXT STEP

The General Conference has adjourned and by this time the constituency of the Methodist Protestant church is acquainted with the legislation passed. General Conference action touching those matters of a closer formation of our denominational agencies is of the greatest interest. Whatever our individual judgment concerning the legislation passed we all accept what was done as final and now give ourselves to making effective and efficient the working organizations of our denomination. One Board of Christian Education, one great church paper, one Board of Missions, seem to indicate a growing spirit of unity and a truer spirit of co-operation.

Our particular interest just now is in the bringing together of the four missionary units. The meeting of the new Board of Missions, consisting of ten women and ten men, held recently in the city of Pittsburgh, was characterized by a fine spirit of harmony and an evident determination to make effective this new plan of missionary supervision. Nothing is to be lost, all the old values are to be conserved, and the impotrance of each unit of missionary service is to be emphasized. The whole purpose of this new organization is to increase the spirit of co-operation and unity and to get a true perspective of the whole missionary task.

The next step in this program of missionary co-operation is the bringing together of the units in Annual Conferences and local churches. The Board of Missions in its meeting in Pittsburgh passed a resolution calling upon the branches of the W. H. M. S. and the W. F. M. S. in the several Annual Conferences to unite into one branch of missions before January 1, 1929. This action of the board has been accepted in good faith and already this union has been brought about in the Onondaga and the Indiana conferences, and marked progress toward this end has been made in the Pittsburgh and Maryland conferences. There is every reason to believe that this desirable union will be brought about at an early date in all our conferences. The local auxiliaries are requested also to unite as soon as this can be done without prejudice to any interest.

A committee consisting of the women members of the Board of Missions has prepared a model constitution for Annual Conference branches and for local auxiliaries which will be given publicity after the meeting of the Executive Committee of the Board of Missions in Baltimore July 17.

GEORGE H. MILLER,
President of the Board of Missions.

IS IT NOTHING TO YOU?

Is it nothing to you who build God's shrines
And array them with golden glow,
That millions are dying without the light
Because we have failed to know?

Is it nothing to you who have the keys
To the kingdom of light and love,
That the door is bolted and all is dark
And the Savior pleads above?

Is it nothing to you, since faith and hope
Have mantled your earthly way,
That others are kept in the darkest night
And you have the blaze of day?

Is it nothing to you that the Bible stays
A precious but sealed-up book,
And you with the light of the Father's face
Could brighten the darkest nook?

—*World Comrades.*

BELIEF IN GOD

An incident is related of an eminent astronomer which shows how men, in the name of reason, are guilty often of the most irrational conduct. The great scientist had a friend who strenuously denied the existence and power of God. The astronomer had with much care constructed a concave in miniature, upon which he represented all the planets and stars in their places, together with their evolutions and courses. One day this friend came to see him, and noticing the ingenious piece of work, asked, "Who made that?"

"Who made it?" repeated the astronomer. "Why, nobody; it came by chance."

"Nonsense!" said his friend. "Really, who made it?"

"Nobody," came the reply again. "It came by chance, I tell you."

"Don't be absurd," was now the response, in irritation. "Someone must have made it. Why don't you tell me who it was?"

Then the astronomer, turning to his friend, said: "This poor miniature which I have made to represent what God has created in the universe, you say cannot have arisen from an irresponsible cause; and yet you tell me that the wonderful and mighty works around and above us are a mere fortuitous combination of atoms. How do you explain your inconsistency?"—*Bishop Fiske, in The Faith By Which We Live (Morehouse).*

OUR STORY PAGE

BIRDS OF A FEATHER

In the family records, her name appeared as Mildred Joan, but her family and friends had clipped the name to Millie Joe, and usually she was the sunniest little lady who could be found in a long day's journey.

Millie Joe helped her mother in many, many ways to take care of her baby brother Bobbie, and Bobbie would coo with delight and creep after her whenever she played with him.

But this morning, Bobbie found himself almost unnoticed, and he couldn't imagine what was the trouble with this wonderful sister of his. Even when he whimpered a little, she paid no attention.

To tell the truth, Millie Joe had got out on the wrong side of the bed in the morning, and that is quite a serious thing to do. She had eaten too much cake for her supper the evening before, and when she awoke her head did not feel clear, nor was she fresh and rested. She got up slowly instead of in her usual happy mood.

Millie Joe's mother used to tell her that there were two sides to the bed—a smiling side and a frowning side. So you see this morning she did get out on the wrong side, and her frown deepened when she saw that it was sprinkling outside. This meant that she would have to stay indoors.

Millie Joe ate her breakfast almost in silence, and it was a good breakfast too. Bobbie kept watching his sister, and after a while the happy smile faded from his pink and white face, and he looked almost grieved about something.

After breakfast Millie Joe wandered into the kitchen. Nora gave her a cheerful "Good morning," but Millie Joe didn't answer.

"Dear me," muttered Nora, half to herself, "there's a crosspatch around here this morning," and Nora frowned.

Millie Joe went back to the living room and threw herself into a chair. Suddenly she heard something making a moaning sound, as if in pain. She listened and then got up and looked into the next room. There was no one there except Bobbie, who promptly came creeping after her.

There wasn't any one else in sight, but standing very close together just outside the window on the branch of a tree were two birds. They looked like pigeons only they were a lighter color—a soft, grayish shade, and when they bobbed their heads or moved a bit, she could see lovely, jewel-like shades of a rich, peacock blue, and maroon and green.

As she watched them, she discovered that they were responsible for the mourning sounds she had heard, for they kept on making those little signals of distress. Millie Joe wished they would stop and sing a nice song of some kind. It would be much more cheerful.

Just then Millie Joe's mother came into the living room with her sewing basket and sat down to do some mending.

"What are those queer birds, Mummy?" she asked. "They look like pigeons only they are a different color, and they make such a queer noise. Where do you suppose they came from, and will they stay here?"

"My! My! My!" laughed Mrs. Bryant, "what a lot of questions! Those birds belong to the pigeon family but they are known as doves. Some doves are pure white, and others are white or cream-colored with a few black feathers. But this kind of a dove is always dressed in very sober gray, with perhaps a few brighter feathers in its plumage.

"They make this cooing or very mournful noise, and so they are called 'mourning doves.' Sometimes they are described as 'turtle doves.' People do not like to have them around, for while they are pretty enough, that mournful sound as of someone in trouble is annoying to most people. 'Handsome is as handsome does.'

"Lots of folks drive them away and do not allow them to build nests so that they will not keep up that dismal sound, especially in the early morning. Perhaps the mourning doves may have been able to sing a cheerful song once, but one thing is certain, they have kept up this doleful noise so long that it has become a habit with them. Notice that the birds on the branch are fat and well-fed-looking, yet to hear them you would think they were in great trouble.

"There are some people like that who have plenty to be thankful for, but they forget those things and pick out the unpleasant ones and keep on talking about them, and dwelling on them until no one wants to have such unpleasant company, and folks keep as far away from them as they can."

Millie Joe looked around quickly. Nora passed through the room with a broom and duster, but instead of some jolly little remark, she did not look at Millie Joe at all, and even her mother had subsided into silence and was saying nothing more.

Millie Joe thought about this for several minutes. There was one question her mother had not answered, so she repeated it.

"What do you suppose they came here for?" she asked again.

"Course I can't be sure," returned Mrs. Bryant, "but if they have been driven away from somewhere else, they may have been looking for a place to live, and you know, birds of a feather, or of the same kind or disposition, are said to flock together. It is possible that they saw a dismal-faced little girl looking out of a window and thought they would feel at home in her company, or near her. But really I think the mourning doves are mistaken, for usually that little girl is happy and sunny, and climbs out of bed in the morning on the right or smiling side.

"I know your Daddy would not like to have the mourning doves stay here. He would much prefer birds which awaken us with beautiful songs and which act as though they were enjoying life. Cheerfulness is catching.

"It has stopped sprinkling, dear, and if you like, you may go out to play."

Millie Joe was off like a flash, for she hadn't even noticed that the sun was coming out. She went out into the yard. The doves let her come quite near to them, and then with a scolding sound they flew down to the ground and began to walk about, bobbing their heads as they walked, eyeing Millie Joe suspiciously, and still acting as if each one had a pain.

Millie Joe flirted the short skirt of her full little dress at them.

"Go way," she said, "and learn to get out of the right side of your nest in the morning."

Perhaps it was just a happen-so, but the birds fluttered along near the ground and cocked their heads at Millie Joe, and then they lifted their wings and flew across the road where they disappeared behind a hedge.

Millie Joe laughed.

"I believe they understood what I said," she exclaimed, "and I hope they don't come back."

Just then a canary, swaying on a rose bush, burst into a golden melody, and Millie Joe smiled.

"I'm going in," she said softly to herself, "and say something nice to Nora, and give Mummy a kiss, and ask her if I can bring Bobbie out here in his cart."

That night supper was a more cheerful affair than breakfast had been, and as Millie Joe took her dish of strawberries from her father's hand, she said:

"Daddy, I'm only going to eat one little piece of cake tonight, so I'll be sure and get out of bed on the right side tomorrow morning, for it's lots nicer when I feel good and everybody's happy."

"Of course it is," agreed her father, although he didn't know anything about the visitors Millie Joe had had in the morning.

CHARITY

There are many kinds of charity as well as many different ways to give. Gifts can be harmful as well as helpful; actuated by selfishness as well as by generosity. Ofttimes a donation is made because the donor knows that his action will be given a large amount of publicity, and a good deal of pleasure obtained from the fact that many people will look upon him as generous, charitable, and unselfish. Thus hospitals are founded, schools endowed, with the stipulation that they be named after the person contributing the money. Too often when the making of a gift is considered it is from the standpoint of "how much good will I get out of it" rather than how much benefit will it be. Of course, money given in this way is beneficial, but how much more laudable if the spirit of unselfishness and generosity were present. What a wonderful state when one can enjoy giving because he sees others made happy and not because his conscience dictates that it shall be done, or that a certain amount of publicity and material gain is to be derived from the act.

Then, too, it is not necessary, as is sometimes thought, to have financial means in order to be charitable. The best gift is often just a little brotherly and personal interest—a word of advice and encouragement, a smile or a slap on the back. In many cases where a man has gotten into the rough of life's course and considers himself to be out of the game, the knowledge that someone has confidence in his ability, is taking a personal interest and backing him for a winner, renews his confidence in himself and he starts down the fairway with renewed ambition, whereas an impersonal donation of money, while it might help, may further deprive him of his feeling of independence and confidence. A personal visit to the sick helps much more than a bunch of flowers; a word of cheer from a friend is often the most efficacious medicine.

In the modern-day rush for wealth and material gain the meaning of the word "brother" is fast being forgotten. The tendency is to become a group of mechanical beings, devoid of all but selfish thoughts, striving for wealth and display. One might well pause a moment and remember that, after all, life is short; it is better to have one's memory perpetuated by friends and kind deeds than by hoarded treasures. Along this line it has been said:

> The thing that in this life is most worthwhile,
> That costs the least and counts the most,
> Is just a friendly smile.
>
> —*Selected.*

MOTHERS WITH LITTLE SONS

O mothers with little sons
And burning hearts to teach,
You are the chosen ones—
Give hearing, I beseech!
The world is a ghastly place
Since war has slain our men;
But yours is the gift
And yours the grace
To bring love back again.

Mothers, I beg you, heed
What hate's dark hand has done;
How the hearts of people bleed
Till peace and right are won.
How the maimed and halt and blind
And the dread ones hidden away
Are a challenge to all mankind
To fashion a better way.

Mothers with little sons,
As you hold them to your breast,
Teach them to hate the guns,
That love and faith are best.
Show how the tyrant War
Destroys but does not win;
How the goals men battle for
Are lost with the world's sin.

Strip from the monster's frame
His glittering robe of lies,
Show him in all his shame
To your children's visioning eyes.
Show how the lust of kill
Is the jungle's law of might,
And shells dropped down on a helpless town
Are murder in God's sight.

O mothers with little sons
Who stand with lifted faces,
All of earth's helpless ones
Cry from the lonely places.
And the dead men plead their cause,
And the crippled men implore:
"Go, fashion the future's laws
That war shall be no more."

For war is a knave's design,
And a coward's brutal scheme,
And men whose courage is divine
Shall foster a nobler dream.
O mothers with little sons,
The years lie in your hands.
You are the chosen ones,
Men wait for your commands.
Not till your lips declare:
"Our sons no more shall fight!"
Shall the crimson soil be fair
And the ravaged earth be right.

—*Angela Morgan.*

—We are not poorer, but richer, because we have through many ages rested from our labor one day in seven.—*Macaulay.*

YOUNG PEOPLE'S WORK

SUNDAY SCHOOL LESSON

July 15—The Conversion of Saul

Scripture Basis—Acts 9:1-19; 22:6-16; I Cor. 15:8.

Golden Text—Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. I Tim. 1:15.

Misdirected Zeal

One of the closing thoughts in the exposition of last Sunday's lesson was that Saul was zealously and conscientiously persecuting the Christians. The first verse of the lesson this week reveals the persistence with which he strove to apprehend Christ's followers. "Breathing out threatenings and slaughter" reminds us of pictures we have seen of fabled dragons, out of whose nostrils came hot vapor and fire. Furthermore, he obtained search warrants from the high priest, who gladly gave them, granting him the privilege of bringing the Christians bound to Jerusalem for punishment. What an abundance of misdirected zeal this man possessed! And so today some of the opponents to moral uplift, to law and order, to organized Christianity—though not all by any means—have had their zeal misdirected by agencies of the devil against the plans and purposes of an omniscient and righteous God.

Phenomenal Experience

"Man proposes and God disposes" often when he sees a good man "going wrong." On his way to Damascus, Saul was stricken with a supernal light, above the brightness of the noon-day sun, which suddenly arrested in his journey. He became prostrate. More than this, a voice called unto him saying, "Saul, Saul, why persecutest thou me?" It was different from the voices of the men who journeyed with him. It was a clear, appealing, convicting voice. It sounded like unto the voice of Stephen as he was being stoned, when he lovingly called upon the Lord to forgive his persecutors. In his consternation he asked, "Who art thou, Lord?" and the answer came, "I am Jesus." His conviction was complete; Jesus had spoken to him. Then came in natural sequence the submissive question, "Lord, what wilt thou have me to do?" This is what every new-born soul asks after he has come to himself and experienced the Lord speaking to his sinful heart.

Three-Day Blindness

Jesus did not change Saul's plans to go to Damascus, but He changed his purposes, and he went a different man. The light like unto a lightning flash out of a clear sky had struck him with blindness, and when he arose from the road he found that he was deprived of his sight. This condition continued three days, during which time he fasted. What do you suppose Saul thought about during this trying period? Did not his past transgressions loom up before him in bold relief? Did he not wonder what his old companions-in-persecutions would say and do when they learned of his conversion? Did he not plan great things for his new Lord and Master as he had planned great things against Him? Was it not during these memorable three days that he came to know Jesus personally as never before? Ah, we can only imagine the sacred experiences that were his at this juncture of his life.

Ananias' Special Service

Little is known of Ananias. "In late tradition he is placed in the list of the seventy disciples of Jesus, and represented as bishop of Damascus, and having died a martyr's death." Paul (Saul) speaks of him as "a devout man according to the law, having a good report of all the Jews which dwelt there." (Acts 22:12.) Many men, women and children are mentioned in the Bible only once or twice—just enough to record a good deed done. What a privilege it was to Ananias to be used of his Lord to restore sight to a new disciple of the Lord Jesus and introduce him into the circle of disciples there! He was fearful at first, because Saul's reputation had spread, but when God said, "Behold, he prayeth," Ananias need have no further fears. He did the Lord's bidding, to the blessing of his own as well as the soul of Saul.

Saul's Great Commission

Ananias was informed that Saul was to be a chosen vessel of God to bear His name before Gentiles, rulers and Jews, and was to suffer much for the sake of the Christ whom he once persecuted. No doubt the pious disciple communicated this message to Saul. Was he ready to retract? Not at all; it only fired him with new zeal, and he was glad to suffer shame and persecution with the rest of the apostles. As we proceed with the study of this great apostle and martyr of our Lord Jesus Christ, we shall see how his commission was actually carried out.

WILL YOU REGISTER NOW?

20. Rev. L. C. Little, Concord.
21. Mrs. L. C. Little, Concord.
22. Calvin Lefler, Concord.
23. Clyde Cox, Concord.
24. Dessie Lea Little, Concord.
25. Brady Toggott, Concord.
26. Annie Lee Ayecock, Concord.
27. Fred Helms, Concord.
28. Pauline Furr, Concord.
29. Bettie Brittingham, Concord.
30. J. L. Sides, Concord.
31. Mrs. J. L. Sides, Concord.
32. Katherine Alice Little, Concord.
33. Marjorie Evelyn Little, Concord.
34. Betty Little, Concord.
35. Lottie Little, Concord.
36. Mrs. Fred E. Jones, Mizpah, Haw River.
37. Carroll Jones, Mizpah, Haw River.
38. Margaret Jones, Mizpath, Haw River.
39. Mrs. Perry Troxler, Mizpah, Haw River.
40. Mrs. George Harrison, Mizpah, Haw River.
41. Mrs. M. L. Wagoner, Mizpah, Haw River.
43. J. Willie Jones, Mizpah, Haw River.
44. Temple Harrison, Mizpah, Haw River.
45. Mrs. Tom Martine, Mizpah, Haw River.
46. Wright Diamond, Mizpah, Haw River.
47. Bob Stanley, Mizpah, Haw River.
48. Mrs. Roy Stewart, Mizpah, Haw River.
49. Ellen Etheridge, Whitakers.
50. Mrs. Warren Woodard, Whitakers.
51. Mrs. W. T. Braswell, Whitakers.
52. Mamie Johnston, Whitakers.
53. Mollie Wheless, Whitakers.
54. Jesse Johnston, Whitakers.
55. J. H. Cutchin, Whitakers.
56. Mrs. J. H. Cutchin, Whitakers.
57. Henry Cutchin, Whitakers.
58. Ben Smith, Whitakers.
59. J. M. Cutchin, Whitakers.
60. Mrs. J. M. Cutchin, Jr., Whitakers.
62. Spencer Cutchin, Whitakers.
63. Mrs. Larry Griffin, Whitakers.
64. J. W. Etheridge, Whitakers.
65. Mrs. J. W. Etheridge, Whitakers.
66. Herbert Etheridge, Whitakers.
67. Mrs. R. A. Bradley, Whitakers.

Agents and pastors, there are only two more weeks. I am counting on you to boost this campaign and put it across in fine shape. I believe that you will do it. We can do it. So let's make an intensive drive and reach our goal.

In the information leaflets sent out a few days ago something was said about an age limit and this seems to have caused confusion. I am very sorry that this has happened and trust that no one will stay away from the school because they do not feel free to attend. Certain courses are offered to those who are under 18 years of age and there are courses offered to those who have passed their 18th birthday. So there are courses for every one and no one need stay away because an age limit has been mentioned. The Standard Courses are offered to those above 18 years of age and one above this age may take these courses.

Pastors, will you please urge your people to attend this school? To get them to do this is well worth your effort and time. I ask your earnest co-operation in this matter and I do not believe that you will fail me.

Will every member of the church pray for this school? Pray for the success of the school. Pray that it may be a mountain top experience. Pray that those who attend may be drawn nearer to Him and better fitted for Kingdom service. Pray that His name may be glorified and that His Kingdom may be advanced in and through it all.

Send your fees to and get your information from Fred W. Paschall, Box 311, Asheville, N. C.

New Menace to Health

Aunt Prudence: "Keep away from the loud-speaker, Denny. The announcer sounds as if he had a cold."—Punch.

Ted—Apples are very high at the grocery stores.

Ned—Yes, because they are scarce in the wholesale market.

Ted—But I read that the crop was enormous—that heavy laden trees were left untouched in the orchards.

Ned—Yes, with such a big crop it doesn't pay to pick them.

Smart-Aleck—How many legs has a dog, calling the tail a leg?

Sweet Innocence—Five.

Smart-Aleck—No, four. Calling the tail a leg doesn't make it one.

—The Highfill family had a family reunion last week. Rev. W. F. Kennett read a history of the family.

BUDGET RECEIPTS FOR THIS WEEK

A. C. B.

Guilford	$26.87
State Street	12.15
Fairview-Glen Raven	11.00
Chase City	5.00
Denton	1.31

G. C. B.

First, High Point	$57.17
Orange	55.00
West End	25.00
Alamance	18.65
Gibsonville	15.00
Forsyth	9.25
Saxapahaw	6.65
Denton	4.11
State Street	2.90

College

Davidson	$11.35

SUPERANNUATES

State Street	1.25

CHARGES PAYING IN FULL

A. C. B.

Yadkin College	$ 15.00
Haw River Mission	30.00
Porter	15.00
State Street	75.00

G. C. B.

Calvary	$296.88
Porter	30.00

College

Asheboro	$ 85.00
Liberty-Siler City	65.00
Yadkin College	5.00
Haw River Mission	10.00
Tabernacle	45.00
Spencer	10.00
Union Grove	10.00
English Street	40.00
Henderson	115.00
Burlington	125.00
Mebane	45.00
Concord	85.00
State Street	20.00
Mt. Pleasant	85.00
Gibsonville	30.00
Guilford	60.00
Friendship	50.00
South Winston	15.00
Porter	5.00
Reidsville	50.00

Superannuates

Orange	$ 37.00

CHURCHES PAYING IN FULL

A. C. B.

Siler City	$ 70.00
Spring Church	90.00
Lebanon, Spring Ch. Chg.	47.00

College

Spring Church	$ 12.00
Spring Valley, Vance Chg.	10.00
Center, Alamance Chg.	14.00
Bethel, Alamance Chg.	15.00
Pleasant Hill, W. Forsyth	20.00
Efland, Orange Chg.	36.00
Union Grove, Orange Chg.	17.00
Hebron, Orange Chg.	27.00
Saxapahaw	8.88
Concord, Saxapahaw Chg.	15.00
Union Hill, W. Forsyth Chg.	6.00
Hickory Ridge, Forsyth Chg.	30.00
Denton, Denton Chg.	35.00
Baltimore, W. Forsyth Charge	14.00

Superannuates

Spring Valley (in full)	$ 4.00

Twelve charges remit this week, with High Point First church leading in amount. None of the charges reported are new. There are still 40 charges with no A. C. B. credits, and 13 with no credits on any budget. During the past ten days we have been under the necessity of sending out emergency calls to all pastors, and to several laymen, and surely there will not be a charge, when the reports are in next week, that is not in the paying list. We MUST put these budgets on the main line NOW, and insist that every pastor see that his charge is on the paying roll.

State Street, as usual, is in the forefront of "paid in full" charges. They go out on the A. C. B. this week, and according to our records, they lack but little in having the G. C. B. paid in full. They have been out on the college assessment for some time—in fact, long enough to pay it again. "May their tribe increase."

Now, brethren, both ministry and laity, I know your problems, and I know that what we are asking you to do is not an easy task. But you are not looking for easy tasks; those with less faith and zeal and courage do that. Our task is difficult, but our God is great, and we can do all things through the strength that He gives.

Fraternally,

S. W. TAYLOR.

July 3, 1928.

LEGEND OF ST. CHRISTOPHER

The following legend of St. Christopher will show why this saint has been chosen patron of automobiles and of travelers in general:

St. Christopher, who was of huge proportions and immense strength, went about seeking the greatest king and willing to obey no other. After serving various masters, whom in turn he deserted because each recognized by some sign or word one greater than himself, he heard by chance of Christ the king of heaven and earth, and asked a holy hermit where Christ might be found and how he could serve Him.

The hermit told him he must fast and pray; but the giant replied that if he fasted he would lose his strength and that he did not know how to pray. Then the hermit told him to take up his abode on the banks of a mountain torrent where travelers were often drowned in crossing and to rescue any that might be in peril.

The giant obeyed. He took his station by the river's side and saved many lives.

One night he heard the voice of a child crying in the darkness and saying, "Come and bear me over the river."

The giant went out and found the child sitting alone on the bank of the stream and taking him upon his shoulders he waded into the water. Then the wind began to roar and the waves to rise higher and higher about him, and his little burden which at first seemed so light, grew heavier and heavier as he advanced and bent his huge shoulders down and put his life in peril; so when he reached the shore he said, "Who art thou, O child, that hast weighed upon me with a weight as if I had borne the whole world upon my shoulders?"

The little child answered, "Thou hast borne the whole world upon thy shoulders and him that created it. I am Christ whom thou by deeds of charity would serve. Henceforth thou shalt be called Christopher, which means Christ Bearer."—Mrs. P. McCafferty, Samuels, Ky., in Pathfinder.

OUR FRIEND—THE FOE

There are said to be two sides to every question. The No-Tobacco League is composed of people who are of the conviction that the Lord did not make tobacco for human beings to smoke and chew habitually.

If we are mistaken and unreasonable in our contention, we want to find it out and quit. We do not wish to spend our time, energy and means in an unrighteous cause. We are ready to hear "the other side"—if there be such a thing. If we are wrong, we should cease making "a pestiferous nuisance" of ourselves.

So we have sent a courteous open letter to "The Trade" engaged in manufacturing and selling tobacco, requesting them to furnish a speaker for our annual convention. We want him to tell us why they believe our nation should spend more than three and one-half billion dollars annually to support the traffic in tobacco.

As yet, we have not been notified as to whom the tobacco folks will choose as their representative on our program. But whoever he may be, it will be worth coming to Winona just to hear what such a representative will say in defense of tobacco using. Such a speech will be interesting, to say the least.

NO-TOBACCO LEAGUE CONVENTION

The No-Tobacco League of America will hold its Annual Convention at Winona Lake, Indiana, August 27 and 28. Churches and welfare organizations are invited to send delegates. A hearty welcome will be given to all who are interested in the solution of this vital problem. A special invitation has been extended to the tobacconists to send a representative to present their side of the case. This will be an interesting address.

The fiscal year just closing has been the best in the history of the league. A large part of this is credited to the publicity given by the press. Religious and welfare periodicals have been particularly sympathetic. They have given generously of their space in reporting the work of the league from time to time.

The union of the No-Tobacco Army with the league during the past year was an encouraging achievement. Other such unions are in prospect. Widespread distribution of literature has been another outstanding feature of the year's work.

Any one desiring further information will obtain it by writing the General Secretary, Charles M. Filmore, 820 Occidental Building, Indianapolis, Indiana.

—Chang Tso Lin, the "war lord of Manchuria," left Peking, China, last week, and retreated with his armies into Manchuria. The Nationalist armies, under Chiang Kai Shek, were preparing to enter the city. Before giving up the dictatorship of Peking, which he had held for two years, he issued a farewell message predicting an early end of the civil war in China.

—Rubber rings for the fruit jars should be new each year. Be sure to rinse them in boiling water before using, advise specialists at State College.

FROM PASTORS *and* PEOPLE

Piney Grove, Denton Charge.—Sunday afternoon was very pleasant to us, as we gave our Children's Day program, which was enjoyed by all, I think. The children did fine for the practice they had.

We were glad to have Pastor Bingham in our home, and to give us a fine talk on the training of the children just after the program which was very helpful, as his talks usually are. Sorry Mrs. Bingham was kept at home, her little daughter having the mumps.

We were glad to have so many of our friends with us Sunday. Come again.

Mrs. Whit Wood, who has been with her mother-in-law the past week sick, is improving and expects to return home soon. Very glad to see Rev.. Mr. and Mrs Robert Short in the community this week visiting their daughter, Mrs. Whit Wood, at J. B. Delk's. We learned to love them when he was our pastor and we still like to see them come our way. Come again. REPORTER.

Canaan, Denton Charge.—We are having a nice Sunday school, but not as good as we hope to have. We are hoping to have better attendance.

Brother Bingham preached a fine sermon Sunday morning.

We were very glad indeed to have Bro. Allman and children from High Point. Woud be glad to have them come again any time.

Pray for our meeting which will start the third Sunday in August.

Best wishes to the Herald and its readers.
REPORTER.

Knob Creek, Fallston Circuit.—We have been having an interesting Sunday school with a very good attendance. We have curtained off our class rooms which helps a great deal in holding the attention of the classes. We have also furnished our pulpit with chairs and a rug.

Sunday was our regular preaching day. Bro. Morgan delivered his sermon as usual in a very forceful way.

We had a very small congregation Sunday but we are hoping by next fourth Sunday to have a larger congregation. Bro. Morgan always has something in store for us. So come and let us worship together. There is but one way—by way of Jesus and the cross. Let us all march together towards that city whose builder and maker is God.

With best wishes to the Herald and all of its readers. REPORTER.

Forsyth Charge.—Our young people are planning to attend the Training School at High Point College, and a large number of our Sunday school folks are expecting to attend the "big picnic" there on the 18th of July.

This charge is doing very well spiritually, we hope, but some of the churches are not up to date financially. Hickory Ridge must be given credit for keeping at the front.

The revival at Maple Springs has been held. Dr. T. M. Johnson was our evangelist and did excellent work. The people enjoyed his fine sermons. We enjoyed having Dr. Johnson's daughter, Mary Ward, come with him.

Many useful gifts have come to us from our own people and from those of other denominations. We cannot mention all the givers, for we might overlook someone. Some of the latest gifts for the parsonage are: A specially made walnut telephone table, from Miss Lula Cox of the Moravian church; a linoleum rug from "a friend;" a first payment of $35 toward installing a water system in parsonage from Mr. R. M. Cox; a nice refrigerator from Miss Daisy Cox, and excellent kitchen cabinet from Miss Flora Kiger. While the above mentioned gifts are not for the present pastor alone, we deeply appreciate the thoughtful and unselfish spirit manifested and are glad that we have those who can understand and appreciate such needs. It goes a long way toward helping a pastor and wife do a better work.

We are still trying to do an extensive work on this five-church charge, but are hoping for better arrangements in the near future when we shall be able to do a more intensive work.

Mrs. Jennie Hunter has lately been given a big birthday party by relatives and friends. She is 91 years of age and one of our most loyal and faithful members at Maple Springs. She reads her church paper and is keenly interested in the whole church.

Another of our members, Mr. Ira W. Baity, was recently elected to attend a National Bankers' Convention in Philadelphia, Pa.

Mr. R. M. Cox has again been nominated representative of this district to help make the laws of our state.

It is worth stating that the above honored men are just as much interested in the church as they are in business and State. Too many, when blessed by material wealth or honored by position, forget the church that opened the door of their opportunity.

We have recently lost one of our best members at Oak Grove church, Mr. Lewis M. Brown. An obituary will appear later.

I must close, for "Layman" may score me for being too lengthy. I'm not afraid much, though, for I figured after him and found the articles by lay writers averaged a little longer than those of the cloth. But there's no kick—we like it. By the way, we once heard one of the state's best lawyers criticize a minister for "spouting a 45-minute sermon." We went to the courthouse next week and heard the same good lawyer repeat a speech to a congregation of 12 tired men for two hours and a half by a slow watch. He won his case and I congratulated him.

Hoping to meet you at the Training School and Summer Conference, I am,
R. C. STUBBINS.

Asheboro.—Sunday school is moving along very nicely and the attendance is good for this time of the year, as this is the season people want to take their vacations and this cuts our attendance to some extent.

It is a little late, but perhaps not too late to mention that we had three to graduate from the Asheboro High School this spring; they are Miss Pauline Styres and Messrs. Joseph Ross, Jr., and Elmer Calicott.

A splendid Children's Day program was given at the 11 o'clock hour and the children did their parts fine and were so happy because they had a part in the program. Miss Kate Bulla had charge of getting up this program and we feel she has done a good piece of work. A large congregation was present to hear these young boys and girls render their pieces.

Another thing we are very proud of, and that is the beautiful new windows placed in the auditorium of the church by the Ladies' Aid Society. The windows are made of opal antique glass with various shades and combination of coolrs and give a very pleasing effect.

The Philathea class held a business meeting and social at the home of Mrs. Mac Ridge with Mrs. Ridge and Mrs. G. P. Pritchard joint hostesses. Officers were elected for the next year. This is one of the busiest classes in our Sunday school and we are proud of it.

Last Wednesday evening the third quarterly conference was held and Rev. S. W. Taylor, president of the N. C. Conference, was present. Several items of business were transacted. Mr. James C. Bunch was declared as delegate to Annual Conference.

Next Sunday is known as New-Comers' Day at our church and we hope to have a large number of people present, including the people who have recently moved to our city and have not lined up with any church.
EXIE CALICOTT, Reporter.

July 2, 1928.

Orange Charge Announcements.—The third quarterly conference will meet with the church at Union Grove Saturday before the third Sunday in July promptly at 2 o'clock.

The schedule for revival meetings is as follows:

Efland, Monday night after the fourth Sunday in July, and continue through the fifth Sunday; Rev. J. D. Williams to help.

Union Grove, the first Sunday in August; Rev. J. Clyde Auman to help.

Hebron, the second Sunday in August; Rev. H. L. Isley to help.

Chestnut Ridge, the fourth Sunday in September and through the fifth Sunday; Rev. G. F. Millaway to help.

B. M. WILLIAMS.

Tabernacle Charge.—Children's Day services were held at Tabernacle and Julian last Sunday. The children rendered their parts well, the offerings were good and everybody seemed happy. Bros. Trogdon and Hanner, superintendents at Tabernacle and Julian, and their splendid helpers deserve much credit for arranging such interesting programs. We were pleased to have a number of visitors present from Greensboro at both Julian and Tabernacle.

Miss Elizabeth Hanner, of Julian, recently gave us a very interesting account of her trip to the Young People's Conference at Baltimore, giving a synopsis of the principal addresses.

Our hearts go out in sympathy to Brother Claud Hanner in the loss of his wife and little girl. May the Lord comfort him.

The pastor of this charge is grateful to Mr. and Mrs. Lewis Jones for some fine peaches.

High Point.—The Vacation Church School, which has been in session for nearly three weeks, closed last Wednesday evening with interesting exercises, which were attended by

a large number of parents and friends of the children. The little tots in the Beginners' Department gave a dramatization of the story of Moses, the children of the Primary Department dramatized the story of Joseph in a charming manner, while the older children of the Junior Department sang a number of pleasing songs, recited Bible verses, gave the names of books of the Bible, and many other interesting features which showed careful and painstaking training. There was on display in one of the Primary rooms in the basement a number of articles of handiwork made by the children, including several dresses and useful articles for the children of the Home. An interesting feature was the announcement that the prize given by Mrs. E. M. Brower of the city for the best dressed doll was won by little Miss Sue Everhart, with honorable mention going to Miss Mary Agnes Crooks. Much praise and appreciation are due to Rev. and Mrs. E. L. Ballard and their faithful band of teachers and assistants for their efficient work in this vacation school, which is the second one conducted by our church. It was indeed a labor of love and unselfish service.

The Missionary Circles met Monday afternoon at the following homes: Circle No. 1, with the chairman, Mrs. L. J. Diffee; at this meeting 13 members were present and after the conclusion of business delightful refreshments were served and the hostess invited us into her beautiful flower-garden, where there is a wonderful display of gorgeous hollyhocks, larkspur, phlox, sweet peas, and a great variety of other summer flowers; Circle No. 2, Mrs. J. H. Walker, chairman, met with Mrs. S. P. Montgomery on Steele street with ten members in attendance, while Circle No. 3, Mrs. H. A. Moffitt, chairman, held its meeting in the home of Mrs. J. C. Welch, Sr., on North Main street with an attendance of nine.

The Home Society has raised the sum of its quota for High Point College loan fund for students, which amounts to $56.00.

Dr. P. E. Lindley will continue his helpful and interesting course in teacher-training on Wednesday evening.

On Sunday morning at the 11 o'clock service Dr. Spahr delivered a strong sermon on "Comparative Values." Eight ladies sang "A Vision of Angels" in a very charming manner—Mesdames Andrews, Hinshaw, Allred, Walker, Whitesell, Rankin, and Miss Elizabeth Welch, and Mrs. Clarence Schultheiss. At the evening service Dr. Percy E. Lindley delivered the sermon.

Miss Mary Lyndon has gone to Lynchburg, Va., to visit friends.

Mrs. John S. Pickett left last week for Trenton, N. J., for a visit to her mother, Mrs. R. B. Sams.

Miss Lucille Pickens left Sunday evening for Baltimore, Md., where she will be the guest of Mrs. May Mason Dixon and other friends for a few days. From there she will go to New York to take a course in Library Science in Columbia University, and will be away from the city until September 1. In her absence Miss Martha Kendrick, of Beaumont, Texas, will be in charge of the City Library.

The session of Young People's Summer Conference will convene at High Point College Saturday, July 14, to continue one week.

We are sorry to learn that Mrs. J. H. Everhart had a very painful accident last week. She fell down some steps in her home and two toes were broken. We trust that she will soon recover, and be able to get out again.

News has been received by relatives here of the safe arrival in Havre, France, of Miss Vera Idol, who is touring Europe. She will also attend summer school at Oxford University, England.

Mitchell's Grove, Guilford Circuit.—Our pastor, Brother Ashburn, always brings us such helpful and inspiring messages that we look forward to his coming again with gladness.

Our Sunday school is doing good work and is growing in number. We are planning to have Children's Day the second Sunday in July; will have an all-day service. The public is cordially invited to come and enjoy the day with us.

The Ladies' Home Missionary Society met in June with Mrs. Clarence Gray with a very good attendance. The president of the society read an article about Pine Ridge work, which was very encouraging and was enjoyed by all present. We had three new members join our society: Mrs. Clarence Gray, Mrs. W. M. Petrows and Mrs. David Pleasant. At the close of the meeting Mrs. Gray served cake, and ice cream and lemonade. We are hoping our society may grow in interest and also in number.

MARTHA PARSONS.

Winston.—The Philathea Class of the First Methodist Protestant church held its regular monthly meeting Monday evening at the church with 16 members and two visitors present. Mrs. W. C. Tise conducted the devotionals, and last month's minutes were read and various business matters were discussed and new committees appointed.

During the social hour the members of the class having a birthday in this month were delightfully showered. A delicious ice course was served, which was enjoyed by all present.

Charlotte, First Church.—The Daily Vacation Bible School closed June 22 with a program of memory work and an exhibition of hand-work by the children. A good number of children attended and were very much interested in the work.

We are very grateful to Miss Mary Coe, of Greensboro, for the splendid work of assisting in teaching in the Daily Vacation Bible School while visiting her aunt, Mrs. Surratt.

Mr. and Mrs. Claud Coe visited Mr. and Mrs. Surratt Sunday, June 24, and worshipped with us at the morning hour. Miss Mary accompanied them back to Greensboro.

On the night of June 10 Rev. S. W. Taylor was with us and preached a splendid sermon and commended the growth and work of the church.

The Sunday school will go on their annual picnic the Fourth of July. The contest which is on in the Sunday school is proving very interesting and will soon come to a close. It has greatly helped the attendance of all services, the highest number attending mid-week prayer service being 74.

We are expecting several of our young people to go to High Point to the Young People's Training School.

The Ladies' Aid Society met Monday with the president, Mrs. J. A. Pressley, at her new home on Thomas Avenue.

The W. F. M. S. and the W. H. M. S. held a joint meeting the evening of June 26 at the home of Mrs. C. H. Daughtry.

A number of our members have been sick and some in hospitals. Most of them are very much improved. REPORTER.

Hollister, Halifax Charge.—The attendance at Sunday school Sunday was very good. Each class is asked to have charge of the devotional service one Sunday. We hope to increase the interest in Sunday school by having a special program each Sunday. Last Sunday the little Misses Mary Glenn Lee and Evelyn Knight sang very impressively, "In the Garden."

We will have our Children's Day service next Sunday evening at 8 o'clock. We hope to have a good program and a large offering.

We are busy now putting on the registration campaign for the Young People's Conference. Misses Sallie Wood and Kathleen Shearin are the agents for Hollister.

The June meeting of our Missionary Society met with Mrs. Tidwell. Our July meeting will be at the home of Mrs. W. A. Ellington. Hope to have all the members present.

Our third quarterly conference will convene at Hollister church on Friday, July 13, at 2 o'clock. All official members are urged to be present. REPORTER.

First Church, Burlington.—The Vacation Church School is going at full blast. One hundred and sixty-seven have enrolled. We will have our closing exercises next Friday evening at eight o'clock.

L. W. GERRINGER.

State Street.—Our special meeting began the first Sunday in June. Bro. Millaway came on Monday and did the preaching till the second Wednesday night, June 13. To say he did his work well is only saying what every one knows who knows Bro. Millaway and his work. I could not tell but what he preached with his old-time vigor and fire. We had more different people to attend the services than any heretofore held. The unsaved did not attend much. Most of those who came were reached. There were five additions to the church as a result of these efforts. Mrs. W. L. Oakley made the one hundredth member to be enrolled since the organization of the church here. Have lost some by removals to other places, but none have left us who live in Lexington and we have been blest in that we have lost none by death. With those who joined during the meeting we have enrolled 18 new members this year. We are hoping to receive more yet as a result of the meeting.

Our folks were highly pleased with Bro. Millaway's work. All our church work is going well. A. C. B., College Assessment, Gratitude Gift—overpaid and less than ten dollars to raies on G. C. B. and we will have met all our regular claims besides G. C. delegate's expenses. We had 143 of our regular Sunday school members present on a recent Sunday and at a special service some time ago the visitors present ran the number up to 181. All this is encouraging when we

think of starting with the "Original Thirteen" just a little while ago.

We enjoy our services at Yadkin College once each month with that loyal little band. Pray for us. Sincerely,

N. G. BETHEA.

Grace Church.—The Woman's Foreign Missionary Society met Monday afternoon in the church parlor. The devotional service was led by Dr. S. K. Spahr, former pastor of Grace church. Mrs. Brown, of Reidsville spoke about the union of all Mission Boards. A short business meeting followed. The meeting was closed by a short prayer by Mrs. J. M. Stone.

The Senior C. E. Society has been having very progressive summer meetings. The meetings have been changed to Monday evening. A large crowd attends. The society is planning a picnic for Friday evening. The society will raise its quota for the convention to be held in Greensboro this August by presenting two short one-act plays. These will be given sometime in the near future. Ernest Scarborough, president of the society, has been ill with appendicitis, but he is now rapidly recovering from the effects of the operation. We miss him greatly in our meetings but his work is being carried on admirably by the vice-president, Miss Margaret Terrell.

Sunday afternoon the society went to the convict camp to present a program. Mr. Hollingsworth, co-pastor of the Church of the Covenant, spoke. Several hymns were sung in which the negro convicts joined with great zest.

The church mourns the death of Miss Pauline Haltom, who died Monday morning at St. Leo's hospital. She had been ill for over a year. For three months she had been in the hospital. She had been living here six years and was a member of this church. Funeral services were conducted Tuesday afternoon at three o'clock from the church. Dr. S. K. Spahr was in charge of the services. Interment was made in Green Hill cemetery. The pallbearers were Warren McCulloch, Dr. A. H. Johnston, J. R. Stout, W. A. Fox, I. L. Hiatt and H. A. Helms.

Surviving are two brothers, W. H. Haltom, of Greensboro, and Colon Haltom, of Charleston, S. C., and one sister, Miss Dorothy Haltom, also of Greensboro.

She was widely known and Grace church will feel the loss of one of its most beloved members.

Dean Lindley, of High Point College, filled the pulpit again Sunday, preaching a splendid sermon to a large audience, using as his subject, "Kingly Kindness."

Yarborough's Chapel.—Children's Day services were held Sunday evening. A large crowd enjoyed the program rendered so well by the children. The children were trained by Lizzie Belle Tossett, Mrs. Bobo, and Mrs. Surratt.

Due to the efforts of our former pastor, Rev. E. G. Cowan, we have completed painting our church and are planning further improvements soon.

The Christian Endeavor Society is planning an ice cream supper Saturday evening, the proceeds to go for equipment of the Sunday school rooms. REPORTER.

Zoar, Mecklenburg Circuit.—Our Sunday school and preaching services are not attended as we would like for them to be, but we are thankful that we have a faithful few. Bro. Hall has filled all of his appointments. His sermons are very interesting and helpful to us all. The third quarterly conference will convene at Zoar on Saturday before the third Sunday in this month. Dinner will be served on the grounds. Hope all churches will be well represented and will have a good meeting.

Our revival meeting will begin the fifth Sunday in July. Mr. J. W. Hulin will be our pulpit help.

Was glad to have Mrs. Hall and children with us Sunday, wish for them to come again.

English Street.—We are having a good Sunday school, although it could be better. The young folks and children are faithful but it seems the grown-ups are hard to get to Sunday school. We feel if more of these would come with their children instead of sending them alone, lots more would be accomplished.

Last Sunday Rev. T. E. Pierce, pastor of the Welch church, and our pastor exchanged pulpits. It was a pleasure to hear him in his earnest way preach from the subject, "An evidence of our love towards God." Mr. Pierce says it's not material things but spiritual things that satisfy the human soul. We hope Mr. and Mrs. Pierce will come our way again.

Our pastor promised to give us seven sermons on the life of Moses and we who have already heard six of them have enjoyed his discourses very much. In a plain, simple way he has told many things connected with this wonderful old Bible character.

The Junior Philathea class held their business meeting Monday night at the home of their new teacher, Mrs. J. A. Lee. This class of girls are willing to work, and have planned some important things to do for the next month. After the business was over, all went out into the yard and played games for girls only. Then they were sent into the back yard where Mr. Lee served ice cream in the old-time way. Ice cream, innocent fun and plenty of work are good for young folks these summer nights.

We are sorry to report that Mrs. Milton Boswell, one of our faithful Sunday school teachers, is sick at her home on Adam Street. The entire Sunday school misses her presence each Sunday morning and we hope she will soon be in her place again.

The Christian Endeavor is coming along nicely, but the girls seem to be the only workers, and we wish some one would tell us how to get the young men interested in this kind of service. May God bless each one as He sees best. MRS. J. A. LEE.

Randleman Charge.—The loss in the passing of Bro. Dosier is keenly felt by his many friends and admirers. Being of a modest disposition, his value was not adequately appraised. His adherence to the "faith once delivered to the saints" projected him into a realm unreached by the masses. The immortal words of Gray suggest themselves as applying to Bro. Dosier:

"Many a gem of purest ray serene
The dark unfathomed caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

Our meeting at Worthville, with Bro. Suits as help, closed last Friday night. Interest and attendance were fairly good. Bro. Suits was at his best and was highly commended by all.

The third quarterly conference will be held at Worthville Saturday, July 14, at 2:30 p. m.

The Ladies' Aid placed in the parsonage recently furniture costing $145. An effort is being made to furnish the parsonage completely.

Two of our members are in the hospital: Miss Maria Briles, at High Point, and Mrs. Maude Vickory, at Greensboro. Both have received surgical treatment.

W. H. NEESE.

Greer's Chapel.—We, the little band of co-laborers, are still striving and doing everything that we can in order to make our church a larger and a more beneficial place to worship God.

Our Sunday school is growing larger and better every Sunday. As the Sunday school convention is nearing us, we think after this which will happen July 22, 1928, we will still have a better Sunday school if you good people will come and join with us that day. Everybody is cordially invited to come and worship with us.

The prayer services we have every Wednesday night are very good indeed; large crowds gather with us.

Rev. R. S. Troxler delivered a wonderful sermon Sunday afternoon at 3 o'clock, which was understood by a large crowd.

May the richest blessing come to us all.

REPORTER.

Cid, Denton Charge.—We are now having the prayer meeting at the church every Saturday night. We had a good service Saturday night.

Rev. E. A. Bingham filled his appointment Sunday at 2:30 and delivered a fine sermon. Our congregation was lots more than usual. Mr. and Mrs. Jenning Wood and three children, of Jerusalem, Mrs. Bynum Wright, of Thomasville, Mr. and Mrs. Sam Dick and two children, of near Piney Grove, worshiped with us at Cid Sunday. We are now practicing for a Children's Day on the fourth Sunday, when our special meeting begins; pray for us, brethren. We are very sorry we got defeated in getting Rev. C. E. Ridge to help in our meeting. We are very fond of reading the good reports in the Herald.

Rev. Mr. and Mrs. Robert Short and three children, of Roberta, were pleasant visitors at N. W. Lanier's on last Monday afternoon.

REPORTER.

Fair Grove, Why Not Circuit.—Our pastor, Rev. J. B. Trogdon, preached a splendid sermon yesterday at 2:30 p. m. He stressed the thought of influence, that every one influenced some one else.

The special meeting here will embrace the first Sunday in August.

The Richland Township singing convention will hold its first singing here the fifth Sunday in July.

Our Sunday school seems to be improving. More middle-aged women are attending. We have organized a woman's Bible class, also a young men's class.

MRS. C. E. STEED.

IN HONOR OF THE DEAD

Kirkman

The first rays of the morning sun, as they usher in a new day, bring gladness and inspiration, but the sun, sinking in the west at the close of the day, is the time that fills us with joyful reverence. The beauty and radiance of its rays are reflected upon the fleecy clouds that linger here and there upon the horizon and present to us a most glorious picture.

And so it is in the Christian's life—the beautiful thoughts, the good deeds, the clouds of sorrow and disappointments in life—all these blend together into the beautiful sunset of the Christian's earthly day.

We think this a fitting picture in the life of our friend and former neighbor, Pearl Reynolds Kirkman.

Yes, hers was a beautiful Christian life. Converted in early childhood, she joined Tabernacle M. P. church, in which church she remained a consistent member until God called her to Himself.

Pearl was never happier than when attending her church and Sunday school. Her life was one of quiet activity in the church and community, doing the things that her heart prompted her to do, considering this service not only a duty, but a blessed privilege.

We cannot understand why one who was so much needed in her home and in her church was taken thus early in life. The husband, the father, the sister sand the brothers, the church and community at large have lost her presence, but her influence still lives in the lives of those with whom she came in contact, and her life, though short here, has only begun anew in the life beyond, where she still lives, forming a connecting link from earth to heaven.

Her life should be, and is, an inspiration to us, and her influence will continue to live in the hearts of her loved ones who feel their loss most keenly.

"I cannot say, and I will not say
That she is dead. She is just away!
With a cheery smile and a wave of the hand
She has wandered into an unknown land
And left us dreaming how very fair
It needs must be, since she lingers there.

"And you—oh, you—who the wildest yearn
For the old time stop and the glad return,
Think of her faring on as dear
In the love of There as the love of Here—
Think of her still as the same, I say,
She is not dead. She is just away."

BY ONE WHO KNEW HER.

Lowdermilk

Stephen Franklin Lowdermilk, son of the late Reuben and Nancy Jane Lowdermilk, was born in Randolph County, N. C., on March 18, 1866, and passed to his heavenly rest on June 17, 1928. The first 21 years of his life were spent in Randolph County, but at about the age of 21 he went to Texas and stayed for seven years. He then returned to North Carolina and spent the remainder of his life in Randolph County, the last 20 years being spent on his farm just outside the corporate limits of Asheboro. On September 11, 1897, he was united in marriage to Miss Emma Allen, who survives.

About 25 years ago Brother Lowdermilk made a profession of religion but did not unite with any church at that time; however, on October 2, 1921, during the pastorate of Rev. L. W. Gerringer, he united with the Asheboro Methodist Protestant church where he continued to be a faithful member the remainder of his days on earth. As a church member and Christian he was loyal and true. Even though he had been suffering with high blood pressure for the past year or two, yet he was regular in attendance at church, sometimes attending when perhaps it would have been better for him to have remained at home. As a citizen of his county he was a valuable one and was held in high esteem.

He was at church on Sunday morning, the day of his death, went home and spent the afternoon with his family, retired as usual and in a short while was taken violently ill and lived about 30 minutes. The funeral was held in the Asheboro Methodist Protestant church on Tuesday morning, June 19, at 10 o'clock, and was conducted by the writer, assisted by Rev. L. W. Gerringer. Burial was at Flag Springs M. P. church about eight miles from Asheboro. A good man is gone, one whom we loved but we sorrow not as those who have no hope.

He is survived by his widow, by four daughters, Iola, Nan, Esther and Lucile, and by three sons, Glendon, Talton and Idyl, and by one sister, Mrs. C. F. Smith, of Asheboro; two brothers, Rev. E. G. Lowdermilk, of Kernersville, and John Lowdermilk, of Phoenix, Ariz., and by one half-sister, Mrs. Maud Allred, of Cedar Falls, N. C.

J. E. PRITCHARD.

Dixon

John Franklin, son of Robert and Dorcas Williams Dixon, was born January 2, 1842, near Flat Rock Methodist Protestant church, and passed on to his eternal home on March 22, 1928.

On December 26, 1866, he was united in marriage with Miss Lucinda E. Harrison, and to this union nine children were born. One son died when about one year old, and another son, C. H., died when about 27 years of age. Seven children, six sons and one daughter survive, and were present at the funeral. They are: J. M., of Atlanta, Ga.; Rev. A. G., of Liberty, N. C.; J. W., of Summerfield, N. C.; J. A., of Reidsville, N. C.; R. P., of Greensboro, N. C.; C. T., of Winston-Salem, N. C., and Mrs. A. O. McCollum, of Reidsville, N. C. He leaves, also, a sister, Mrs. Sallie Smothers, of Winston-Salem; five half-brothers, a half-sister, 26 grandchildren and four great-grandchildren.

On October 7, 1907, his devoted wife, who had been his constant companion for more than forty years, passed over the river.

On December 22, 1917, he was united in marriage with Mrs. Mattie Trent, of Reidsville, and they lived very happily to the day of his death.

In 1862 Brother Dixon enlisted in the war between the states under Captain Andrew J. Boyd, and for three years he remained in the service, during which time he was in twenty-three battles. He was loyal and brave, a patriot of the old school, and was honored by all who knew him.

But there was another phase of his life of which I desire to speak. In 1852 he enlisted in another army—the army of the Lord—and for about seventy-six years he followed the Captain of his salvation with undying zeal and with marked consistency. He was gloriously converted at Double Springs Camp Ground, and almost immediately united with Flat Rock Methodist Protestant church. At a later date he moved his church membership to Midway on the Haw River Circuit, where he was actively engaged in the work of the church for more than twenty-five years. He took great interest in the young people of the church and community, as was evidenced by the fact that he spent about twenty-five years of his eventful life superintending Sunday schools. Moving from the Midway community to Reidsville, he identified himself with the church here, and remained in its fellowship until he was called to the Church Triumphant.

Owing to the infirmities of old age, Brother Dixon was not permitted to attend church very often, and it worried him no little; but he never lost interest in the work of the Kingdom. Whenever his pastor visited him, which was often, he always asked about the local and general church work. He never failed to ask: "Have you heard from Arminius?" This query did not mean that he thought more of this son than he thought of his other children; but he knew that this boy was devoting all his time and energy and ability to the gospel ministry, and he was anxious to hear how he was succeeding. Just a day or two before he passed over the river he asked his pastor how the contributions for the Gratitude Gift were coming in, and added, "I hope the amount will be raised."

We may be pardoned, I hope, for referring to one incident in Brother Dixon's life that came to our attention a few months before he was taken down with his last sickness, an incident that ought to teach a very valuable lesson to the church members of this generation. One day he drove over to the parsonage, and with no little difficulty got out of his buggy and called for his pastor. After talking about the church and its mission in the world, he said: "I have come to pay my church assessment. I will give the money to you and you can hand it to the steward." He had put himself out of his way to meet his obligation to his church. He might have excused himself on the ground that he was not physically able to attend to the matter, or he might have asked to be relieved of the obligation on the ground that he was not able to spare the money. Either excuse would have been cheerfully accepted by his brethren; but he did not offer them. He never dreamed of doing such a thing. He wanted the joy that always comes to the man who makes some sacrifice for his Lord, and we are sure he received it. Would that every Methodist Protestant in North Carolina possessed the spirit of this grand old Christian soldier.

The funeral services were conducted in the church at Reidsville by his pastor, assisted by Dr. J. D. Williams and Rev. L. W. Gerringer, former pastors, and the body was buried in the cemetery at Midway church. A host of friends were present to express their sympathies to the bereaved family, and to

show their love and appreciation for a good man.

HIS PASTOR.

Baskett

On June 23, 1928, our hearts were crushed and made sad when the death angel called to his heavenly home our beloved friend and brother, Walter P. Baskett.

Brother Baskett had gone fishing with a party of friends near Warrenton, N. C., and about 2:30 o'clock was drowned. All efforts were made to rescue him, but of no avail. Two more of the party came very near drowning in trying to save Walter. His death was learned with deep regret by a large number of relatives and friends and cast a gloom of sadness throughout the entire county.

Walter was near 27 years of age, born and reared in Vance County, the son of Mr. and Mrs. Joseph Baskett. He had only been married about 11 months, and leaves to mourn their loss his wife and infant son, his mother, Mrs. Lucy Baskett, four brothers, James, Perry, Charlie, and Joe, and three sisters, Mrs. G. B. Harris, Mrs. H. B. Houghtaling, and Mrs. M. H. Matthews.

The funeral service was conducted from Spring Valley M. P. church, of which he was a member, also a trustee, with Rev. M. P. Chambliss in charge, assisted by Rev. R. A. Hunter, Rev. J. A. Boyd, and Rev. Mr. Wooddall. The service was attended by a large number of relatives and friends of the deceased and bereaved family. The floral designs sent as a last tribute of esteem by loving friends were beautiful and many.

As a husband he was good and true, a father kind and affectionate; as a neighbor he was always ready to lend a helping hand; as a citizen he was law-abiding and peace-making. A truer and more faithful one could not be found. Walter was loved and esteemed by all who knew him, black and white.

Our sympathy goes out to the bereaved, but this cannot heal the wound made by his death, but in Christ there is consolation. Through Him we look beyond the grave to that glorious resurrection morn when we shall rise from the grave and meet our loved ones to part no more.

'Twas sad to see a father leave
His child and wife so dear,
In confidence to him she went
With every wish or care.

A loving wife's heart is crushed,
Her mate no more is heard,
Death on him rushed and his voice hushed
Without one parting word.

While in the silent grave he lies,
Beneath the crumbling sod,
The angel with his spirit flies,
To bear it home to God.

Bright mansions fair He will prepare
For those who in Him trust,
And come again and take them there
To live among the just.

We'll praise the Lord for blessings given,
And grant His judgment just,
And hope to meet again in Heaven,
When dust returns to dust.

His brother,
C. B. BASKETT.

REFERENDUM REPORT

To the Editor of the Methodist Protestant Herald:

So many requests have come to me asking for a report on the votes on the referendum, by branches, that I am asking you to publish the following question:

Shall we recommend to the General Conference of 1928 the organic union of the W. F. M. S. and the Board of Foreign Missions?

Yes	Branch	No
1	Eastern	520
38	Illinois	284
138	Indiana	203
6	Iowa-Missouri	83
33	Kansas	33
338	Maryland	186
70	Michigan	147
686	Ohio	182
27	Onondaga	153
125	Pittsburgh	384
1	Seattle	47
24	Texas	39
65	Washington-Virginia	5
26	West Virginia	180
	Ionia, Mo., 1 aux.	6
	Florence, S. C., 1 aux.	8
1,578	Totals	2,464

Hoping you will print this at your earliest convenience.

Respectfully,
FLORA B. STURGEON,
Cor. Sec., W. F. M. S.

WINNING AND LOSING

Perhaps this may seem a quaint paradox,
That united with winning, losing is near,
Winning by losing, or losing to win.
From this, we shrink back with a fear.

Now why should I lose and what should I lose
In order that life may be gain?
Is it friends, or career, money or health,
And why should my spirit know pain?

He who would win his life must lose.
This truth is pronounced clear and strong,
As the wheat seeds lying buried bring forth
A bountiful harvest ere long.

The life that is spending and being spent
In service that others may live,
Like the buried grain, the reward is sure,
For he who would gain must give.

Winning and losing, how closely they stand,
So linked up with joy and pain.
And we cry, Oh why and oh why should we lose
In order that life may be gain?

To the one who is willing to give up self
And all that to self is most dear,
A fulness of life comes back with the years,
A faith, too, that casteth out fear.

Then give to me, Lord, the courage to lose,
In order that life may be gain.
Give to my soul the spirit to learn
The healing value of pain.

—REBECCA B. LINER.

Hillsboro, N. C.

—Even the lowly egg when prepared in different ways will seem new and appetizing. The same vegetable or fruit may be served many times when prepared differently, state food specialists at State College.

WHAT WOULD YOU DO?

What would you do if you were told
That you couldn't live to be very old?
What would you do? What would you say?
Would you live the same as you're living today?

Or would you change and listen to God,
And yield to His pleadings as onward you trod?
Would you give God your heart and say to Him then—
"O God, I have sinned against Thee and against men.

"Take now my life and use it each day,
To show other sinners who cross my way
The cure of that path that leads into the night,
And takes us afar from heaven's bright light?"

Oh! would you do that? I pray that you would.
But maybe you won't be warned so you could.
Maybe you will die suddenly as so many do.
What then do you think would become of you?

We never know when our time will come,
But oh! I pray God that I may be one
Who can say when God calls me, "It's all right,
I'm ready to go, I've fought a good fight."

—MRS. RUBY REED.

Highland Park, Mich.

—The Eskimos believe in spirits inhabiting animals and inanimate objects, but their chief deity is an old woman who resides in the ocean and may cause storms or withhold seals and other marine animals if any of her taboos are infringed. Her power over these animals, says the U. S. Bureau of Ethnology, arises from the fact that they are sections of her fingers cut off by her father at the time when she first took up her abode in the sea. The chief duty of the shamans or medicine men is to find who has infringed the taboos and thus bring down the wrath of the supernatural beings and to compel the offender to make atonement by public confession. The central Eskimos suppose two spirits to reside in man's body, one of which stays with it when it dies and may temporarily enter the body of some child, who is then named after the departed, while the other spirit goes to one of several lands of souls. Some of the lands of souls lie above the earth's surface and some beneath it. The latter are generally more desirable, according to the Eskimo beliefs.

—A total of nearly two and a quarter billion dollars was given, in 1927, to educational, philanthropic, religious, and charitable organizations in the United States, according to a survey just made public. Neither the government of France nor the government of Germany has that large an annual income. For the past five years, such gifts in the United States have exceeded two billion dollars a year.

Policeman—When you saw your mother-in-law throw herself out of the window, didn't you do anything?

Son-in-Law—Yes. I went down to the next floor, but she had already passed it.

MARRIED

Bundy-York

A wedding of unusual interest and beauty was solemnized last Saturday evening at 8 o'clock at the home of the bride's parents, Dr. and Mrs. A. A. York, on Montlieu Avenue, when their daughter, Miss Blanche York, and Mr. R. Mayne Bundy, of Jamestown, plighted their troth in the presence of a large number of relatives and close friends. The impressive ceremony was performed by the bride's pastor, Rev. E. Lester Ballard, before an improvised altar of palms and ferns in the midst of which candelabras softly glowed. The house was beautifully and effectively decorated with summer flowers in profusion. Prior to the ceremony a program of delightful wedding music was rendered by Mrs. John C. Whitesell, contralto; Mrs. Walter Kester, violinist, and Miss Lucille Pickens, pianist. Mrs. Whitesell sang "Because" and "All for You," and Mrs. Kester played "At Dawning" on the violin. As Lohengrin's Bridal Chorus sounded, Miss Daisy Lee York, sister of the bride and maid of honor, entered. The groom entered next, and was attended by his best man, Mr. Joseph Ragsdale, of Leaksville-Spray, N. C. The bride was given in marriage by her father, who accompanied her to the altar. Miss Pickens played the wedding march by Mendelssohn as a recessional.

Immediately after the ceremony an informal reception was held.

The bride is the eldest daughter of Dr. and Mrs. A. A. York, of this city, and granddaughter of the late Rev. I. I. York. She attended Salem College and taught a few years. Since moving to High Point she has been the superintendent of the primary department of the First Church Sabbath school and has made a host of friends in the church and city. She is a splendid girl of winning personality and great charm of manner. The groom is the son of Mr. and Mrs. Robert E. Bundy, of Jamestown, where he was born and reared, and is a young man of many sterling qualities and much promise. He holds a responsible position with the Adams-Millis Corporation of this city. After a honeymoon trip through the Shenandoah Valley to Washington, the young couple will make their home in High Point. The congratulations and good wishes of a large circle of relatives and friends are extended to this happy and highly esteemed young pair as they begin life's journey together.

Richmond-Brown

W. B. Richmond and Mary Brown were married by the writer at the bride's home in Efland, N. C., June 28th.

We wish for them much happiness through life.

B. M. WILLIAMS.

Ellison-Coble

On June the 27th Mrs. Swannie Coble and Mr. Arthur Ellison were united in marriage. Mrs. Ellison is a member of Fair Grove M. P. church and for some time has been the efficient teacher of the Senior S. S. Class. In spite of her youthfulness, she has the distinction of having read the Bible through nine times and is the most conversant with Scripture of any lady we know.

Mr. Ellison is a prominent business man of Greensboro and is a young man of fine qualities.

Their many friends predict for them a happy volage over life's sea.

W. D. REED.

Gerringer-Bennett

A quiet marriage took place in the parsonage of the First Methodist Protestant church of Burlington on June 21 when Mr. Clarence W. Gerringer and Miss Mabel Bennett were united in matrimony by the pastor, Rev. L. W. Gerringer. Miss Mittie Jeffries, Miss Annie Bennett and Mr. R. L. Lovell accompanied the young couple and witnessed the ceremony.

Mrs. Gerringer is the attractive daughter of Mr. and Mrs. George Bennett, of Burlington. She is a member of First church. Mr. Gerringer is the son of Mr. and Mrs. Albert Gerringer, of Gibsonville. He is now employed in Wilson where they will make their home.

The good wishes of relatives and many friends go with these young people.

CHILD OF GOD

Dear child of God,
Be still and know
He walks with you
Where'er you go.

Dear child of God,
You need not fear;
His power to help
Is always near.

Dear child of God,
Know all is well,
Since in His love
You safely dwell.

Dear child of God,
Trust Him today;
If dark the path
He lights the way.

Dear child of God,
From worry cease;
He is right here,
Rest now in peace.

—GRENVILLE KLEISER.

—Capt. George Hubert Wilkins, who flew over the "top of the world" from Point Barrow, Alaska, to Green Harbor, Spitzbergen, last April, has just been knighted by King George V, of Great Britain, for that achievement. "Sir George" is an Australian.

—Plenty of fruit and green, leafy vegetables will cut the doctor's bill in half. Grow them at home and save money both ways.

—Farm folks in New York average only four and one-half sick days a year as compared with seven days for those folks living in small towns or villages.

—Take a day off and go on that farm tour. The experience of the other fellow will oftimes aid you in solving your own problem.

—Kansas, Maine, Michigan, Minnesota, North Dakota, Rhode Island and Wisconsin do not have capital punishment. All the rest of the states in the union have it.

"A SOLITARY WAY"

There is a mystery in human hearts,
And though we be encircled by a host
Of those who love us well, and are beloved,
To every one of us, from time to time,
There comes a sense of utter loneliness.
Our dearest friend is "stranger" to our joy,
And cannot realize our bitterness.
"There is not one who really understands,
Not one to enter into all I feel;"
Such is the cry of each of us in turn,
We wander in a "solitry way,"
No matter what or where our lot may be;
Each heart, mysterious even to itself,
Must live its inner life in solitude.

And would you know the reason why this is?
It is because the Lord desires our love.
In every heart he wishes to be first.
He therefore keeps the secret key Himself,
To open all its chambers, and to bless
With perfect sympathy and holy peace,
Each solitary soul which comes to Him.
The voice of Jesus saying, "Come to Me;"
And every time we are "not understood,"
It is a call to us to come again;
For Christ alone can satisfy the soul,
And those who walk with Him from day to day
Can never have a "solitary way."

And when beneath some heavy cross you faint,
And say, "I cannot bear this load alone,"
You say the truth. Christ made it purposely
So heavy that you must return to Him.
The bitter grief, which "no one understands,"
Conveys a secret message from the King,
Entreating you to come to Him again.
The Man of Sorrows understands it well,
In all points tempted He can feel with you.
You cannot come too often, or too near,
The Son of God is infinite in grace.
His presence satisfies the longing soul,
And those who walk with Him from day to day
Can never have a "solitary way."

—Selected.

LAUGHTER AND SUNLIGHT *

Fill up your life with sunlight,
Put tears and dark shadows to flight,
Radiate love, joy and sweetness,
Make every day cheerful and bright.

Fill up your life with laughter,
Banish all fear-thought and gloom,
Spread golden gleams of gladness,
Like a candle brought into a room.

Your life full of laughter and sunlight,
And speech full of wisdom and praise,
Will scatter a message of freedom,
Make this the happiest of days.

—GRENVILLE KLEISER.

* "Fill your life with laughter and sunlight," said Stevenson to Charles W. Wakefield as the latter was leaving Samoa.

—The obituary notice of Bro. J. S. Lewis published last week was written by Rev. J. E. Pritchard. His signature was inadvertently omitted.

—The Broadaxe is the name of a new Democratic paper published in Greensboro to oppose the election of Al Smith. It appears weekly.

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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OUR CHILDREN'S HOME

Offerings by Churches and Individuals

Hickory Grove, Guilford Charge, $2.00; Maple Springs, Forsyth Circuit, $3.40; Liberty Hill, Anderson Circuit, $3.75; Harris Chapel, Vance Circuit, $2.55; Gillburg, Vance Circuit, May and June, $3.80; Eden Ladies' Aid Society, Halifax Circuit, $50.00; New Hope, Why Not Circuit, by Miss Louzeena Pressnell, $10.00; Flagg Springs, Why Not Circuit, Children's Recital, $24.45; Seagrove, Why Not Circuit, Children's Recital, $23.60.

Offerings by Sunday Schools

Bethesda, Halifax Circuit, $2.31; Antioch, Mecklenburg Circuit, $1.50; Chapel Hill, Davidson Circuit, $1.10; Mount Pleasant, North Davidson, $8.43; Belmont, Mt. Hermon Circuit, $8.70; Burlington Station, $18.85.

Aside from the cash contributions of the week we have received the following: Some nice garments and other articles made in the Vacation Bible School of the First Church, High Point, showing very efficient leadership, and proving a great benefit to us also.

Some of our needs were partly relieved when the W. H. M. S. of Grace Church, Greensboro, sent us some lovely table linens, and the Sutton Philathea Class, also of Grace Church, some nice silverware. These, and more, were much needed. To these good folks who have contributed in cash and other donations we are truly grateful.

E. F. ALLMAN, Supt.

GOLDEN RULE SUNDAY

General James G. Harbord presided at a meeting of the American section of the International Golden Rule Committee, at the Bankers' Club in New York City on June 27th, at which time plans were made for the observance of Golden Rule Sunday on December 2, this date being selected in conjunction with the international committee, which will hold its annual meeting in Geneva.

Charles V. Vickrey, secretary of the internationa committee, reported that Golden Rule Sunday was observed last year by probably a million people representing 50 different countries, and that in the two months following that observance the offerings made for the underprivileged children of Bible lands amounted to $820,591. Strong endorsements of the movement were read from friends who could not be present, including Governors Dan Moody of Teas, Austin Peay of Tennessee, and Victor Donahey of Ohio, and from ex-Governor Lowden of Illinois and ex-Governor Allen of Kansas. A message from President Coolidge states: "I hope the voluntary observance of Golden Rule Sunday may become increasingly prevalent in America and throughout the world. Its practical help is the best expression of friendship."

—The World's Sunday School Convention meets in Los Angeles July 11-18.

—The Cone mills of Greensboro give their employes a vacation this week. The Pomona mill stops work for two weeks. It is a dull time now with the mills. Brighter days are just ahead.

—Frank A. Linney, of Boone, died unexpectedly a few days ago.

—President Coolidge is resting in the country in Wisconsin, going fishing.

—Miss Pauline Haltom, formerly of the Children's Home, whose illness we reported some weeks ago, has been released from her sufferings by death.

—John R. Mott after 40 years of service, has resigned as head of the Y. M. C. A.

—Cobble's Church (Lutheran) in southwest Guilford dedicated its third house of worship last Sunday. The first was built in 1816.

The Democratic National Convention in Houston, Texas, nominated Governor Smith of New York for President and U. S. Senator J. T. Robinson of Arkansas for Vice-President.

—D. W. Sims has resigned as superintendent of the North Carolina State Sunday School Association to take a similar position in Kentucky. His place will be hard to fill as well as he has filled it.

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R. M. ANDREWS, *President*

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Pres Elderdice Sdees
Westminster MD

VOLUME XXXIV GREENSBORO, N. C., JULY 12, 1928 NUMBER 36

Stephen's Influence Over Paul

Saul's contact with Stephen was such as to leave an indelible impression on the mind of the young man. He heard Stephen's speech of defense before the Sanhedrin, he witnessed Stephen's extraordinary demeanor in the hands of his slayers. It is supposed that Luke, author of the Acts, received through Paul an account of Stephen's trial, including a report of his lengthy speech. Paul, being a student of the Scriptures, would listen with critical interest to what Stephen had to say about Jewish history and Jewish prospects. Stephen's mind was more advanced than his own in grasping the larger purposes of God, but probably Paul had a more precise knowledge of Jewish history than Stephen had. It is a common thing for men of vision and large view to be somewhat deficient in knowledge of detail. Probably Paul noticed that Stephen made a slip or two in historical references. It is not surprising if he got Jacob's burial place wrong and substituted one city for another in his quotation of one of the prophecies. Stephen was speaking extemporaneously in a time of high excitement. He had no time to wait for the slow processes of memory. But Paul would notice and be impressed by these departures from strict accuracy. He would say to himself: If he is mistaken about these details, he may be wrong in the more important matters he is presenting. But there was something about the spirit and manner of Stephen that would tend to bring conviction that in his main contention he was presenting most important truth. Certainly he was not actuated by hatred against the party he was opposing. Love for mankind radiated from his face, and sounded out in his words. His vision of what Paul could not see in the heavens must have excited wonder in the mind of the young student. He could not dismiss from his mind the vivid picture of the courageous man going so calmly to his violent death. The witness of Stephen must have been working its way through all the mind of Saul, preparing him for the vision that was to come to him on the highway with such appeal that he could no longer doubt or resist. The witness of Stephen led to the greater witness of the great apostle to the Gentiles. God uses the weak things of the world not only to confound the mighy, but sometimes to arouse and spur on the mighty to great and good achievement.

Gratitude Not Fully Expressed

Our centennial came upon us and our Conference joined with the other conferences in celebrating it with a gift to the denomination of $100,000. Our part was figured out to be $12,000, and a committee was appointed by the Annual Conference to make appeal for it. When the time approached for report to the General Conference the committee found that the amount then contributed or pledged fell short about $2,000. The committee had a meeting and considered what to do. Should they report that North Carolina had failed to measure up? They were loath to do that. They felt that many of our people would be unwilling to have such a report made. There were many of our people who had not been reached by the earnest appeal of the committee. There were many who had contributed who had not satisfied themselves in giving, who gave with the desire to give more if more were needed. The committee had faith that these people would yet contribute the missing $2,000. In this faith they borrowed what was lacking and sent the full $12,000 to the General Conference. The committee hopes this will be made up in the next few weeks.

If you did not contribute before, thank God that you still have an opportunity to take your place among the thankful Methodist Protestants who appreciate the good providence of God in leading our church safely through all the perils of its childhood and bringing it on toward vigorous manhood.

If you did contribute before, thank God that you had the gratitude to express in your gift and then give again that the grace of thankfulness may abound in you more and more. Original thank-offerings and supplementary thank-offerings are both in order. The committee will wait upon you for your offering, but it will be more pleasing if you will send it without being waited on. Send to Joseph D. Ross, Treasurer, Asheboro, N. C.

The Terrible Pangs of Hunger

In this land of plenty few of us have ever been without food long enough really to know what it is to be very hungry. We cannot appreciate the suffering that famine is bringing to parts of China today. Rev. William R. Johnson, a missionary of the M. E. Church, pronounces this famine the worst calamity that has come since the world war. The Japanese earthquake and the Mississippi flood do not compare with it as causes of distress. "With all food resources gone, the population of whole villages and towns is deserting the homes and struggling forth along the highways toward other regions, in desperate search of food. . . . Yet other millions, dazed and stupefied, remain in or near their homes, peeling the bark from the trees, gathering straw and chaff, and digging out the fragments of grass roots from the parched land; yes, even digging up the clay itself to satisfy their hunger which ever remains unsatisfied."

Burlignton church (First) and Mt. Pleasant church and perhaps others have made offerings to relieve these poor suffering fellowmen of ours in China. Are there not others who wish to help while it is possible to help—while life still remains? Offerings of money may be sent to National Committee, China Famine Relief, Fourth Ave., New York City.

—What earnestness should be put into the revival efforts of the churches! The harvest of grain does not begin to compare with the harvest of souls. Let us pray the Lord of this harvest to send laborers into the field, and let us do what we can to answer the prayer.

THE REFERENDUM IN NOVEMBER

A positive declaration of the fight of the temperance forces of the United States against Governor Smith for president is announced in the statement made at Westerville, Ohio, by Dr. Ernest H. Cherrington, general secretary of the World League Against Alcoholism, who has just returned from Houston where he attended the Democratic national convention as a special representative of the united temperance organizations, 34 in number, of the United States. Dr. Cherrington's statement is as follows:

"Those who have been anxious for a national referendum on prohibition are to be accommodated. The telegram of Governor Smith to the Democratic convention at Houston after his nomination has made such a referendum inevitable. Moreover, the issues are clear. Governor Smith has not only re-stated his well-known position but he has served notice in no uncertain terms to the effect that if elected he will unquestionably use the office of president to secure the modification of prohibition. He declares that he would consider it his duty as the chosen leader of the people to point the way to a solution of the problem in harmony with his own opinion, which as repeatedly expressed is to let each state be its own judge as to alcoholic content, and for each state to interpret the 18th Amendment to the national constitution to suit itself.

"If this does not mean nullification of the constitution, then Calhoun did not know the meaning of that word and the Supreme Court of the United States will need to revise its own definitions covering that ground.

"Hence, the national referendum in November is to be a referendum not only on prohibition but also upon the right of a president to use his office to secure practical nullification of the constitution and the right of a state to interpret a provision of the constitution to suit itself.

"In other words, the voters of the nation at a single stroke are to decide not simply the one but the three questions. Governor Smith in his telegram, moreover, declares that if he takes the oath as president, he will execute that oath to the limit of his ability without reservation or evasion. Whatever else may be said of Governor Smith, he is consistent and by virtue of his consistency and sincerity, and in the light of his past record and known views, everybody should know what his interpretation of his oath of office will mean to him in case he should be elected to the presidency.

"When he was elected governor of New York, he took an oath to uphold the constitution, which was similar to the oath he would take as president. Under his interpretation of the meaning of that oath, he performed the act which repealed the state prohibition enforcement code which had previously been enacted to secure the proper enforcement of the 18th Amendment in New York, thus leaving that state since that time practically helpless in the matter of adequate prohibition enforcement. Certainly, therefore, if he should take the oath as president, he would be entirely consistent in interpreting that oath as permitting him to use his office to secure either the repeal or the practical nullification of national prohibition.

"Assuming, as we do, that Governor Smith is absolutely honest and sincere in his convictions on the liquor question and his conception of his obligations as a chief executive of a state or nation, there can be no doubt as to what his attitude will be and as to what he will do so far as national prohibition is concerned, if he should be elected president.

"It is, therefore, certain that the referendum in November will be the most solemn, the most far-reaching, and the most vitally significant and important to the people of any such referendum for the last sixty-eight years."

J. H. Larimore.

STANDING IN THE GAP

"And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none." Read Ezekiel 22:23-30.

As it was in the days of Ezekiel, so it is today in the church. The people (church members), the prophets (pastors and teachers), the priests (intercessors), and the princes (church officials) have neglected the things of God and turned aside to the things of the world. Love of money, love of pleasure, love of praise, love of ease, and love of self have crowded out the love of God. As a result the church on the whole is void of the presence and power of God. "A gap —a breach" has been made and the enemy is coming in like a flood.

Who Will Stand in the Gap?

Abraham stood in the gap when God revealed His purpose to destroy Sodom and Gomorrah because their sin was very grievous. Every prayer was answered. When Abraham stopped praying the judgment of God fell upon the city. Even then God remembered Abraham and delivered Lot. In judgment God remembers mercy because His children pray.

Moses stood in the gap at a time when God's wrath was kindled against Israel because of their idolatry, and again when they murmured against God's servants. As a result "the Lord repented of the evil which He thought to do unto the people," and again the Lord said, "I have pardoned according to thy word."

Samuel stood in the gap many years when the people lost the ark of Jehovah; and afterwards turned away from God and desired a king like the nations round about them; and again when King Saul disobeyed God, and spared Agag and the best of the sheep. It was then that Samuel "cried unto the Lord all night."

Elijah stood in the gap caused by the worship of Baal on the part of King Ahab, his wife and the people. For three and a half years Elijah stood alone in the breach until God answered by fire and His enemies were destroyed. Then His people fell on their faces, crying out: "The Lord, He is God; the Lord, He is God."

Job stood in the gap for his whole family when they spent their time feasting. He rose up early in the morning and offered burnt-offerings unto the Lord according to the number of them all; for Job said, "It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually."

Where is an Abraham, or a Moses; a Samuel, or an Elijah, or a Job who will stand in the gap today? "The eyes of the Lord run to and fro throughout the whole earth to show Himself strong in the behalf of them whose heart is perfect toward Him."

Battling in the Gap

In Ezekiel's day God said of His foolish prophets: "Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord" (Ezek. 13:5). Shall He say the same today? The battle is on—the battle between truth and error, between the right and the wrong, between God and Satan. Who among

us will stand against the wiles of the devil and withstand in this evil day? God is taking out a people for His name (Acts 15:14), and therefore is looking for those who will firmly stand with Christ in the midst of Jordan (the victory of Calvary) until all the people are passed over (Joshua 3:1-17).

The Holy Spirit helpeth our infirmity. He takes the faintest prayer of the humblest saint and amplifies it, like a radio broadcasting station, until all heaven hears nothing else. The Holy Spirit so operates in and through the true church on earth that He is restraining the mystery of iniquity and the manifestation of the lawless one, the man of sin, until the body of Christ is made ready for His glorious coming (2 Thess. 2:5-10). This restraining power of the Holy Spirit depends upon God's armour-clad servants who are "praying always with all prayer and supplication in the Spirit" (Eph. 6:10-18).

May God Depend on You?

The great majority of professing Christians in our churches today cannot be counted upon for this "fight of faith" against the powers of darkness. They are not able to "stand in the gap." Says the *Watchman-Examiner* of New York: "J. Campbell White declares that Protestantism in North America, judged by fair tests, is not more than ten or fifteen per cent efficient. What are fair tests? The following have been agreed on by groups of pastors and laymen: (1) Supernatural living—living a life that only Christ makes possible; (2) personal work—individual effort to make new disciples; (3) stewardship of life and property, acting as trustees of life and possessions instead of as owners; (4) prayer-power, illustrating the reality of prayer as the mightiest force outside omnipotence itself; (5) world vision and purpose, sharing Christ's passion to save the lost everywhere."

If this statement is substantially true, and we believe it is, it shows the imperative need that every soldier of Christ Jesus should stand boldly in the gap, clad in the whole armour of God, and wrestle against the powers of darkness until we all hear the shout, the voice of the archangel and the trump of God. This may mean the greatest revival the world has ever seen.

Therefore continue to pray for a revival.—*Great Commission Prayer League.*

WHY THE WETS WANT THE NEXT PRESIDENT

Do you think that a wet president, who has forty thousand appointments to office in his gift will appoint forty thousand undoubted friends of prohibition—or forty thousand men who will follow their wet leader?

Fifteen voluntary committees of the Association Against the Prohibition Amendment met in New York October 19, 1927, and heard Captain William H. Stayton, president of the association, claim that it is a fallacy to believe that thirty-six states must act to repeal the 18th Amendment; that the thing needed is merely one more "liberal" justice on the Supreme Court of the United States.

In making this explanation Captain Stayton let the cat out of the bag.

He told *why* the wets want to elect the next president. They are grooming a series of powerful leaders as candidates for the presidential nomination. There is political reason on their side for this canvass of the country to elect a wet president; but there is mystery in their methods and poison in their political propaganda.

Fallacious Propaganda

Nominating time is approaching; the booms are booming and the wets are trying to fool the drys into voting for a wet, because evidently there are not enough wet votes in the country to elect a president. One of their tricks is the spread of the fallacious propaganda that it takes more than a mere president to change the prohibition laws or weaken the 18th Amendment.

"A president," they say, "can only *enforce* the laws, not change them."

If so, why are the wets so dead set on placing a wet in the White House?

Looking again at Captain Stayton's escaped cat, we learn that the wets want a wet president because of the enormous advantage they will have in the kind of men he will appoint to office.

Power of the Courts

As the organized friends of the liquor interests indicate, a wet president could appoint to the next vacancies on the Supreme Court jurists who could undo the strong support given to the 18th Amendment by the court in the past eight years. Whether prohibition will stay depends in large measure on the interpretation of the courts, a fact clearly stated by Assistant Attorney General Mabel Walker Willebrant at the Washington conference of the National W. C. T. U. It is almost literally true to say that every wet argument against prohibition has been answered by the Supreme Court, as constituted at present, in its decisions; and if the public were not ignorant of this the wet propaganda would not get so far. Many decisions have been by a vote of five to four, a very narrow margin.

Justices of this court have been appointed for life and may retire at the age of seventy. It is to be expected there will be vacancies on that high bench in the next administration.

That is one reason why the wets want to elect the next president; they want a man whose views are all against prohibition; a man who favors liquor. The public expects such a man to appoint to courts and other offices men of his own views.—*W. C. T. U.*

"HOWEVER LITTLE STRENGTH, ROUSE THAT LITTLE"

"If I were asked," said an American bishop recently, "how a parish, however small or poor, would be most likely to flourish, I would say: let it begin to exert itself in the great work of the propagation of the Faith. However meager its resources or little its strength, let it rouse that little, such as it is, and, zealous for souls, let it strive by fervent prayer for the missionaries and by methodical contributions to relieve the poverty of the missions; these very efforts will react upon the parish by unifying and enlarging it."

Many ministers are finding this out by experience. Living strictly to itself, a parish soon "goes to seed." It loses that sense of Catholicity and solidarity which belongs to it by right. Isolated it ceases, in a sense, to be part of that divine body of Christ, each member of which is in the closest sympathy with every other.—*Exchange.*

—More than half of 1928 has gone and the remainder will soon go. Are we keeping up with the demands of the year? The only way to do so is to meet the demands of each day as it comes.

Denominational Enterprises

THE BOARD OF MISSIONS
The Women Co-operating

The unifying process of our missionary work is going forward in a very satisfactory and harmonious way. Word has been sent out to each branch president of the Home and Foreign Missionary Societies asking them to arrange for a joint meeting of their branches to bring about the merger at the earliest possible moment. Some of the branches have already met and, without exception, have voted for the merger.

While the first meeting of the new Board of Missions was in session a telegram from the two branches in the Onondaga Conference came with the pledge of 100 per cent co-operation in the new plan.

The Indiana branches have met and voted, almost unanimously, for the merger. Enthusiastically they are planning and arranging for the merger of the two auxiliaries in the local communities.

Under date of June 22, Mrs. E. A. Craig, president of the Home Missionary Branch, of Maryland, writes, "I received your letter this morning and have conferred with Mrs. Armstrong, the president of the Foreign Society. We have decided to call a session of the Maryland branches of the Woman's Home and Foreign Societies, Wednesday, July 11, to consider the merging of the two societies."

On June 23, Mrs. Minnie H. Hammer, of Asheboro, N. C., wrote, "At a meeting of the joint Missionary Societies, Thursday, it was decided that we would have a joint branch meeting in October. An executive meeting will be held in September when we hope to have the Constitution and By-Laws so that the present leaders can acquaint themselves with the new program that they can intelligently arrange for the called meeting. The outlook is fine in our state."

On July 2, Mrs. J. A. Harp, former president of the Iowa-Missouri Home Missionary Branch, wrote, "In reply to your letter of June 21, I am happy to report that on June 28, at Osceola, Iowa, the W. H. M. S. Branch and the W. F. M. S. Branch completed the merger of the two branches, according to the request of the Board of Missions.

"Our new president is Mrs. W. H. Betz, of New London, Iowa, and our new corresponding secretary is Miss Amanda Haas, Rhodes, Iowa."

Other places have been heard from indirectly, with the same good news coming from every quarter of our church. The women have been waiting and are ready for this merging of our forces for greater efficiency, closer fellowship and large raccomplishments. All hail to our loyal and devoted women!

Two of our Home Missionary fields, First Church, Detroit, Mich., and Mt. Lookout, Cincinnati, Ohio, were visited on June 26 and 27, by Dr. J. C. Broomfield, Dr. J. M. Sheridan and the writer. Both of these churches have the basement units completed. The work of completing the upper unit of the First Church, Detroit, has begun and provision was made, by joint co-operation of the Home Department of the Board of Missions and the local church, for the completion of this church at an early date.

The Mt. Lookout Church has property valuations of $42,000, with an indebtedness of only $13,000. Of this amount about $4,000 is now due on the appropriation of the Board of Church Extension of the Ohio Conference to the church and $1,000 is available from the membership of the church. As soon as these two sums can be paid, the indebtedness will be reduced to $8,000. This indebtedness is on the parsonage property. The Board of Church Extension of the Ohio Conference has made an appropriation of $3,000 per year for five years. Four thousand dollars has been paid, $4,000 is now due, another $1,000 will be due at conference time, and $6,000 due in the next two years.

The membership of the church are now very anxious to complete their church edifice. They feel able to finance the additional cost of the other unit provided the Board of Church Extension of the Ohio Conference pays its appropriation in full and the Home Department of the Board of Missions meets its provisional appropriations of $10,000 to be paid in four years. The work on the completion of the second unit of the church will probably begin next spring.

Urgent are the appeals and numerous are the open fields of opportunity for our church to preach the gospel and to lift the people into the fellowship of Christ. By a unified effort, a consecration of our money, and an harmonious fellowship wit hone another and with our Christ, great things for the Kingdom may be accomplished. Men, as the women, in their fine co-operation are not only willing to but actually are merging their societies and organizations. Let us join hearts and hands with them and as a great undivided army for righteousness go forward "attempting great things for God and expecting great things from God."

S. W. Rosenberger, *Executive Secretary.*

MEETING OF THE BOARD OF CHRISTIAN EDUCATION

The new Board of Christian Education, in response to the call of the president of the General Conference, held its first meeting in the publishing house at Pittsburgh June 6th. Every member was present, including President J. C. Broomfield, and the two executive secretaries, F. W. Stephenson and Lawrence Little.

In opening the meeting Dr. Broomfield stressed three things which should make for the success of the board in its work during the quadrennium. The first, the need of fostering the spirit of harmony and fellowship which characterized the sessions of the General Conference; second, keep the whole program of the church before us; third, all play the game, being always on the job.

Rev. G. I. Humphreys, D.D., Salisbury, Md., was elected president of the board and Rev. C. J. Morton, Steubenville, Ohio, recording secretary. The president and recording secretary, together with Mrs. H. W. Maier and the two executive secretaries, were made the Executive Committee. Two departments were recognized, one the Department of Colleges and Student Training, and the other the Department of Religious Education.

It was voted to co-operate with the Board of Publication relative to the Advisory Council on Correlations, and Dr. Humphreys, Dr. Stephenson and Mr. Little were constituted a committee to represent the board on the council.

The board supported the plan of placing the income from the special days in the budget, the sum to be made available to all the boards on the basis of the percentage allowed by the General Conference.

To stimulate a larger interest in the plans for their school it was voted to give the colored people $500 each year toward their educational work, provided they raise an equal amount,

all the funds to be retained by the Board of Christian Education for a school building.

The trustees of Adrian College were instructed to place in trust the funds raised in the churches of the Adrian area.

In view of the changes being made due to the action of the General Conference, the matter of appropriations to the college and seminary was deferred.

The new application blanks proposed by the executive secretary of the Department of Colleges and Student Training were approved. The secretary was instructed to notify the annual conference presidents of the rule requiring them to withhold letters of standing to those indebted to the board.

The Sunday before Thanksgiving was chosen as "Men for the Ministry" Sunday.

It was voted to encourage our colleges to employ student pastors as soon as practicable, such pastors to have faculty standing.

The Department of Religious Education was advised to build its program of activities within a budget of $12,000.00 for the current year, with the understanding that, if the regular income from the budget does not reach that figure, they shall be permitted to draw from their invested fund sufficient to equal this amount. The budget proposed by the executive secretary of the Department of Religious Education was modified in accordance with this action and adopted.

It was deemed unadvisable at this time to employ a full-time director for children's work.

The "Crusade for Christ" movement was endorsed and the Department of Religious Education instructed to co-operate in it.

It was decided that in the Leadership Training Schools and other meetings of the young people that prominence be given to the budget and the program of the church.

Each department was instructed to add necessary office equipment up to specified amounts.

Provision was made for securing a new charter by the appointment of a committee to take the matter in charge.

The General Conference Treasurer and Executive Secretary of Promotion, Rev. J. H. Straughn, D.D., was present throughout the session of the board, as was the president of the General Conference, J. C. Broomfield. The meeting was marked by an earnestness and harmony which promise gratifying results in the cause of Christian education.

FRANK W. STEPHENSON.

A CREED FOR MOTHERS

Helping to make good mothers is one of the finest services that can be rendered to this needy world. A group of mothers in one of our eastern states prepared a Creed for Mothers which sets a fine ideal before every mother. We are glad to reproduce it here. Use it on Mother's Day.

I believe in little children as the most precious gift of heaven to earth.

I believe they have immortal souls created in the image of God.

I believe that in every child there are infinite possibilities for good or evil, and that the kind of influences with which we surround their early childhood largely determines their future character.

I believe in play as the child's normal effort to understand himself through free self-expression.

I believe, too, in work suitable to childhood, and that the joy in doing such work should come to the child very largely from the doing of it well.

I believe in wisely directing, rather than stifling activity.

I believe in inspiring the child to choose the good, the true, and the beautiful, and to contribute to the happiness of others by word and deed and gift.

I believe that in all things my example counts for more than my precept.

I believe in cultivating the intellect and the will, but I believe, too, in soul culture, and that out of this cultivation comes the more abundatn life, bringing forth the fruits of the Spirit—kindness, gentleness, joy, peace, truth, hope, faith, love, reverence for God, respect for age, consideration for each other and thoughtfulness for all God's lowly creatures.

I believe that the calling of Motherhood is the holiest and should be the happiest of all earth's tasks.

I believe that the Christ, who was once Himself a child, born of a human mother, is the one never-failing source of help for perplexed, discouraged or wearied motherhood.

Since to this work, Father, thou hast called me, help me to give to it all that thou hast given me of insight and strength and love and gentleness and patience and forgiveness!—*The Expositor.*

MEN OR MACHINERY?

Dr. W. H. Griffith Thomas once said: "The church is looking for better methods; God is looking for better men."

The question naturally arises, do good men and good methods mutually exclude each other? By no means. And yet we had better have consecrated men than the best methods that can be suggested. Methods mean machinery. The best machines are the simplest. The best organizations are those that work smoothly and efficiently. Thus do they serve a good purpose. A machine is worth little apart from the man who directs it. God give us men! When the right man appears he will call into being such methods as are necessary and join them to Him who said, "Apart from me ye can do nothing."—*Watchman Examiner.*

HARD WORK COUNTS

We have never been a believer in the affirmation, sometimes heard, that hard work is the sum total of genius; but it undoubtedly can accomplish wonders, and is an important factor in the making of men. As an illustration of this we quote the following statement made by Paderewski as to how he attained proficiency in music: "I played with an orchestra in Vienna. My work lasted four hours a day. After I was through with my regular work, I practiced on the piano twelve hours every day. Often my arms and shoulders were stiff and numb, but I did this for fourteen years. The other musicians laughed at me and called me a fool. Now people applaud me and call me a genius."—*Selected.*

CHRIST'S WAY

He died for the humblest. All the treasures of His love and power were poured out upon blind beggars and outcast lepers. George Frederick Watts' favorite saying was: "The utmost for the highest"—a splendid motto for an artist. Somebody has Christianized this motto to make it read: "The utmost for the lowest." This is Christ's way. Unto the least of His little ones He gave a love beyond man's power to conceive. Fortunes are for successful men; universities for brainy men; sports for strong men, and churches—shall we say?—for holy men. But Christ is for sinners, weak, unworthy and undone. In Him the last shall be first.—*Selected.*

OPTIMISM | **The President's Letter** | EVANGELISM

Mocksville

July 7.—On this date the third quarterly conference was held on the Mocksville charge. We preached at 11 a. m. and held the conference in the afternoon. All churches were represented except two—Union Chapel and Byerly's. The count of the ballot showed that Bro. C. S. Summers was elected to represent the charge at the next Annual Conference. The conference arranged for a meeting of the charge to be held at Mocksville, Saturday, July 21, to discuss improvements on the parsonage. The trustees were authorized to act after receiving instructions at this meeting. The hour of the meeting is 3 p. m. All regular business of the conference was promptly transacted. The indications are that a hopeful spirit prevails on the charge. Pastor Braxton is full of zeal for the work, and is winning his way to the hearts of his people. We were glad to note improvements at Dulins. Cement steps had been built and the yard plowed in preparation for seeding. We trust that they will continue this improvement, and paint the church. We expect Mocksville to have a good report when the year ends.

Randolph

July 8.—We were here on this date, in three services with Bro. Lindley and his people. At 11 a. m. we were at Shiloh, arriving in time for part of the Sunday school. This seems to be a well located church, and is one of the oldest in the denomination, being about 90 years old. The present well constructed and well kept building is not, of course, the original one—perhaps the third, though I am not quite clear on this. The congregation was encouraging in numbers and helpful in attention. Pastor Lindley spoke of our emergency letter, and an offering was taken for the A. C. B. The vote was taken, also, for delegate to represent the church at the next Annual Conference.

In the afternoon we were at Gray's Chapel. Here again we found an encouraging congregation. This is one of the best known churches of that section. We were told that thousands of people assemble there on the fourth Sunday in September—the opeinng day of the annual revival. The church was founded, we believe, by the Rev. Alson Gray, D.D., and named as a memorial to him. The building is well kept, and makes an attractive appearance on the hill among the oaks. It is the sort of church that travelers will notice in passing over the hard surface road nearby. An attractive marker, well placed, should say to all such travelers, "Gray's Chapel Methodist Protestant Church." The vote for delegate was taken here also, and an offering for the A. C. B. We found but few readers of our church papers in the congregation. Methodist Protestants should not fail to read our church papers. A reading church is a church of increasing interest and responsiveness.

The night appointment was at Bethel. Here we were pleased again with the attendance and the attention. After preaching we presented the conference interests, and were greatly gratified to find a hearty response to these matters. One interested member said at the close of the service, "If you had asked us to do so, we would have all stood to pledge our interest in having our church an "Honor Roll" church at the next conference. This was heartening, and we shall look forward to the full realization of that good desire.

The conference programs were presented at all the churches and the people urged to make a full response. Special emphasis was put on the spiritual needs of the church, and the people were asked to pray for the coming of a deepened spirit of evangelism throughout the conference. During the day Pastor Lindley made announcements of the Y. P. T. S., the educational rally at the college, July 18, and the district rally at Pleasant Union, July 28-29, and urged his people to attend these gatherings.

Our impressions of the charge, as gathered from the day's work, are favorable. We found a promising group of young people on the field to inspire hope for the future, and at each church there is a circle of interested and earnest adult leaders. We doubt, however, if this charge has ever discovered its strength. Persistent effort toward larger things would call forth latent powers and resources that have not yet been discovered. We trust that the charge will test this out, and experience the joy and the satisfaction of really discovering itself. A good way of doing this is for some church on the charge to take the lead. Shall it be ——, Well, let some church on the charge fill in the blank. Bro. Lindley is closing his fourth year on the charge. He is popular with his people. We enjoyed the day.

Song Book

The recent General Conference authorized the publication of a song book for revival purposes. The book is to contain not less than 200 songs and is to cost not over 45 cents per copy. We trust that none of our churches will buy song books until this one is ready, which we hope will be soon. But when it is ready, please buy it, and in sufficient numbers to supply the church. This means about four books to every pew. Our observation is that but very few of our churches are supplied with song books. About all that most of them have are the few that the choir uses. The result is that the congregation does not sing. It is well to have a choir, but a choir can never do the singing for the congregation. When this is done, the interest and the effectiveness of the service is lowered. We can not say it with too much emphasis: *Let our churches be supplied with our own church song books, and let the people be urged to sing.*

Honor Roll

"No charge without an honor roll church." This is our slogan for these remaining four months. We shall work persistently and prayerfully to realize it. Let's get in step for this, and march on to a happy realization of this good end. Please ring it out, pastors, until it gets in the ears of your people, and on their hearts. The shouting, then, is just ahead.

Near East Relief and Famine in China

Repeated calls are being made for these dependent and stricken people. I trust that our churches will give the people an opportunity to make a free-will offering for these causes.

"Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Y. P. T. S.—P. S. C.

By the time this reaches our readers, we will be assembling at High Point College for these meetings. We trust that many of our young people and pastors—and others—may attend. The presidents—Paschall and Curry—have each worked faithfully and well for the success of their respective organizations, and each for the success of both. We most

earnestly hope and pray that their fondest desires may be fully realized in these gatherings.

Isms

Of the making of many isms there is yet no end, and when a new one arises we do well to "bear a wary eye" toward it, lest we be led from the truth. The "old paths" are not to be readily forsaken. However, it is not the "ism" of some teaching that we want to warn against now, as prevalent and as dangerous as that is. The one that we are alarmed about just now is a very subtle "ism," because it appears most plausible, and our yielding to it is often unconsciously done. In fact, like Paul, we think we are doing God service when we do yield to it. It is an "ism" that we find deeply rooted in some parts of the world. And the alarming thing about it is that it has found its way into our own conference and has become well established in some of our churches, so much so that it is an exceedingly difficult matter to root it up. It is designated by a powerful prefix. You will easily recognize it when it is named. Perhaps you have already anticipated us, and know what is coming. Anyway, here it is: "L-O-C-A-L—ism." This is the "ism" that we need just now to get rid of. No, maybe I am mistaken. Perhaps we do not need to get rid of "Local-ism," but to have it balanced by Conference-ism and Denominational-ism.

Announcements

July 14-21, High Point College.

July 23, Mebane, 11 a. m.; Belmont, Mt. Hermon charge, p. m. (subject to confirmation of the pastor of Mt. Hermon charge).

July 28-29, Pleasant Union church, Mt. Pleasant charge, in District Rally.

July 29, Charlotte church, Richland charge, in the afternoon, in District Rally.

August 4-5, Fallston and Cleveland charges. Lawndale, 8 p. m. Sunday night. Other churches to be visited will be published when announcements are received from Pastors Morris and Morgan.

August 12, Bessemer City and Bess Chapel.

August 19, Vacation.

"Peace be to the brethren, and love with faith from God the Father and the Lord Jesus Christ."

Fraternally,

S. W. Taylor.

July 9, 1928.

DID NOT READ TRASH

The English people in the reign of Elizabeth did not read trash. They read a great Book—the Book. Therefore, they thought great thoughts and became a great people. The rise of the English dates from that period. As coal feeds a fire the Bible has fed the spirit of our race. The foundations of the United States were laid by Bible readers—the Pilgrim Fathers. And today there is a British commonwealth of nations and a great English-speaking republic, which, together, dominate the world. How? By the sword? No! By cleverness? No! They dominate by the force of character, and their character has been built up by three centuries of close communion with the great thoughts and principles of the Bible. The civilization and Christianization of the world depend today upon American and the British commonwealth of nations—English-speaking people who have risen to greatness through contact with the mighty spirit which surges through the Bible.—*Rev. Thomas Tiplady.*

DO THIS TODAY

There is no greater need today than for an old-fashioned revival of family religion. It used to be the rule, now it is the exception, to have family prayers. And the present generation is suffering sorely from the loss that neglect of that means of grace has occasioned. Not long ago a man who has recently moved to the city said to us: "When we were married, I said to my wife, 'We have always been accustomed to have family prayers in our home, and I want to start our new home out right.' And we have never missed a day since then."

At this time when so many young people have united with the church it is especially important that they be trained in the Christian life. They are babes in Christ and babies take a lot of care and a good atmosphere and healthful surroundings if they are to grow into strong men and women. It is a terrible thing to chill an infant, or to give it poisoned food, or even improper food. Family prayers will help these babes in Christ to grow.

There are also a number of families who have renewed their vows, who have begun a new page in their lives. It will help to keep them going right if the family altar will be established in every home.

And the more mature Christians—if you haven't a family altar in your home, establish one today. Have a definite time of the morning or evening when you and your loved ones can gather about the Book, read a portion from it for the nourishment of your souls, and then, kneeling, place yourself and your loved ones in the care of Him who careth for you.

Let different members of the family read, unite in some common prayer if you are afraid of your own voice; but by all means secure God's aid in making your boy, your girl, what God wants them to be.—*Selected.*

WHEN HELP IS YOUR DUE

The small girl was wrestling with a button at the back of her pinafore. "Don't you want help?" someone asked; but the tow-colored head shook a solemn negative. "I can do it myself if I keep a-tryin," she replied. After a time, her face very pink and moist from her exertions, she came up to show that the obstinate button had been forced through the unyielding buttonhole.

"But why wouldn't you let me help you?" questioned the friend, puzzled by this display of independence. "It took you so long to do it; I could have buttoned it for you in half a minute.

The big blue eyes met hers gravely. "Helping is for folks that can't," said the small philosopher, not for folks that can."

It is a pity that other girls—yes, and thousands of grown people, too—cannot be as wise. The girl who carries home her algebra example for her big brother to work out for her would do well to think of this sensible saying. Sometimes a girl wants a musical education, but gives up the hope because Aunt Sue or Uncle Frank does not offer to pay her bills at the conservatory. The world is full of people sighing over what they have got, and waiting for somebody to come along and give it to them.

"Help is for the folks that can't," but you are one of the ones that can. All you need is a little more energy, a little more patience. It is easy, of course, to have things done for you, but it is poor training. Such help is not for you. You are one of those who can.—*Selected.*

OUR STORY PAGE

BILLY GOES FOR A RIDE

Billy loved animals. He lived in a big city, and so it was only when he went out to his grandfather's in the country that he had a chance to ride on the backs of the horses and to play with the little lambs, and feed the chickens, and help drive the cows up from the pasture to be milked.

On the morning that Billy was five years old, he opened his eyes to find the sun streaming in at his bedroom window and, Oh joy! a splendid hobby horse standing right beside of his bed looking at him out of glassy, brown eyes.

Billy was out of bed in a trice, and it didn't take him long to hop up on the back of the rocking horse, to slip his feet into the stirrups, and to begin a most enthusiastic ride.

"Giddyap!" he cried again and again, just as though he were not riding fast enough.

And whether it was Billy's voice or the sound of the rockers on the polished hardwood floor, he soon heard someone coming up the stairs. He knew by the sound of the step that it was his daddy.

"Many happy returns of the day," his father greeted heartily, as he stood in the bedroom door smiling to see Billy riding on horseback in his pajama suit.

"So you like your Grandfather's birthday present, do you?" inquired Mr. Squires. "We thought you would, and we have had quite a time keeping Dobbin hidden out in the garage, for he came two days ago. He is a great horse, isn't he? Listen," and Mr. Squires pressed a little button in the back of Dobbin's neck and the horse made a funny neighing sound.

Billy was delighted.

"Now," he said, "the automobiles needn't honk for me to get out of the way, for Dobbin can neigh at them and make them keep where they belong."

"That's true, too," smiled Mr. Squires, "but you must keep on the porch or on the cement walk inside of our hedge. If you don't he might run away!"

Billy was hustling into his little blue and white linen suit while his father carried the hobby horse downstairs. It was all the little chap could do to keep his mind on his breakfast, he was so anxious to be out enjoying his new treasure.

He was riding fast and furiously, and liked the feel of the moving air on his cheeks, when little Ruthie Hill came over from her house carrying her doll, Betsy Bobbitt.

"Where are you goin'?" demanded Ruthie. "If I had a horse, I'd go somewhere."

"Oh, I'm going, all right," sung back Billy. "I'm off to Banbury Cross. I don't know when I'll get back, but I think I'll go around and make a call on Mother Hubbard."

Ruthie looked indignant.

"You know you're not going to do any such thing," she contradicted, "and it's naughty to tell stories."

"I am going, too," shouted Billy, "an' I wouldn't be s'prised if I ran through a bramble bush an' scratched out both my eyes."

Ruthie rocked with laughter.

"I hope you do," she said, when she could get her breath. "That would pay you back for breaking Betsy Bobbitt's beautiful house."

"Beautiful house, nothing!" contradicted Billy. "It was nothing but a soap box, an' how did I know the roof was going to cave in when I jumped on it?"

"Let me have a ride," entreated Ruthie, coming a little nearer.

"No siree! This is my horse Dobbin, an' he doesn't know you, an' he might run an' run an' never come back, just like the man with the wooden leg that had a clock work in it. You know about him, don't you? He wound up the clock work an' the leg would keep walking until he stopped it with a key. But the poor fellow lost the key, an' he has had to walk on an' on ever since, over hills an' dales an' through bid old woods, an' right through creeks."

"I don't believe that, either," again contradicted Ruthie, "for some day he would get into the ocean and get drowned."

As long as Ruthie wasn't going to get a ride, she decided to go on to the candy store and spend her penny. She planned to get two sticks of candy, one for Betsy and one for herself, only she was going to eat Betsy's for her.

After Ruthie got the candy, she went on to play with her friend, Sally Speed, and then it was time to go home for lunch. After lunch she started out again with Betsy in her arms, and wandered across the lawn to Billy's house.

There she found a very much excited and angry little boy. He was examining Dobbin carefully from head to foot and crying.

"Ruthie Hill, I believe you did it," he declared angrily, "just because I wouldn't let you ride this morning. You know, you said it would serve me right if I scratched my eyes out. And now look at Dobbin. His tail's all gone. Boo-hoo-hoo-hoo!"

Certainly Dobbin's beauty was greatly lessened. He looked like a chicken with its tail feathers pulled out, for only a few strands of hair were left. The lovely cream-colored tail had disappeared.

"I did not pull out your horse's tail," frowned Ruthie. "I wouldn't do such a thing!"

"Well, who did then. Tell me who did!" demanded Dobbin's master.

"I don't know," replied Ruthie instantly. "How should I know?"

"Here, here!" exclaimed a voice behind them, and there stood Billy's daddy looking very grave and distressed. "Why, Billy! How can you accuse Ruthie of anything like that? And what's happened to your horse?"

"I don't know, Daddy," said Billy, his lips quivering. "He was all right when I went in to eat my lunch, and now just look at him. He's spoiled!"

"I am not so sure about that," returned Mr. Squires. "I think a hobby horse without a tail is more beautiful than a boy who has lost his temper. My, my, my! Your face is like a thunder cloud, but Dobbin's face is juts as pleasant as it was this morning. And I think you ought to apologize to Ruthie for accusing her of such a mean thing. I'm sure she wouldn't do anything so naughty as to pull out Dobbin's tail."

Billy stood and scowled. He wasn't ready to say a word.

"At least," Mr. Squires remarked, "I am sorry, Ruthie, that Billy should have accused you like that, and I hope he'll be manly enough soon to tell you so."

There was a sharp "Woof! Woof!" behind them, and who should come bounding across the lawn with a long, cream-colored, plume-like thing in his mouth, but a funny black and white puppy. He seemed highly delighted with himself, for every time he stepped on the long hairs, he jerked the

tail out of his mouth, and then he would stop, give a couple of "Yips," grab the tail again and go on.

Billy's eyes were open very wide.

"That's Freddie Speed's new dog," he burst out. "The very one that tore the sheets on Mrs. Speed's line yesterday."

Billy was off after the puppy and succeeded in rescuing Dobbin's tail. It really wasn't so very much the worse for wear, and Billy's daddy said he could fasten it in with some glue and tacks so the hobby horse would be just as nice as ever.

Ruthie stood by, as interested as the puppy. Suddenly Billy turned around.

"Say, Ruthie," he remarked cordially. "I'm awful sorry that I said what I did an' I hope you'll forget it. I was all wrong."

Ruthie smiled in her cheerful, friendly way.

"All right," she said. "I was sorry, too, Billy, to have the horse spoiled."

"Say," Billy added a little shyly, "don't you want to ride on Dobbin? I'll help you up."

Ruthie's face was wreathed in smiles.

"Oh, I'd just love to," she said, "and Betsy Bobbitt is going, too."

And sure enough, she did!—*Selected.*

THE PRESENT MOMENT

"Mother, why do they call it 'Thanksgiving'?" asked five-year-old Billy who with his brother Bob stood watching Mother make pumpkin pies.

Mrs. Horton felt very much tempted to send her boys to their playthings, promising a Thanksgiving story in the evening—she had so much to do—but she resisted.

"Many years ago," she began, "when our country was very young, the people often did not have enough to eat."

"That was the Pilgrims, wasn't it, Mother?" broke in nine-year-old Bob.

"Why didn't they go to the store and buy something?" asked Billy.

"Weren't any stores, were there, Mother?"

"Only one storehouse, and that was about empty," said Mother. "So in the spring the governor appointed a fast day. The people were not to eat at all that day but were to go to church and pray that the seeds which they planted would yield a good harvest. Their prayers were answered; they had a wonderful harvest. So then the governor appointed a day of Thanksgiving. On that day, the people went to church and thanked God for His goodness and then they had a great feast."

"They invited the Indians, too, Mother, didn't they?" said Bob.

"Yes, the Indians had been very kind to them. In those hungry days they had shown them how to fish through the ice and, later, how to use the fish as a fertilizer for their corn and how to girdle the trees to let the sunlight in on their crops. So the Pilgrims invited the Indians to feast with them and to help them thank God for the harvest."

"What is a harvest?" asked Billy.

"Don't you remember," said Bob, "when we planted the nasturtium seeds? They sprouted and grew, and grew, until they had lovely flowers."

"And after the flowers came seeds, just like the ones you planted," added Mother. "That was the harvest."

"And did the Pilgrims eat the seeds?" asked Billy. "I wouldn't like to eat seeds."

"But you do eat seeds," said Bob. "Cereals and beans and corn are seeds, aren't they, Mother?"

"Cereals don't grow," said Billy laughing, "Mother buys them in boxes at the store."

"But they had to grow before they could be put in boxes," responded Bob, "so we have to depend on the harvest just as much as the Pilgrims did; my teacher said so."

"We wouldn't be hungry without them though," said Billy. "We could eat pumpkin pie. It would be fun to have to eat pumpkin pie for breakfast."

As I said before, Mother was very busy. It didn't seem as if she could take time to stop and explain. Her housekeeper urge said, "Put it off." A pedagogical warning said, "The situation will not recur." Her mother-wisdom decided the matter: "I cannot use ten minutes to better advantage."

So while the pies were baking she got out some pictures and showed the boys the history of a grain of wheat. She could not find a picture of growing pumpkins but she did find squashes, which answered the purpose.

She was obliged to leave one of the bedrooms undusted, but she felt fully repaid when Billy finished his evening prayer taht night by saying, "And thank you very much for the harvest."—*Selected.*

THE KING'S FACE

After Absalom's great sin, he fled to Geshur and there remained for three years. But all of that time his father, King David, mourned for his son, even though he had been a rebellious son. General Joab was a very wise man, and knew that he could not get David to consent to his return until he had repented, but yet he knew that the king would never be satisfied until the boy was back home again. He fixed up a ruse that worked well, and brought Absalom back to Jerusalem; but he was not allowed yet to see the king's face. For two more years he dwelt in the city where the king was, but was not allowed to see the king's face. After several attempts to get the ear of Joab to intercede for him, he finally succeeded in getting this message to him: "Wherefore am I come from Geshur? It were better for me to be there still. Now therefore let me see the king's face."

How many of us are dwelling in Jerusalem, and do not see the King's face! Oh, yes, we are in the church, but we are not dwelling in the same part of the city where the King dwells, and do not see the King's face. Yes, we are busy at business, and when we get in trouble, we run to the door looking towards the King's house and cry out for help and wisdom; we would like the King to send us reinforcements, to aid us in what we are trying to accomplish—all of which may be very respectable and right. But it is just like telephoning to the police, or the firemen, or the grocer, or the doctor; we do not see the King's face!

Ah, but there are some rare souls in Jerusalem—and maybe this is what makes the difference between them and others who are in the city—who take time every day to go to see the King and look right into His face; who love to associate with Him, to talk with Him, especially about Himself and His problems, and not spend the whole time they are in His presence asking for something for themselves or their own immediate kin. Just to look in the King's face is joy enough for them. And when they come out of His presence, somehow they seem to bear a closer resemblance to Him than they did when they went into the presence of the King.

How long have you been in Jerusalem, and yet have not seen the King's face?—*North Avenue News, Atlanta.*

YOUNG PEOPLE'S WORK

SENIOR CHRISTIAN ENDEAVOR TOPIC

July 15: "Getting a Thrill Out of Christian Living"

Phil. 3:1-16

Pointograph

Does your religion make you uncomfortable? If so, examine it and see if you have the real thing. Paul had the right kind and he wrote: "Rejoice! in the Lord!!"

Points for the Leader

Youth loves thrills! But one must learn to distinguish between false and true thrills. There is the thrill that comes from situations that harm a life. That lowers one's ideals and encourages the mean and base in a life. On the other hand, there is the joy of the real thrill that inspires us to the good, the noble, the strong, the pure and the best.

We can take Paul as the example of a Christian that had the right kind of thrills. He exhorted Christians to rejoice. He had the thrill of a great enterprise. "I am pressing on toward a goal." He had the thrill of taking a great part, "straining every nerve toward that which lies ahead." He possessed the thrill of immortality, "the power of His resurrection." He experienced the joy of sacrifice, "What was once gained I have counted lost." He knew the thrill of service, "for His sake I have suffered." He searched for Jesus and had the joy of finding. "I long to know him." "Then face to face," etc.

Suggestions for Songs

In My Heart There Rings a Melody.
Since Jesus Came Into My Heart.
Sweet Peace the Gift of God's Love.
He's a Wonderful Savior to Me.
Sunshine in the Soul.
He Keeps Me Singing.

For Debate

Resolved: "That the Christian has a more joyous life than the non-Christian."

Integration With S. S. Lesson for July 15

The Sunday school lesson is "How Paul Became a Christian." Have some one tell how Paul got his enjoyment before he became a follower of Christ and how he got his thrills after he was a Christian.

For the Pastor

Have the pastor use five minutes telling of the "Joys of the Christian Life."

Poetry to the Point

Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can.

—Wesley.

F. L. GIBBS,

Ass't. Sec. Board of Christian Education.
Pineville, Miss.

SUNDAY SCHOOL LESSON

July22: Saul's Early Ministry

Scripture Basis: Acts 9:19-30; 11:19-30; 12:25; Gal. 1:15-18.

Golden Text: Straightway in the synagogues he proclaimed Jesus, that he is the Son of God. Acts 9:20.

OUR LEADERSHIP TRAINING OUT WEST

"Leadership Training School"
Pawnee Station, Kansas

The Kansas Leadership Training School held under the auspices of the Board of Young People's Work of the Kansas Conference, and the Department of Religious Education of the Methodist Protestant Church, met at Pawnee Station, Kansas, June 18-24.

Rev. L. E. Dixon, pastor of the local church, and his helpers made every provision for our entertainment. The school was the first one for the Kansas Conference, and was small in enrollment. The group that did attend made up in efficiency and eagerness to learn for the lack in numbers.

Rev. Wilbur M. Snuder, pastor of one of our Kansas City churches, was dean, and conducted the school in an efficient way. The following faculty offered the following courses: The Principles of Teaching, F. L. Gibbs; Vocational Guidance, Rev. Youmans; Stewardship, Rev. T. L. Garrison; Life of Christ, Rev. Charles H. Reed. Never has the writer witnessed a more studious group. The work was of the best and the future looks bright for the loyal group in Kansas.

Those attending took part in various forms of wholesome recreation. Volley-ball, games and group yells, etc., were enjoyed by all. One afternoon the whole school was taken on a sight-seeing tour of Fort Scott and other points. Fort Scott is one of the oldest cities of the Middle-West.

Inspiring vesper services were held each evening prior to the night services. In God's "out-of-doors" we listened prayerfully to His voice and heard Him speak anew to our lives. The following spoke in the evening services: Rev. C. H. Reed, F. L. Gibbs, Rev. and Mrs. T. L. Garrison, and Rev. Lawrence Little. After the decision services conducted by Rev. Lawrence Little the entire student body, joined by others, signed the Methodist Protestant Life Service League card, giving themselves in part time and all time religious service.

The ones present adopted the name, "Pioneers," and the writer is convinced that the school, with such a fine group of young people and alert leaders, have blazed the way, to even a greater leadership training for their conference.—F. L. Gibbs, Assistant Secretary, Board of Christian Education, Methodist Protestant Church.

MISSION WORK WITH YOUNG PEOPLE

At the W. H. M. S. Board meeting in Washington, North Carolina received the Mission Club and Home Circle Banners. I was very proud of our young people and hope these banners will help the young people to do better work this year than they did last. If there have been any new societies organized please report to me. Nearly four months of the missionary year are gone. Let's not forget that we have a budget this year. The Branch is expecting us to raise it. I am sure we will not fail. If there is a district chairman who would like to have the banners to display at her district meeting please let me hear from you.

MRS. T. L. SPEAS,
Sec'y Y. P. W. H. M. S., N. C. Branch.

THE REGISTRATION CAMPAIGN

68. C. C. McNeill, Asheville.
69. Mrs. C. C. McNeill, Asheville.
70. Josie McNeill, Asheville.
71. Rev. L. W. Gerringer, Burlington.
72. Mrs. L. W. Gerringer, Burlington.
73. Rev. F. L. Gibbs, Burlington.
74. Mrs. W. Crutchfield, Burlington.
75. Ila Stafford, Burlington.
76. M. A. Coble, Burlington.
77. Glenn Huffman, Burlington.
78. W. T. Way, Burlington.
79. Mrs. W. T. Way, Burlington.
80. Paul Mansfield, Burlington.
81. Ray Petty, Burlington.
82. Eugene Sykes, Burlington.
83. Winifred Way, Burlington.
84. E. O. Way, Burlington.
85. Winifred Paul, Burlington.
86. Glenn Isley, Burlington.
87. Mrs. Glenn Isley, Burlington.
88. T. T. Stafford, Burlington.
89. Mrs. T. T. Stafford, Burlington.
90. Alvis Rich, Burlington.
91. Mamie McPherson, Burlington.
92. Mrs. L. R. Pickard, Burlington.
93. J. E. Ausley, Burlington.
94. Mrs. J. E. Ausley, Burlington.
95. Bennie Wiles, Burlington.
96. Mrs. Bennie Wiles, Burlington.
97. Inez Way, Burlington.
98. Mabel Hargrove, Burlington.
99. D. D. DeMoss, Burlington.
100. Mrs. D. D. DeMoss, Burlington.
101. Jim Crutchfield, Burlington.
102. Mrs. Arthur Wagoner, Burlington.
103. F. M. Kimrey, Burlington.
104. Mittie Jeffreys, Burlington.
105. E. S. Pugh, Burlington.
106. Mrs. E. S. Pugh, Burlington.
107. Margarette Rogers, Burlington.
108. Vernon Rogers, Burlington.
109. J. G. Rogers, Burlington.
110. Mrs. J. G. Rogers, Burlington.
111. Wilson Rogers, Burlington.
112. Max Rogers, Burlington.
113. Maxine Taylor, Burlington.
114. Alyse Dixon, Burlington.
115. Meredith Bulla, Burlington.
116. Katherine Dixon, Burlington.
117. Marguerite Dixon, Burlington.
118. Mary Frances Gerringer, Burlington.
119. Sarah Lou Gerringer, Burlington.
120. William Gerringer, Burlington.
121. Wilson Gerringer, Burlington.
122. Troy Stanford, Burlington.
123. Currie Isley, Burlington.
124. L. E. Anthony, Burlington.
125. Mrs. L. E. Anthony, Burlington.
126. Lad Anthony, Burlington.
127. W. V. Coble, Burlington.
128. Mrs. W. V. Coble, Burlington.
129. Mrs. F. J. Loy, Burlington.
130. W. A. Davies, Union Grove, Orange.
131. Mrs. J. M. Loyd, Union Grove, Orange.
132. Eleanor Craig, Union Grove, Orange.
133. P. R. Hopkins, Fair Grove, Haw River.
134. Robt. Richardson, Fair Grove, Haw River.
135. Mary Richardson, Fair Grove, Haw River.
136. T. M. Johnson, Jr., Gibsonville.
137. Mary Ruth Huffman, Gibsonville.
138. D. M. Davidson, Gibsonville.
139. A. B. Owen, Gibsonville.
140. Goley Yow, Gibsonville.
141. Esquido Yow, Gibsonville.
142. Mary Ward Johnson, Gibsonville.
143. Dr. T. M. Johnson, Gibsonville.
144. Rev. T. A. Williams, Glen Raven.

145. Jess Vaughn, Glen Raven.
146. E. H. Thompson, Glen Raven.
147. Mr. Kindley, Glen Raven.
148. Mr. Bryant, Glen Raven.
149. Frances Pritchette, Glen Raven.
150. Florine Vaughn, Glen Raven.
151. Mrs. O. O. Young, Henderson.
152. Eleanor Young, Henderson.
153. Jasper Hicks, Henderson.
154. Rev. R. A. Hunter, Henderson.
155. Hyacinth Hunter, Henderson.
156. Nellie Gray Kitrell, Henderson.
157. George Wilson, Henderson.
158. Gertha Trogdon, Henderson.
195. Myrtle Trogdon, Henderson.
160. Rev. C. L. Spencer, Halifax.
161. Mrs. Harry Lewis, Union, Halifax.
162. Ruth Lewis, Union, Halifax.
163. Mrs. J. T. Bowman.
164. Dortha Causey.
165. T. J. Whitehead.
166. Ethel Faw.
167. Rev. N. G. Bethea, State Street.
168. Mrs. N. G. Bethea, State Street.
169. F. J. Cox, State Street.
170. Mrs. F. J. Cox, State Street.
171. Mrs. A. H. Evans, State Street.
172. Homer Evans, State Street.
173. Pauline Lowe, State Street.
174. Willie Veigh Leinard, State Street.
175. H. S. Lanier, State Street.
176. Mrs. H. S. Lanier, State Street.
177. Rev. C. B. Way, State Street.
178. Mrs. C. L. Koontz, State Street.
179. Dr. A. E. Brannock, State Street.
180. J. B. Hayworth, State Street.
181. R. R. McClellen, State Street.
182. Helen Harkey, State Street.
183. N. R. Koontz, State Street.
1-84. Lila Aaron, State Street.
185. L. W. West, State Street.
186. Mrs. J. F. Burkhart, State Street.
187. J. W. Lindsay, State Street.
188. Edith Hoffman, State Street.
189. Cecil Evans, State Street.
190. Fred Cox, Jr., State Street.
191. Ella Stuart Cox, State Street.
192. Mrs. D. I. Offman, Friendship, Mt. Hermon.
193. Mae Patterson, Friendship, Mt. Hermon.
194. Callie Isley, Friendship, Mt. Hermon.
195. W. H. Bryan, Friendship, Mt. Hermon.
196. J. G. Holt, Friendship, Mt. Hermon.
197. G. W. Garrett, Friendship, Mt. Hermon.
198. H. A. Garrett, Friendship, Mt. Hermon.
199. Rhodes Isley, Friendship, Mt. Hermon.
200. Ruby Patterson, Friendship, Mt. Hermon.
201. Rev. T. G. Madison, Spencer.
202. Sam Coble, Spencer.
203. A. L. Moore, Spencer.
204. R. W. Thompson, Spencer.
205. Margaret Thompson, Spencer.
206. Sara Forrest Thompson, Spencer.
207. Ruth Merelyn Thompson, Spencer.
208. Ruby Isley, Mr. Hermon, Mt. Hermon.
209. Truth Isley, Mt. Hermon, Mt. Hermon.
210. Millard Isley, Mt. Hermon, Mt. Hermon.
211. Lois Coble, Mt. Hermon, Mt. Hermon.
212. J. Norman Wills, Grace, Greensboro.
213. Mrs. J. Norman Wills, Grace, Greensboro.
214. F. R. Stout, Grace, Greensboro.
215. Mrs. F. R. Stout, Grace, Greensboro.
216. A. D. Wagoner, Calvary, Greensboro.
217. T. B. Waugh, Calvary, Greensboro.
218. D. E. Curtis, Calvary, Greensboro.
219. F. G. Reynolds, Calvary, Greensboro.
220. J. W. Swain, Calvary, Greensboro.
221. Elizabeth Williams, Calvary, Greensboro.
222. Pearl McCulloch, Calvary, Greensboro.
223. Velna McCulloch, Calvary, Greensboro.
224. Rev. J. F. McCulloch, Calvary, Greensboro.
225. Mary C. McCulloch, Calvary, Greensboro.
226. Joseph Coble, Calvary, Greensboro.
227. Rev. C. W. Bates, Calvary, Greensboro.
228. Mrs. C. W. Bates, Calvary, Greensboro.
229. Mary Margaret Bates, Calvary, Greensboro.
230. Helen Bates, Calvary, Greensboro.

Four people registered and did not write the name of their church or charge; therefore, I could not credit any church with their names. One name was left out of the list of last week, Mr. J. M. Cutchin, Jr., of Whitakers; just an oversight of the printer. His name was number 61.

SATURDAY, JULY 14th! Please do not forget that all who expect to take the courses in the Leadership Training School must come to High Point College and register for these courses on the above date.

Pray for the success of the school! Pray that a fine spirit may prevail throughout the entire school. Pray that the spiritual life of all present may be deepened and that all may make a full surrender to Him.

Yours for a glorious school,
FRED W. PASCHALL.

Registration Reported for Siler City

Mr. L. L. Wrenn.
Mr. Orn Pickett.
Miss Sallie Smith.
Mrs. Emma B. Siler.
Mrs. D. L. Johnson.
Mr. D. L. Johnson.
Mr. Cletus Whitehead.
Mr. L. L. Woody.
Miss Minnie Cooper.
Miss Lebus Stone.
Miss Clata Andrew.
Mr. E. D. Woody.

VACATION CHURCH SCHOOL AT FIRST CHURCH, BURLINGTON, GREAT SUCCESS

Last Friday evening at 8 o'clock the closing exercises of the Vacation Church School were held in the First Methodist Protestant Church of Burlington. This school was the first attempt of its kind by this church, but all who observed the school in operation, we believe, were convinced that such a work is very much worth while.

Miss Mary Wills McCulloch, of Greensboro, who is employed by the North Carolina Conference Board of Young People's Work, was with us and supervised the school. She was ably assisted by Miss Maxine Taylor, of Enfield. The line-up of teachers was as follows:

Miss Mary Wills McCulloch, Supervisor.
Miss Maxine Taylor, Assistant.
Miss Elizabeth Rogers, Pianist and Secretary.

Teachers in Beginners' Department: Miss Ila Stafford, Miss Margaret Rogers and Miss Kathrine Dixon.

In the Primary Department: Miss Mildred McPherson, Miss Margaret Hinshaw, Miss Alyse Dixon, Miss Grace Thompson, and Miss Margaret Cole.

In the Junior Department: Miss Mary Wills McCulloch and Miss Mabel Thornburgh.

In the Intermediate Department: Miss Maxine Taylor.

Director of Boys' Craft Work: L. W. Gerringer.

On the closing night each department gave a demonstration of the kind of work that had been done for the two weeks, and a good size audience seemed pleased with what they saw. The boys and girls also had a fine exhibit of hand-work on display in the hut. The hand-work done by the larger girls is to be sent to the Children's Home, I believe.

The total enrollment for the two weeks was 167.

The average daily attendance was 130.

Eighty-two received certificates for perfect attendance and for satisfactory work.

As pastor of the church, after this, my first experience with a Vacation Church School, I am thoroughly convinced that this is one of our best ways to help solve the problem of religious education of the children of our church.

A very fine picture of the school was made and we may possibly let you see it in the Herald later. L. W. GERRINGER, Pastor.

SIXTH DISTRICT NOTICE

There will be a District Rally for the charges of the Sixth District at Charlotte M. P. Church, Richland Charge, on Sunday, July 29, this being the fifth Sunday. The meeting will begin at 11 o'clock and will adjourn in time for the people to get home by night. Those who come are urged to come for the entire day and to bring a basket so the meeting will not be a burden to any church. The program will be announced next week; however, we have the definite promise of President Taylor for the afternoon service and Mrs. W. C. Hammer will be one of the speakers for the morning service. All churches in the district are invited to send their choirs, quartettes or any individual singers.

The charges in the sixth district are: Randleman, Richland, Why Not, Davidson, Denton and Asheboro.

Charlotte Church is three and one-half miles west of Asheboro on Route 60, leading from Asheboro to Lexington. A hard surface road leads from Asheboro right by the church.

Let the people of these charges get together on that day, get better acquainted and hear things that are vital to he church and kingdom. J. E. PRITCHARD,
Sixth District Chairman.

—November 11, 1928, will mark the tenth anniversary of the signing of the Armistice and will give occasion throughout the world for a new consideration of the causes of war, the results of the ten-year struggle for the continuance of peace, and an appraisement of the unfinished tasks for the complete abolition of war as a method for composing international and interracial misunderstandings.

—The World's Sunday School Association met for its tenth convention in Los Angeles July 11th.

—George Butler, of Atlanta, lost his life while in bathing at Wrightsville Beach. Heart-failure. He was a guest of C. E. McCulloch.

FROM PASTORS *and* PEOPLE

Yarborough Chapel.—Our third quarterly conference will be held at Harmony fourth Sunday at 3 o'clock. We ask all of the officials to be present and look after the interests of the church.

Our revival meeting will be held at Yarborough Chapel first Sunday in August, Rev. G. L. Reynolds as help. We are praying for a great revival.

Yarborough church has been recently painted, which adds greatly to its appearance. We are going to make cement steps which will add more beauty to the church.

Let the work of God move on, for He says, I will be with you.

W. B. SURRATT.

State Street.—Bro. Bethea was back in his place Sunday after having spent a week preaching at Pleasant Grove. A large audience enjoyed the fine sermons our pastor gave us Sunday morning and night.

We had a gain of about 15 in Sunday school attendance over the previous Sunday. The attendance has been good all summer.

We were pleased to have with us in all the services Sunday Mrs. Evans, of High Point, and Miss Juanita Hammer, also of High Point, who is spending a few days visiting at the parsonage.

A week ago last Wednesday night the Junior C. E. Society gave the program for the Senior meeting. It was a good program and was splendidly presented, reflecting credit on the efficient leader, Miss Pauline Lowe.

The children of the Sunshine Circle gave a program for the ladies of the Foreign Missionary Society at their monthly meeting last Thursday. These children also gave evidence of the fine training they are receiving from the leader, Mrs. Curtis Koonts.

About three months ago Dr. Brannock, teacher of the Men's Bible Class, divided his class into two sections and put on a contest to see which side would bring in the most new members. The losing side was to pay a forfeit, so they decided to give a supper, as men are always being highly entertained when they are eating. This pleasant affair will be in the dining room of the church next Thursday night. REPORTER.

Pleasant Grove.—We were very glad indeed to have Dr. and Mrs. E. F. Allman bring some of the children from our Children's Home the first Sunday. The children gave their program at 11 o'clock to a large congregation which, I feel sure, enjoyed it very much. We always like to hear these exercises; each child renders his part so well. We feel that Dr. and Mrs. Allman are giving these children splendid training. The children from the Home also furnished the music for the afternoon service at which time Rev. N. G. Bethea preached the first sermon of our special meeting. He preached an excellent sermon. The meeting will continue this week. We are hoping and praying that much good may be accomplished.

We were very sorry Brother Reynolds and family could not be with us Sunday. The death of a near relative called them away.

REPORTER.

Whitakers, Whitakers Charge.—Some may think we have ceased to exist because we have no pastor, but not so by any means. Our work is moving along nicely. We have a fine attendance at Sunday school. Our Ladies' Aid and Missionary societies are going well; C. E. societies moving on, and taking everything into consideration, we are doing well. Our own Mr. Auman preaches for us every first Sunday night and the second Sundays have been supplied with good men. We tender to all these brethren our gratitude and appreciation.

We've just closed a glorious revival in our town. The M. E., Baptist and our folks united and had a tent meeting with Dr. J. O. VanMeter, of Asheville, doing the preaching. Mr. J. C. Coston, leading the singing, and Miss Pitello as pianist, both these last from Hendersonville, N. C. It was indeed a glorious success. God came into our town as He never has before. Dr. Van Meter is a great man of God. I want to say to any of our pastors who need someone to hold such a meeting, be sure to get him if you can. If you desire any information concerning him, write Rev. J. S. Williams at Asheville. He doesn't bother the sinners till he helps the dead church members to find God. He never preached but one sermon to sinners while here. He just preached Jesus and Him crucified and the power of the Holy Spirit when it gets into the human heart. That was the only subject he used while here. His one desire is to get folks to fall in love with his Saviour. I don't see how he has the strength to do the work he does in a meeting. His preaching, great as it was, is a small part of his work. We all thank God for sending Dr. Van Meter to us and sincerely hope he may be able to come to us again.

We were fortunate in having Dr. George R. Brown to fill our pulpit yesterday and he gave us just the messages we needed to follow the revival. I am not able to tell the results of the meeting. It will take the years to come to reveal that.

You will please pardon a lengthy report, but we haven't said anything in so long I guess we are entitled to this much space.

Best wishes to all the readers.

MAMIE JOHNSTON, Reporter.

July 9, 1928.

High Point.—Dr. Spahr delivered a very helpful sermon Sunday morning from the text, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man unto the measure of the stature of the fulness of Christ." A quartette sang "Sun of My Soul" with beautiful effect. Dr. P. E. Lindley is very kindly filling the pulpit on Sunday evenings during the month of July in his usual effective manner.

The third quarterly conference is called to meet this (Tuesday) evening. At this time the associate pastor, Rev. E. Lester Ballard, will preside, and reports will be heard from all the organizations of the church from February to July, inclusive. Written reports from officers are requested.

The Christian Endeavorers held a delightful camp supper and out-door meeting at the historic old Quaker church, Springfield, Monday evening. The meeting was led by Miss Mary Adams, on the topic, "What Can We Do to Help Improve Our Community?" after which the camp supper was served. The rainstorm interfered somewhat with the attendance.

On Wednesday evening the Teacher-Training Class will resume its work under the able leadership of Rev. P. E. Lindley.

The name, Young People's Summer Conference, has been changed to Leadership Training School, and it will be held at High Point College July 14-21. Several splendid speakers have been secured for the sessions, and it is hoped that a large number of young people will register and be present for the various classes.

The many friends of Congressman and Mrs. W. C. Hammer, of Asheboro, were shocked and grieved to hear the sad news of the sudden and untimely death of their son-in-law, Mr. Hal W. Walker. Much sympathy is extended to them, the young wife, and two small children in this severe, unexpected bereavement.

Miss Mary Lyndon has returned from a visit to friends in Lynchburg, Va.

Miss Pauline Elkins, of Liberty, spent the last week-end with her friend, Miss Gertrude Teague.

Theodore Ballard, of Charlotte, spent Sunday here as the guest of friends. He was a former faithful member and is always gladly welcomed home.

Mr. and Mrs. R. M. Bundy, who were married June 30, returned from their honeymoon trip through the Shenandoah Valley to Washington last Friday evening, and are spending a few days with her parents, Dr. and Mrs. A. A. York. In a few days they expect to move to Mrs. G. W. Clark's in Oakwood Court.

Orange Chapel, Saxapahaw Charge.—Our pastor, Rev. O. C. Loy, as usual, gave us another one of his splendid sermons last Sunday evening, July 1st. His sermon was enjoyed by everyone present. We want to congratulate him for the splendid sermons which he has given us during the past eight months. I would to God that every citizen in the world could have heard them.

We are very sorry indeed that Mrs. W. M. Ferguson has been very ill for several months, not able to attend church. She is greatly missed in our church and community. Mrs. Charlie Crawford has been very ill, too. She went to McPherson's Hospital at Durham, stayed there a few days, but is back home now. We hope they may soon be with us again. Herbert Williams is able to attend church now.

With best wishes to the Herald and its readers. LEONE WILLIAMS.

Enfield.—The first Sunday in this month the writer and Rev. C. L. Spencer, pastor of the Halifax charge, exchanged pulpits at the Whitakers Chapel and Eden churches. Our people at Whitakers Chapel were delighted to have Brother Spencer, and especially spoke in very complimentary terms regarding the message he brought. In the afternoon the writer filled his appointment at Roseneath church as usual. Our membership here is small, but they seem to have a mind to hold

together and hope for greater things.

The Whitakers Church has been one of three churches in that town participating in a series of union revival services. It was the privilege of the writer to attend a few times. From impressions and reports they have had a wonderful revival. Dr. Van Meter, of Asheville, was the evangelist.

Recently, the Ladies' Aid of the Enfield church has placed a new oil stove in the parsonage.

On account of special revival services goin on here there have been no evening services for the last two appointments and will continue thus until the clost of the revival, I presume. A Rev. Mr. Gaddy, of the Baptist church, is the evangelist.

Friday afternoon of this week the third quarterly conference will convene at the Enfield church at three o'clock.

Next Sunday morning the Children's Day program will be rendered at the regular worship hour.

We still are the object of our people's good will. Recently Bro. Wm. B. Baker supplied the parsonage with a lot of nice vegetables.

J. CLYDE AUMAN.

Siler City.—June, being the last of the first six months of Christian Endeavor work, Mr. Cletus Whitehead delightfully entertained the C. E. Society at the Chatham Inn Friday evening, June 30. In a brief business meeting practically all the old officers were re-elected.

During the social hour, directed by Miss Minnie Cooper, music, games and contests were enjoyed. Misses Magdaline Smith and Pearlie Moore won the first prize, a box of mints, in a flower contest. The host, assisted by Mrs. D. L. Johnson, served delicious sandwiches and grapejuice. Those enjoying Mr. Whitehead's hospitality numbered twenty, which included five new members.

On Sunday morning, July 1, we were very glad to have worship with us Mr. and Mrs. W. D. Moore, of Darlington, S. C.

Last Sunday morning the Junior Philathea class was re-organized. The following officers were elected: President, Mrs. Elmer Holt; vice-president, Miss Zabel Pickett; secretary, Mrs. E. Brady; treasurer, Miss Annie Mae Ellington; reporter, Miss Minnie Cooper.

Mr. and Mrs. Dixon are still filling their appointments with splendid messages. However, Mrs. Dixon will not be able to be with us during the month of August because of the Bible schools, Summer Conference, etc.

REPORTER.

Asheville.—The attendance last Sunday at Sunday school and church was the best yet. Pastor Paschall's messages were of the same high order—spiritual and sincere. Next Friday he leaves for High Point for a week, having charge of the Young People's Conference.

Two Sundays ago our pastor, assisted by Rev. J. S. Williams, conducted the funeral of Bro. LeRoy Bates, of Philadelphia. He was the son of our Mrs. Martha Bates, on the Swannanoa. We extend to his wife and mother and sister and brothers our deepest sympathy.

Miss Novella McIntyre is gradually improving and may leave the hospital this Wednesday.

Bro. R. R. Ray was kept from church last Sunday by illness.

Recently a number of visitors have worshipped with us: Dr. and Mrs. G. F. Leonard, of New Brunswick, N. J.; Mrs. C. W. Bates and Miss Mary Margaret Bates, of Greensboro, N. C.; Miss Myrtle Stack and Miss Wheaton, of the Eastern Shore of Maryland; a young lady from Dover, Del.; Mrs. E. C. Fawcett's sister from California.

Rev. Mr. Higby, from the Illinois Conference, is here with his mother. He may reside here permanently.

Miss Gladys Boling is visiting her parents here. She has been in New York several months.

REPORTER.

Rehoboth, Granville Circuit.—Our revival services, which began on Sunday, July 1st, closed on Friday night, July 6. Rev. C. M. Compher, of Winston-Salem, ably assisted our pastor, Rev. H. F. Fogleman, in conducting these services. The attendance was unusually good, both in the afternoon and evening. There were a number of confessions and re-consecrations, and the whole membership of our church and others seemed to be drawn closer to our Heavenly Father as a result of these simple Gospel messages brought to us by Mr. Compher. The doors of the church will be opened next Sunday to receive any who may wish to unite with us.

The last Missionary meeting was held with Mrs. John Wrenn. The attendance was very good. After the program and Bible lesson Mrs. Wrenn served cream and cake.

The young people are preparing to organize a Christian Endeavor Society. The meeting will be held every Sunday evening.

Our Children's Day service will be held next Sunday morning at 11 o'clock.

Rev. R. A. Hunter, of Henderson, is assisting Mr. Fogleman in the meeting at Mount Carmel this week.

Little Miss Julia Brent and Master Leo Byrum, of Greensboro, are visiting their grandparents, Mr. and Mrs. Henry Greenway.

Mr. John Monday, Sr., of Henderson is very ill. We hope for him an early recovery.

REPORTER.

Yarborough Chapel.—We held our Children's Day program on the first Sunday night. The children rendered the program in a most excellent way. They were trained by Mrs. Surratt and Mrs. Ophelia Bobo. The congregation was the largest of the year.

Pastor Surratt gave us an excellent talk on Missions.

At the second quarterly conference a committee was appointed composed of our pastor, Rev. W. B. Surratt, L. B. Gossett and R. G. Watson to look after the painting of our church. They at once bought the paint and one of our members, Mr. Owens, did the painting. He did good work and the church is greatly beautified by the painting. We want to get cement steps made before our meeting the first Sunday in August.

On last Saturday night our Sunday school gave a supper to raise money to buy new curtains for our Sunday school roms. A neat sum was raised. We wish to thank Mrs. Ophelia Bobo and Mrs. Surratt for their faithful work; also collecting the different things for the supper.

The work here is moving along nicely. Our congregations improve from time to time. We are hoping and praying for a good revival. Pray for us.

A MEMBER.

Hope, Chatham Charge.—Rev. C. G. Isley filled his appointment at Hope last Sunday and, as usual, brought us a good message. At this service two new members were received into our church—Mrs. Mary Hester and Mr. Charlie Southern, both moving their membership from an M. E. church near Winston.

Home-Coming Day will be observed the second Sunday in August. Our revival also begins on that day. We hope to have a large number of our members who live away from this community present on that day. Rev. and Mrs. A. G. Dixon will be the pulpit help during the meeting. We hope to have Bro. Wayne Curtis, of Burlington, direct the choir.

We are well pleased with the work our Ladies' Auxiliary is doing. At our lawn party and supper, which was held June 30, we realized the neat little sum of $40.16.

Our Sunday school is progressing nicely. We are planning to add classrooms to the church in the near future. Work will probably begin this week.

Since our last report, Miss Gladys White, of Bonlee, and Mr. Roland Rieves, of Washington, D. C., have been united in marriage. They will make their home in Washington.

REPORTER.

Porter Church.—Our work has been going on about as usual. Last Sunday, July 8, we had all-day service with dinner on the grounds. In the morning at 10:30 we had our Children's Day exercise. The program was not very long but interesting, and the children all did well. After this we had an old folks' service. A number of old people sang old songs in the old-time way; two made short talks, rendering a very beautiful service, which was enjoyed by every one present. In the afternoon at 2 o'clock Rev. Mr. Anderson, of Albemarle, preached for us. This service was enjoyed also, as he brought a helpful message to both young and old. We extend Bro. Anderson a cordial invitation to come again.

Our revival meeting will begin the third Sunday in August.

Our pastor, Rev. C. H. Hill, has been giving us two services a month now for quite a while. This we appreciate very much, as we always look forward to the Sundays when he and his wife will be with us. He continues to bring us good messages from time to time.

Best wishes to the Herald and its readers.

MRS. W. T. BRASWELL.

Asheboro.—Seven new members were received into the church yesterday morning. There are: Allene Lamb, Elizabeth and Louise Hammond on profession of faith, and Mr. and Mrs. Andrew Craven and Miss Moline Bulla and Xannie Hamilton by letter. Mr. and Mrs. Craven came to us from the Asheboro Friends church, Miss Bulla from the First M. P. church at High Point, and Miss Hamilton from the Christian church at High Point. We are expecting some others to join next Sunday.

We observed Newcomers' Day at the morning service yesterday and had a goodly number of people present who had not lived in

Asheboro for more than two years. We called off the evening service on account of the funeral at 4 o'clock in the afternoon of Brother Hal Walker, son-in-law of Mr. and Mrs. W. C. Hammer.

Thursday afternoon of this week our Sunday school will picnic at Ritter's Lake, near Greensboro.

Frances, the two-year-old daughter of Mr. and Mrs. Robert Lloyd, has been critically ill for the past two weeks but seems better now. We are hoping for her a complete recovery.

Beginning with Wednesday evening of this week all three of the C. E. societies will try having their meetings on Wednesday evening.

J. E. PRITCHARD.

Chestnut Ridge, Orange Circuit.—Fourth Sunday in June was a good day for us. Children's Day service was held at 1 a. m. The children rendered their parts well. Much credit is due to Mrs. Mary and Addie Sykes and Mrs. Irean Hastens, who trained the children. Offering was then taken for foreign missions, which amounted to $55.00.

Before the service in the afternoon Mr. W. A. Davies, of Union Grove, gave a short but interesting talk on the annual and quarterly conferences. In connection with this our pastor, Rev. B. M. Williams, delivered one of his splendid sermons, which was enjoyed by all.

Best wishes to the Herald and its many readers. ANNIE SQUIRES, Reporter.

Midway, Haw River Circuit.—On the second Sunday night in June our Children's Day service was held. The children did their parts well, the pageant, "The Wings of the Morning," was good, and the collection which was taken by four small children, was very impressive, though the collection was not what we had hoped for. Much credit is due to Miss Sallie Dobbs for this good program.

We are feeling good in our nice new church and we hope to do more for our Heavenly Father in the future than we have in the past.

Our pastor preached for us yesterday afternoon at 4 o'clock after preaching twice at Fairgrove. This was very much appreciated. The sermon was good.

The fourth Sunday in this month we will have all-day services, Home-Coming Day. Come, everybody, and let's have a good time.

MRS. G. W. APPLE.

July 9, 1928.

Brower's Shapel, Richland Circuit.—We held our Children's Day service yesterday morning. Quite a number of people were present. The collection was very good.

We have put new carpet on our church floor. The cemetery has been cleaned off, and put in much better shape.

People who have been staying away from our church on account of bad roads, will soon have to find some other excuse; the people of our community have decided to build a gravel road. Work will begin right away.

We expect to hold our special meeting the fourth Sunday in August.

Mrs. Love, our pastor's wife, has been indisposed for several weeks. We hope she will soon be out again. MRS. M. C. HENLEY.

July 9, 1928.

Bessemer City Church.—As I am visiting in Bessemer City, I wish to write a report to our church paper. I have been away for some time, and am glad to see our church growing so fast in number and interest. Our ladies' class has increased in number so that we are building a larger classroom; hope to have it completed by Sunday.

Our Home-Coming Day will be the first Sunday in August and we wish to invite all former pastors and members who are away.

On June 27, 1928, our organist, Miss Lucy Blanton, and Mr. J. M. Brackett motored to York, S. C., and were married. We wish them a long life and much happiness.

MRS. J. E. STEWARD.

Monro, N. C.

Liberty-Siler City.—The work goes on about as usual on this charge. These hot days are very busy days for the pastor and his wife. We are now in the last week of our second Daily Vacation Bible School, and this school will hold its closing exercises in the Siler City church on Friday evening of this week.

Our first school was held in Liberty, and here it was made a Community School. Prof. C. D. Holt, who is superintendent of our public schools here, agreed to head up this Community Bible School for us, and we secured our departmental workers from among the church workers of the five churches in this community. Our church furnished six of those workers. The pastor thought he would not have to teach, but it fell to his lot and that of the pastor of the M. E. church together to direct the class of Intermediate boys. We had a good time with the boys, but it kept us from putting in two weeks of pastoral visiting we had hoped to do. We commend the Community School to small towns and country communities. It certainly worked well here. There were about 145 children enrolled, and they were well directed.

In Siler City we had to put on our own individual Bible School, and there is an epidemic of whooping cough in the community, but even then we have enrolled 35 children and there are seven of us who are doing our best to direct them properly. It is a splendid school. It is wonderful how much work can be done for and with the children in these Bible Schools.

Next week will be Summer Conference at High Point. This pastor hasn't time to go; but if well enough he will go for his own good and for the good of the charge. Serving this charge is like serving two stations; each church needs the whole time of a pastor, and yet under present conditions one can only give half time to each church. And he must hold two Bible schools and two meetings.

The plans for our revival services for Liberty are already worked out. The five churches of our town are co-operating in a plan to hold one meeting, and this meeting will begin on July 22nd and will continue up to and through Sunday, August 5th. We are holding union prayer services and working and praying for and expecting great results from these meetings. Pray for us that we may have a great meeting.

The meeting in Siler City will probably begin the fourth Sunday in August, and we will likely do our own preaching there.

Praying God's richest blessings upon all the brethren and all the church through this, our revival season for the Conference, and with love and good wishes for all, I am,

Faithfully yours in His blessed service,

A. G. DIXON.

DISTRICT RALLY

The District Rally, embracing the following charges—Moriah, Tabernacle, Mt. Pleasant, Chatham, Randolph, and Liberty-Siler City, will be held at the Pleasant Union Church on Saturday and Sunday, July 28th and 29th. At the request of the chairman of this district, Mr. W. T. Hanner, I am sending this outline program for publication.

Saturday, July 28th

10:00 a. m.—Devotional services by the pastor, Rev. G. F. Millaway.

10:20—Young People's Hour. The following churches are expected to take part in the discussions of this hour, either in recitations, papers, or addresses: Mount Pleasant, Tabernacle, Gray's Chapel, Shiloh, Bethel, Bethany, Hickory Grove, Flint Ridge, and Liberty. Open discussion.

12:00—A discussion of the Conference program, Rev. S. W. Taylor, president of the North Carolina Annual Conference.

12:30—Noon hour. Picnic dinner on the grounds.

1:30—Missionary Hour. The following churches are expected to take part in the discussion, either in recitations, papers, or addresses: Moriah, Shady Grove, Julian, Pine Grove, Zion, and Siler City.

2:30—Address, Mrs. W. C. Hammer.

Address, Mrs. A. G. Dixon. Open discussion.

8:00—Pageant, by Pleasant Union Church.

Sunday, July 29th

9:45 a. m.—Sunday school.

11:00—An All-the-Year Program of Evangelism, Rev. S. W. Taylor.

12:15—Noon hour. Picnic dinner on the grounds.

1:30—Church Attendance, Rev. S. W. Taylor.

2:00—Christian Stewardship, Rev. A. G. Dixon.

2:30—Christian Education, speaker to be secured.

NOTE: The pastors concerned in this meeting are Revs. G. F. Millaway, H. C. Carmichael, H. L. Isley, A. O. Lindley, C. G. Isley, and A. G. Dixon. We trust each pastor will do his best to make the occasion a success. Rev. W. M. Pike also lives in the district, and we hope he can be present. We also invite the editor and Rev. T. F. McCulloch, and Rev. W. F. Kennett, and any other ministers and workers, whose work does not hold them elsewhere, to meet with us.

Yours for a good meeting,

A. G. DIXON.

—The appearance of aurora borealis at Kinston has led to the prediction of a severe winter. The causal connection is not indicated and may not exist. Let our readers take notice and see whether the winter is worse than usual.

—A mother whose daughter is in Morganton hospital asks prayer for her daughter's restoration to health. We trust numbers of our readers will heed her request.

—W. T. Campbell, aged 70, died at his home in Liberty July 10th. He was a brother of Brother Otis Campbell of Calvary church.

BUDGET RECEIPTS FOR THIS WEEK

A. C. B.

Mt. Pleasant	$25.00
Pinnacle	23.10
Weaverville	20.00
Flat Rock	15.00
Charlotte, First	14.11
Davidson	13.00
Mt. Hermon	8.77
Kernersville	6.59
Melton's Grove	3.25
Draper	1.00

G. C. B.

Mt. Hermon	$39.65
Granville	25.00
Alamance	22.60
Orange	20.00
Asheboro	19.05
Burlington, First	13.68
St. Paul	12.09
Randleman	10.50
Kernersville	.40

College

Graham	$60.00
Charlotte, First	14.11
Weaverville	14.00
Pinnacle	7.25

SUPERANNUATES

State Street	1.25

CHARGES PAYING IN FULL

A. C. B.

Yadkin College	$ 15.00
Haw River Mission	30.00
Porter	15.00
State Street	75.00

G. C. B.

Calvary	$296.88
Porter	30.00

College

Asheboro	$ 85.00
Liberty-Siler City	65.00
Yadkin College	5.00
Haw River Mission	10.00
Tabernacle	45.00
Spencer	10.00
Union Grove	10.00
English Street	40.00
Henderson	115.00
Burlington	125.00
Mebane	45.00
Concord	85.00
State Street	20.00
Mt. Pleasant	85.00
Gibsonville	30.00
Guilford	60.00
Friendship	50.00
South Winston	15.00
Porter	5.00
Reidsville	50.00
Graham	60.00

Superannuates

Orange	$ 37.00

CHURCHES PAYING IN FULL

A. C. B.

Siler City	$ 70.00
Spring Church	90.00
Lebanon, Spring Ch. Chg.	47.00

College

Spring Church	$ 12.00
Spring Valley, Vance Chg.	10.00
Center, Alamance Chg.	14.00
Bethel, Alamance Chg.	15.00
Pleasant Hill, W. Forsyth	20.00
Efland, Orange Chg.	36.00
Union Grove, Orange Chg.	17.00
Hebron, Orange Chg.	27.00
Saxapahaw	8.88
Concord, Saxapahaw Chg.	15.00
Union Hill, W. Forsyth Chg.	6.00
Hickory Ridge, Forsyth Chg.	30.00
Denton, Denton Chg.	35.00
Baltimore, W. Forsyth Charge	14.00

Superannuates

Spring Valley (in full)	$ 4.00

Eighteen (18) charges report this week, but only one (1) new one—Melton's Grove. Ten (10) remit on A. C. B.; nine (9) on G. C. B., and four (4) on college. Graham charge, Rev. D. R. Williams, pastor, leads in the amount of remittance. They send $60 to pay college assessment in full. Thank you, Graham. Now what charge will be next to do this nice, pleasing act? It's not half as hard as you think, and there's lots of pleasure in it when you get it done. We are glad to add Melton's Grove, Rev. J. H. Trollinger, pastor, to our paying list. Just a little more—$11.75—and this charge will find its way to the "Honor Roll." Watch them go there! Three (3) charges—Weaverville, Kernersville, and Melton's Grove—get their first credit on the A. C. B. this week. This still leaves many charges—37, to be exact—that have no credit on this budget. And twelve (12) charges have not paid anything on any budget. It has been said, "All things come to those who wait." Well, we are waiting—but how long! How long!

Fraternally,

July 7, 1928. S. W. TAYLOR.

"FOURTH OF JULY"

Here at King Baptists had preaching at 11 o'clock, and also at night, in connection with a revival meeting. However there was not any "4th" reference made in the preaching. It was a safe way of preaching and the day's meetings were good. Numbers were absent who could have been there, as it seems. People talk that they "do not want any politics served in the church," and such persons try to stay out of the church on the Fourth of July. Men and women who are really patriotic need not be afraid of the preaching on the "4th" The Bible plan for the patriotic is safe, and it is needed for any day, week and Sunday.

Temperance people are in shape for hearing and cherishing the politics on patriotism.

It is safe for the preacher to not "preach politics." However, it is a nice thing, on this day to worship in the church and preach on vital things that belong to our national affairs. A great national matter, for our consideration, is temperance and prohibition. All rulers should be strictly in favor of temperance and prohibition. Prohibition belongs to patriotism, and the patriotic is so peculiar that we can only have all of it by having all of prohibition. It is certainly a strange thing to see intelligent people deliberately prejudiced against prohibition. It is very interesting to think about the many lively things that belong to patriotism. For the "4th of July" a community could do well to have preaching, and in connection, have short talks on the national patriotic side of life. It belongs to the patriotic to talk for peace, and in time of peace is when we should talk it. W. F. GRABS.

—Secretary Hoover has resigned from the President's cabinet to work at his new job of trying to become president.

IN HONOR OF THE DEAD

Haltom

Miss Jewel Pauline Haltom passed away on July 2, 1928, at St. Leo's Hospital, Greensboro, N. C. She was in her 23rd year at the time of her death, and had been an invalid for nearly a year.

Pauline was in an especial way a child of the Methodist Protestant Church, having been reared, along with two brothers and one sister, in the Children's Home at High Point. Since leaving the Home some years ago she had made her residence in Greensboro and had been closely identified with Grace Church, being active in the work of her various organizations. Her loveliness of character and sweetness of disposition won for her a host of friends who feel keenly her loss.

The case of Miss Haltom has been peculiarly a sad one. During last August she suffered a sprained ankle which stubbornly refused to yield to treatment. An affection of the heart became apparent and she was compelled to take to her bed. Last January she was removed to St. Leo's Hospital, where her physicians entertained hope for her recovery. After some months of treatment she was permitted to return to her home, to the delight of her sister, brothers and friends. Their happiness, however, was short-lived, for new complications arose and she was rushed back to the hospital. For a short time she seemed to rally, but then her condition changed for the worse, and she slowly sank until the Death Angel came and released her from her bodily suffering.

Throughout her long months of illness and pain she stubbornly resisted the hand of disease, and her patience and fortitude were marveled at by all that visited her. Not until the last few days of life, when she was swept into semi-consciousness, did her friends realize that in spite of her cheerfulness of spirit and her matchless courage, she was fighting a battle against overwhelming odds.

While her friends and relatives mourn her departure, they realize that she has passed from death to life everlasting, and that her spirit has departed from the house of mortal clay to be with her Lord whom she loved and served.

Funeral services were held at Grace Church, and interment was made at Greene Hill Cemetery, Greensboro. Dr. S. K. Spahr conducted the last sad rites. Many beautiful floral tributes spoke eloquently of the esteem in which she was held by her friends. Surviving are one sister, Dorothy, and two brothers, Colon and Herbert Haltom. May the God of Love bring them consolation in their bereavement, and guide their footsteps till they lead to that happy land wher Pauline and the loved ones gone before await their coming. A FRIEND.

—Henry I. Brooks, a member of Calvary church, Greensboro, died unexpectedly on Tuesday night of heart failure. He seemed to be in his usual health when he retired for the night, but death came to him before the morning.

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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Bethel, Flat Rock Circuit, $1.60; Graham, $6.25; Pilot, Pinnacle Circuit, $2.10; New Hope, Vance Circuit, $3.50; Union Grove, Orange Circuit, $3.76; Pleasant Grove Station, children's recital, $28.64; Thomasville, First Church, children's recital, $15.00; W. D. Moore, S. C., Macedonia, Why Not Circuit, $5.00; C. E. Society, First Church, High Point, $5.00.

Offerings by Sunday Schools

Welch Memorial, High Point, $9.55; Welch Memorial, Young Lodies' Class, $5.00; Palestine, Flat Rock Circuit, $1.45; Mt. Carmel, Forsyth Circuit, $5.94; Friendship Station, $8.44; Friendship, Mt. Hermon, $5.00; Spring Church, Spring Church Charge, $2.26; St. Paul, Greensboro, $7.12; Henderson, $11.25; Friendship, North Davidson, $2.50; Reidsville Station, $11.01; Mt. Pleasant, Mt. Pleasant Circuit, $7.90; South Lexington, $4.00; State Street, Lexington, $7.10; Concord Station, $25.00; Worthville, Randleman Circuit, $5.00; Ray Bible Class, Graham, 5.30; Calvary, Greensboro, $15.00; Bess Chapel, $10.09; Midway, Haw River Circuit, $5.00; Mt. Hermon, Creswell Circuit, $2.12.

We are ever grateful for the contributions received from week to week from the various churches. We are thankful indeed to each one who has contributed.

The health of our large family is good at this time. E. F. ALLMAN, Supt.

REPORT OF TREASURER OF SPECIAL FUNDS

General Conference delegate:

Reported last time	$506.16
Tabernacle (Julian church)	3.00
Asheboro Church	20.00
Kernersville Charge	5.00
Total	$534.16
Paid Delegates to Gen. Conf.	$520.31
Balance	$ 13.85

Special for Church Extension:

By balance	$ 3.00
Rev. J. E. Pritchard	25.00
Rev. A. G. Dixon	12.50
Total	$40.50
Paid M. A. Coble (in two checks)	$40.00

J. CLYDE AUMAN, Treas.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported $183,539.99

No receipts since last report.

Endowment Insurance Fund

Amount previously reported	$9,314.21
E. Lester Ballard	15.00
Mrs. J. M. Murray	5.00
Mrs. D. I. Offman	10.00
Friendship Philathea Class	5.00
Total	$9,349.21

J. NORMAN WILLS, Treasurer.

—Officers of the Guilford County Sunday School Association have announced that the annual County Sunday School Convention will be held on Thursday and Friday, August 16 and 17, with the Moriah Methodist Protestant church, three miles southeast of Greensboro, on highway No. 60.

—Mrs. C. L. Whitaker is to spend the next weeks at Chimney Rock, as the dietitian in the Chimney Rock Boys' Camp.

—Mrs. W. K. Hartsell and daughter, Miss Margaret, are touring in Europe with a company of educators.

MISSES BRO. DOSIER

I was very sorry to learn of Rev. J. F. Dosier's death, while I fully believe he, like Stephen as he passed beyond, saw Jesus standing on the right hand of the Father to welcome him to the mansion prepared for him. We will miss him. I considered him one of our best preachers, sound in his expounding of the Word, a good thinker, a fine writer and stood for the right. I will miss his writings, which I was always anxious to read. I hope some day to meet him in the skies. E. C. HARRIS.

July 9, 1928.

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VOLUME XXXIV GREENSBORO, N. C., JULY 19, 1928 NUMBER 37

Politicians Telling Preachers What to Preach

Back in the days of agitation against the saloon, when preachers were outspoken against the liquor traffic, they were rebuked by liquor men and told to "preach the gospel." It is much the same way in these days. Of course ministers see what a tragedy it would be for the nation to bring back the legalized liquor traffic or any system that would supply people who wanted it with alcoholic drink, and many of them feel impelled to protest with all earnestness of soul against it. And the pro-liquor men of today are trying to administer a rebuke to the preacher that would dare open his mouth against the monstrous proposal of the wets. He is told to preach the gospel and keep out of politics and keep church and state separate.

But the point of the wets is not well taken. It does not seem reasonable that the religious and moral portion of the population who are qualified to make the best citizens should keep hands off and have nothing to do with the state. A man loses none of the rights of citizenship when he becomes a Christian or even a Christian minister. The objection of the wets springs out of their desire to have a monopoly in the making and execution of laws. On their principle the framing of the law against murder would be turned over to the murderers and against theft to the thieves.

Of course preachers and other Christians should oppose wrongdoing in a Christian temper and a Christian way, but they should and must oppose it. He that is not for the right is for the wrong. The rebuke of the politicians return upon their own heads.

God's Interaction With the World

The Book of Genesis tells us that God created the world and then rested from His labors. This may lead the loose thinker to the conception that God has left the world to pursue its own course without influence from Him. But this same Book of Genesis represents God as inquiring into the conduct of men, passing judgment and meting out punishment in the banishment from Eden and in the great cataclysm which destroyed almost all the race.

The Book of Exodus represents God as acting on men through the insect world. Later books represent God as moving the nations against each other, as acting on men through men in the matter of punishment. Through His chosen prophets God is represented as acting on men to instruct them. In almost all the Scriptures God is represented as acting on the minds and hearts of men directly by His Spirit. The impression made by the Bible is that God is in powerful interaction with the world. Our own experience confirms this view. Imperfect as we must confess our lives have been and still are, we realize that if we had allowed God to have His way with us, if we had kept step with the Spiirt of God as He sought to lead us forward, we would today be far ahead on the highway of holiness. This interaction of God with men is the great redeeming feature of our life on earth. How vain and unprofitable life would be without this divine touch and influence. If God should withdraw Himself from the world, Perdition would be here.

Moderation in Politics

Our human system of government is important, yet it is not the most important system of government over us. It does not have to do with our most important interests, it cannot be perfectly devised or perfectly administered. It is only a bungling attempt at the administration of justice. But we are under another system that is perfectly devised and that will be thoroughly executed. Of the two systems, the latter is the one about which we should be most concerned. We should seek first and constantly and most earnestly the Kingdom of God and His righteousness. There our principal citizenship lies. It should be our highest ambition to be good citizens there.

In our earthly citizenship we have to do with our fellowmen who have some power over us but not supreme power. We should not fear what man can do unto us and be indifferent as to what God can do unto us. We may have the favor of our fellowmen and be promoted to the highest office they can bestow; but this will be a small matter in comparison with the rewards of faithfulness in the everlasting kingdom of God.

How puerile and foolish it is to allow ourselves to be wrought up to a furious indignation against those who seem to stand in the way of our advancement to some goal set by the world and at the same time overlook the mark of the prize of our high calling in Christ Jesus.

Support the Seminary

There are some institutions so essential to the success of the church that we are likely to imagine that their existence and work are assured. It does not occur to us that they are dependent on the good will and good efforts of church members for their very lives. One of these institutions is Westminster Theological Seminary at Westminster, Md. It has done its work so quietly that we have imagined that its wheels were in no danger of running down. President Elderdice in an article in another column would undeceive us. He would have us recognize that the institution exists primarily for the education of Methodist Protestant ministers and that, in order that it may continue to do this work it must have the loyal support and patronage of Methodist Protestants, both ministers and laymen. It is the best seminary for our candidates for the ministry. It is best for the churches to be served and it is best for the men who are preparing to serve the Methodist Protestant Church. Read Dr. Elderdice's article and see how you may help.

"WHY TROUBLE YE THE WOMAN? FOR SHE HATH WROUGHT A GOOD WORK"

By Lee Anna Starr

The last General Conference of the Methodist Protestant Church, which convened in Baltimore May 16th, appointed a committee on "The Work of Our Women in the Church." It consisted of six women and two ministers. Its chairman was Mrs. W. C. Hammer, of Asheboro, N. C. Much time and labor were expended in the preparation of the report. Lack of space forbids its insertion here, but we quote the preamble and the first article. We have here the most important features:

"Believing that closer unification of all the phases of the work of our women will make for deeper spirituality, a broader vision, and a more effective service in the carrying out of the program of our denomination, we, your Committee on the Work of Our Women in the Church, submit the following report:

"First: We do not at this time deem it wise to unite the home and the foreign societies of our church into one missionary society in such a way as to lose the identity of either society, but we would recommend that the General Conference approve the federation of the two societies, and that said societies unite their organizations and activities in the local churches and conference branches as rapidly as local conditions will allow, and the interests of the work will justify—this to be done looking toward and hastening the time when these two societies will be known as the Board of Woman's Work of the Methodist Protestant Church."

The Woman's Home Missionary Society and the Woman's Foreign Missionary Society are organized on the same plan. Both have dues-paying members, auxiliaries, Conference Branches, Executive Committee, General Executive Board, one or more field workers. Both hold monthly, quarterly, and annual meetings, and both keep the overhead expenses down to the minimum. It is otherwise with the Men's Board of Missions. It consists of five members and an executive secretary. It has no auxiliaries, no branches, no dues-paying members. It is a board and not a society.

The merger of Women's Missionary Societies and Men's Mission Boards are almost invariably effectuated in ecclesiastical conclaves, such as general assemblies or general conferences, where women are rarely, if ever, seated. These megrers—often submergers—are satisfactory to the Men's Boards because they permit access to the funds of the women's societies. As a rule Men's Boards are in debt; as a rule Women's Societies are solvent. The result is friction. The writer has never known of a case where two Women's Boards have federated but the results have been gratifying; has never known of a case where a Woman's Society was coerced into union with a Men's Board where the results have not been most unfortunate.

In due time the Committee on the Work of Our Women in the Church made its report. Immediately after the reading a delegate from the Pittsburgh Conference sprang to his feet and moved that it be laid on the table. After all the time and labor given to its preparation, not a moment was allowed for discussion. The mover stated that another report would be submitted which would be in conflict with the one just read. In a short time Dr. G. H. Miller presented the report of the Committee on Foreign Missions. It recommended the merger of the Woman's Foreign Missionary Society with the Men's Board of Foreign Missions. He asked that the president of the General Conference, who also was president of the Men's Board, be allowed to address the conference first on the subject. The request was granted. The applause accorded the speaker indicated very clearly the sentiment of the delegates. As Dr. F. W. Stephenson expressed it in an article published in the *Recorder*, "The General Conference had reached a point where it was bound to make a trial of a unified plan, in spite of the earnest and conscientious opposition of some of our good women."

From the opening of the General Conference it was evident that the stage was set for the merger. Dr. Thomas Hamilton Lewis addressed the representatives. He counseled stringent measures. Mrs. W. C. Winsborough, of the Southern Presbyterian Church, was brought to the General Conference to speak in favor of the merger. She was assigned an entire evening. No complaint would be made if a speaker had been allowed for the other side, but that was not the program. To restrict the discussion to the affirmative, to the exclusion of the negative, could not do otherwise than prejudice the Conference. In addition to this the persons appointed on the committee to consider this question were almost to an individual in favor of the merger.

The week preceding the General Conference the General Executive Board of the Woman's Foreign Missionary Society met in annual session. As expressive of the will of the organization, it prepared and forwarded to the General Conference the following petition:

"In view of the fact that the vote on the referendum showed 2,464 against and 1,578 for union, we recommend that the tentative union now existing between the W. F. M. S. and the Board of Foreign Missions be dissolved and that the W. F. M. S. be permitted to function as formerly, as a separate organization."

This was an official appeal, addressed to the General Conference, and should have had a formal reading in open session. Instead of this, the General Conference secretary passed it to the chairman of the Committee on Foreign Missions and, so far as the writer could ascertain, no public reference was made to the matter, except a partial quotation in the preamble of the committee's report.

After Dr. Broomfield had addressed the conference in favor of the union, the writer spoke briefly, pointing to the fact that the sentiment of the Woman's Foreign Missionary Society was overwhelmingly against the merger. Over 4,000 women had voted on the referendum and the majority was almost two to one against union. Seventeen conference branches had balloted, 3 for and 14 against. Of the 13 members of the Executive Committee, 10 were averse to the merger. Of the six women who sat in the so-called "Union Board" four were eager for the dissolution.

With all these facts before it, the General Conference voted by a large majority for the consolidation of the Woman's Foreign Missionary Society and the Men's Board. It rode "roughshod" over our organization. In an article published in the *Methodist Recorder,* Dr. Stephenson says: "The vehemence with which the vote in favor of the report was given indicated the determination of the conference to do the thing right as they saw it." He could have added, It counted for little with those solons what the women thought about it.

A few years ago the Woman's Foreign Missionary Society of the United Presbyterian Church appeared before its Gen-

eral Assembly and asked for severance from the Men's Board of Foreign Missions. After a warm debate, the request was granted. The work that society is doing today is simply marvelous. A few years before the Woman's Foreign Missionary Society of the Methodist Episcopal Church made a like request of its General Conference. This too was allowed. The annual receipts and disbursements of that society at the present time are over two and a half million dollars. The Woman's Foreign Missionary Society of the Methodist Protestant Church also went before its General Conference and petitioned for release from a pseudo merger with the Men's Board of Foreign Missions, and received for its answer a peremptory No!

The Methodist Protestant Church boasts loud and long about its democracy, and its strict regard for the rights of the laity. Two months ago it celebrated its centennial anniversary and lauded its founders because they rebelled against the obligarchy of the mother church, and then proceeded to outdo the arbitrariness complained of, by trampling on the moral and legal rights of its most devoted, most self-sacrificing members.

Immediately after the General Conference adopted the report of the Committee on Foreign Missions, a motion was made to include the two Home Boards in the merger. This was agreed to and a committee of 16 men and four women was appointed to arrange the terms of union. The report of this committee can be found on page 17 of the June 2nd issue of the *Methodist Recorder*.

The Committee on the Work of Our Women in the Church, having its hopes for the federation of the two women's societies blasted, withdrew the report which had been so precipitantly laid on the table, and offered a substitute. This second report is found in the *Methodist Recorder* of June 9th, page 24. It embodies a complete surrender on the part of the women. One member of the committee expressed her disappointment to the writer in these words: "How could we help it?" Notwithstanding the blasted hopes of the women, this second report gave great satisfaction to delegates who were solicitous for the merger. A standing vote was called for and the report was adopted amid applause and congratulations to the chairman.

We turn now to the report of the committee appointed to arrange the terms of the merger of the four missionary organizations, found on page 17 of the *Methodist Recorder,* June 2nd. Lack of space precludes a thorough analysis, but we note the following:

1. The reporting committee reserved to itself the privilege of nominating the members of the new Mission Board—the General Conference to elect said nominees. In this way it shut out all persons objectional to the committee.

2. This picked board is empowered to elect its own officers and the Executive Committee. The point here is that the Woman's Home and Foreign Missionary Societies, which are supposed to be merged in this new board, have no voice or vote in the choice of the men and women who are to rule over them. Heretofore the supreme power in these two societies has lodged in the membership. They elected their officers, determined the makeup of the branches, from which the General Executive Board was chosen. From the first to the last the power was in the membership. All this is changed under the new regime. The authority is lodged in the hands of an obligarchy—eleven men and ten women elected by the General Conference. The membership of the women's societies may elect their minor officers and raise the funds, but that is as far as they can go.

3. Section 11 of the committee's report claims our attention. It provides that "the present method of organization and work of the local auxiliaries and branches of the Woman's Foreign Missionary Society and the Woman's Home Missionary Society" shall not be interfered with. Cetraintly not! These are the sources of supply. Interrupt here, and you stop the inflow of money. The chief incentive in forcing the merger was to gain access to these funds. For more than 45 years the Men's Board of Missions has planned and struggled with this end in view.

4. The most interesting portion of the committee's report is section 10. It provides that this new Board of Missions shall be authorized to *immediately* affect a change in the charters of the Board of Foreign Missions, Board of Home Missions, Woman's Foreign Missionary Society and the Woman's Home Missionary Society. We make no comment on the change of the charters of the Board of Foreign Missions and the Board of Home Missions. Both these boards are creatures of the General Conference and subjects of its will. As to the Woman's Home Missionary Society, its charter was procured in Baltimore and the writer has not had access to it. Moreover the Woman's Home Missionary Society had no referendum on the question of a merger. It is entirely different with the Woman's Foreign Missionary Society. It is a corporation—a self-administrative body. It is protected by its charter, and this charter cannot be surrendered, altered or amended without a majority vote of the membership. As to the new Mission Board making alterations, we invite the venture.

For the gratification of the women who voted against the union—almost two-thirds of the membership—allow the writer to say the Woman's Foreign Missionary Society *has not been merged.* It is not a constituent part of the new Mission Board. There are a number of important preliminaries that must be adjusted before this misfortune can overtake us.

We now ask the reader to turn to page 10 of the June 16th issue of the *Methodist Recorder.* Here we find a resume of the business transacted by the new Mission Board at Pittsburgh June 7th and 8th. There are some interesting items:

1. We notice on the roster of this board of 21 members the names of four women who hold office in the Woman's Foreign Missionary Society. What are they doing here? The society has declared through its referendum vote that it will not merge. Are these women flouting that decision? It is the duty of an officer of any organization to exemplify its policy. To stand by its principles. An officer is an executive and is in duty bound to execute the will of the organization that elevates her to position. When she cannot conscientiously do this, when she is not in sympathy with that policy, she should surrender her office to some one who is. This is the only honorable course to pursue. No man or woman can serve two masters. "Either he will hate the one and love the other; or else he will hold to one and despise the other." These women, and some of them are splendid women who have served our society long and well, must themselves recognize the anomaly of their position. They ought to choose between these two organizations and choose now. "Choose ye this day whom ye will serve."

In a further study of this resume we find this new board presuming to negotiate the affairs of the Woman's Foreign

Missionary Society: How long the editor of the *Missionary Record* may function and the salary she is to receive; notifies our treasurer and corresponding secretary when their term of office will terminate; marks out a program for our branches and auxiliaries; instructs the branch treasurers when and where to send their moneys, etc., etc.

Who gave them authority to administrate the affairs of our corporation? Last May our General Executive Board attended to these matters. It provided us with an executive treasurer, a corresponding secretary and an editor for our official organ, the *Missionary Record,* and the Woman's Foreign Missionary Society is not contemplating any displacement.

As to interference in our monetary matters, the new board had best be wary here. There is a possibility of going too far. The Constitution and By-Laws of the Woman's Foreign Missioanyr Society are explicit here. (See Article VII, Constitution and By-Laws of Branches). The charter of our organization guarantees our right to make our own Constitution and By-Laws. The greater part of the money received by the Woman's Foreign Missionary Society is for specified interests. To expend these funds for other purposes is a legal offense. There are more than 25 of these designated interests—17 in heathen lands, and the others in this country. It takes an expert to handle these matters. To dump these funds into a common treasury is to work inextricable confusion, and makes the party who is responsible amenable to law.

Another item in this resume claims our strict attention. We are told that this new Mission Board has appointed 19 representatives—six men and thirteen women—"to present the work of this board to the conference auxiliaries." There are over two hundred thousand men and women in the Methodist Protestant Church who are not affiliated with any missionary organization. Here is a wide field. Why does not the new Mission Board send its representatives to these men and women and win them to the mission cause? Why should it invade the Woman's Foreign Missionary fold? There can be but one purpose –to induce our members to repudiate the policy of their mother society and pledge allegiance to the new board. It congratulates itself that it has succeeded in having two branches take a vow of fidelity to the new regime. Is it honorable? Ornithologists tell us there is a bird that never builds its own nest. It seeks the nest of some other bird, pushes out the eggs and deposits its own, then flies away and leaves it to the builder-bird to hatch and rear an alien brood.

A few months ago the Onondaga branch voted 27 for the merger and 155 against. The Indiana branch voted 138 for the merger, and 203 against. The writer does not believe there has been such a remarkable reversal of opinion in two and a half months. These propagandists plead with our women to stand loyal to the church. There is something higher and nobler than loyalty to a denomination, and that is loyalty to a principle, loyalty to a cause, loyalty to Christ. The founders of the Methodist Protestant Church were not loyal to the mother church when they would not submit to the hierarchy, but they were loyal to a principle.

We note but one other item in the resume—the election of an associate secretary and the fixing of salaries. The Joint Committee provided for two executive secretaries, one a man and the other a woman. Later the General Conference allowed for two men and one woman. The men to have special care of the affairs of the two Men's Boards, Home and Foreign. The salary of one was fixed at $3,300 per annum and the other at $250 per month, or $3,000 per annum. To the woman is assigned the work heretofore performed by six women—the two corresponding secretaries and the two treasurers of the Woman's Home and Foreign Missionary Societies; the editor of the *Missionary Record;* and the secretary of scholarships and native workers. During leisure hours she is to engage in promotional work. Her salary is to be $2,000 per annum. The expense of the woman secretary is apportioned to the two Women's Societies. The new board has not reckoned with the fact that the Woman's Foreign Missionary Society is under no obligation to accept a secretary not of its own choosing, nor to assist in the payment of her salary. It is already well provided. Nothing is said as to how the men's salaries are to be raised. In all probability the women will be privileged to share this expense. Each of the three secretaries is allowed a stenographer, the salary not to exceed $100 per month. Sum this up and we have $1,,900 per annum. But this is only the beginning. There is the rent and incidentals for three offices; there is the traveling expenses of a board of 21 members, including dining coaches, Pullman sleepers; expenses of the Executive Committee, meeting monthly the first six months and quarterly thereafter; expenses of the 19 representatives visiting the auxiliaries in eight states. In addition there will be the expenses of the two executive secretaries who will visit the Annual Conferences. There will be printing, telegrams, stationery, telephones, etc., etc. Now estimate, if you can, the overhead expenses of this new regime. How much will be left for the Home and Foreign field? The overhead expenses of the Woman's Foreign Missionary Society, before it entered the "tentative union" with the Men's Board of Missions, was seven cents on the dollar. Ninety-three cents went to the foreign field.

The new Mission Board is only an experiment, and a doubtful one at that. Already it is at a loss to know what to do with the problems that confront it. It has laid out a program too bulky to handle. Its chief executive secretary has handed in his resignation because of the perplexities.

The Woman's Foreign Missionary Society is standing on vantage ground. Its $165,000 worth of property is safely vested in the corporation. Its money is bonded; it is the sole proprietary of its official organ, the *Missionary Record;* it is custodian of its records and is under neither moral nor legal obligation to transfer or loan them to another organization and, in and through it all, it is protected by its charter.

HIS GIFT AND MINE

Over against the treasury
He sits who gave Himself for me.
He sees the coppers that I give
Who gave His life that I might live.
He sees the silver I withhold
Who kept for me His throne of gold,
Who found a manger for His bed,
Who had nowhere to lay His head;
He sees the gold I clasp so tight,
And I am debtor in His sight.

—*Edith B. Gurley.*

—Dry weather has enabled farmers to save their wheat, and now good rains are reviving the corn and grass. God does not overlook seedtime and harvest.

Denominational Enterprises

BOARD OF MISSIONS

Deputation of Reverend J. F. Minnis

In accordance with plans made between Rev. Frank S. Hemmingway, treasurer of the Michigan Conference, and myself, at the General Conference, Rev. J. F. Minnis spent three weeks in deputation work in that conference, closing his work in Detroit Sunday, July 8.

While there Bro. Minnis spoke eight times over radio station W. M. P. C. and spoke at nineteen church, young people's and banquet gatherings.

Of Bro. Minnis' work Rev. Hemmingway writes:

"The addresses have been a great blesisng to us, and have greatly helped to increase interest in our mission work."

I have not seen Bro. Minnis since his visit to the Detroit churches, but the method of financing the expense of his tour by small free will offerings has been very successful.

While these mission meetings were conducted along the line of presenting "Information and Inspiration," I have already received inquiries which lead me to believe there will be good financial response in time to come.

This undertaking has been so successful and has met with so much encouragement that we hope to arrange a similar tour for Rev. J. C. Auman sometime during the month of October.

I believe that it would be a wise plan to keep Bro. Minnis at work in our conferences in some similar way as much as possible during his stay in the homeland.

Both Bro. Minnis and Miss Mildred Miskimen are now on furlough from India and willing to do deputation work. Soon Rev. E. I. Obee and Miss Evelyn Wolfe will be home from Japan and, after a few weeks' rest, will be ready also for deputation work. Why not more of our conferences plan for these missionaries, fresh from the fields and filfiled with missionary zeal and enthusiasm, to come to their churches and inspire their people with first hand information?

No offerings are taken for the work. The only expense is travel and entertainment. How our churches need the messages and personal contacts of these consecrated men and women!

Good News from the Soderboms

Word has just been received from Rev. and Mrs. C. G. Soderbom announcing their safe arrival in Sweden.

The following interesting extracts are taken from the letter:

"We had a good voyage and arrived at our destination on June 15th. We had to stay one night in Gotenburg because of taking so long time through the customs.

"There has been a great church gathering here in Stockholm. We got here for the last two days. The Swedish Missionary Society, which is very similar to our new Board of Missions, celebrated their 50th anniversary. They had an attendance of about 10,000 and got about $250,000 for their Jubilee fund.

"The king celebrated, also, his seventieth birthday and we arrived in time to see his parade."

Rev. and Mrs. Soderbom's address, while in Sweden, is Missionshemmet, Duvbo, Sundbyberg, Sweden.

S. W. Rosenberger, *Executive Secretary.*

MEETING OF THE EXECUTIVE COMMITTEE

The Executive Committee of the General Conference of the Methodist Protestant Church met in the Methodist Protestant building at 516 North Charles Street, Baltimore, Maryland, at 9:30 o'clock on Tuesday, July 10th, 1928.

The following members were present: Dr. John Calvin Broomfield, president of the General Conference; Dr. E. C. Makosky, Dr. A. J. Allen, Mr. J. A. Pugh, and Dr. Charles H. Beck. Dr. J. M. Sheridan, of the Board of Missions, and Dr. F. W. Stephenson, of the Board of Christian Education, and Dr. J. H. Straughn, secretary for Promotion and Stewardship, were also present.

Telegrams of regret were received from Mrs. W. C. Hammer, a member of the Executive Committee, and from Dr. S. W. Rosenberger, of the board. Mrs. Hammer was detained by the death of her son-in-law, and Dr. Rosenberger by the death of Mrs. Rosenberger's father.

After the call to order devotions were conducted by Dr. E. C. Makosky.

Charles H. Beck was elected secretary of the Executive Committee. The secretary was directed to send expressions of sympathy to Mrs. Hammer and Dr. and Mrs. Rosenberger.

The secretary was directed to read sections 13 and 16, pages 68 and 69, of the discipline, these paragraphs defining the duties of the Executive Committee.

The report of President Broomfield was presented and carefully considered. This report indicated that the president had been busy since his election to the office. His report was approved by the unanimous vote of the committee.

A communication from Mr. D. H. Davis, a layman from the South Carolina Conference, was read and considered. It was noted that this conference was included in the territory which the General Conference had referred to the Board of Missions, and President Broomfield was requested by the committee to bring this communication to the attention of the Board of Missions.

A communication from Rev. J. W. Gilbert, president of the Georgia Colored Conference, was also referred to the Board of Missions.

A communication from a leading minister in the Primitive Methodist Church, suggesting possible negotiations looking toward union with that body, was referred to President Broomfield for further investigation.

A question was raised as to the number of copies of the General Conference Journal to be published, and the Executive Committee advised the publication of an edition of 1,000 copies. Dr. Frank W. Stephenson was requested to take charge of the distribution of the Journal, and directed to appoint an agent in each conference to have charge of its sale. It is hoped in this way to secure a wider distribution of the report of the centennial session of the General Conference.

The report of the treasurer of the General Conference, Dr. James H. Straughn, was presented and discussed. Dr. Straughn was requested to prepare both the report of the current funds and the report of the Centennial Gratitude Gift fund for publication in the official papers of the church.

In a discussion of methods of procedure it was decided to continue the voucher method of payment with such adjustments and modifications as might seem to be wise.

It was decided that all salaries of General Conference officers shall begin as of June 1 and that in cases where

increases or decreases in salaries have been made by the respective boards, the changes in the rate of payment shall be in effect from the same date.

The matter of the expense of board meetings being presented, it was decided that such expense shall be apportioned equally to the several departments whose interests are involved.

Recess was taken at 12:30 and the committee reassembled for business at 2 o'clock.

The report of Dr. Straughn, secretary of Promotion and Stewardship, with a brief outline of his program, was presented to the committee and carefully considered. Items of this report and outline will appear in communications from the secretary, and need not be presented in this connection.

In a discussion of the relation of the secretary for Promotion and Stewardship to the special days, it was decided that executive secretaries of the boards should take the initiative, calling upon the secretary for promotion for assistance in carrying forward the work as they might desire.

The secretary for Promotion and Stewardship was given some liberty in the equipment for his office, and in the arrangement for advertising, and the purchase and publication of literature to be used in his department.

The apportionment of the budget to the Annual Conferences was approved, leaving certain details to be completed by President Broomfield and Secretary Straughn. This apportionment will be published in an early issue of the church papers.

The entire missionary situation was given very careful consideration by the Executive Committee, and the president of the General Conference was requested to express their judgment in reference to plans being developed by the Board of Missions in completing the mergers of our missionary interests.

The assignment of the secretaries to the several conferences was arranged in consultation. This list will also appear in an early issue of the church papers.

This completed the business of a busy day, and the Executive Committee adjourned to meet at the call of the president.

CHARLES H. BECK, *Secretary.*

GENERAL CONFERENCE PRESIDENT'S REPORT

To the Executive Committee of the General Conference of the Methodist Protestant Church, in session at Baltimore, July 10, 1928.

Dear Co-Workers:

Nearly seven weeks have passed since the adjournment of the General Conference. The following sets forth in outline my official activities during that period.

On Friday, May 25, the day after the General Conference adjourned, I called together the Budget Council at 516 North Charles Street, Baltimore, for organization, and counselled with them concerning our new program.

Pursuant to the directions of the General Conference, I convened the Board of Christian Education at Pittsburgh on Wednesday, June 6, and the Board of Missions at the same place on Thursday and Friday, June 7 and 8. On Monday, June 18, I met with the Pittsburgh Directory.

In keeping with the request of the Board of Missions, I accompanied Doctors Rosenberger and Sheridan to Detroit, where on Tuesday, June 26, we met with the pastor of the First Church, Rev. F. J. Hescott, and his official board, and reviewed with them their new building program.

The former Board of Home Missions had agreed to give to this church the sum of $3,000 toward its new building. This was paid, and at a later meeting it was decided to give $7,000 more when certain conditions were met by the local church. To this the congregation agreed. The conditions have not been met. Because of the urgency of the need, however, the committee from the board, which had been given power to act, agreed to secure for them by July 10 the sum of $2,000. In addition thereto the committee agreed to recommend to the board the payment to this church of monies due the former Board of Home Missions from the Michigan Conference.

In company with these same brethren on Wednesday, June 17, I met with the pastor, Rev. McVey, and the Quarterly Conference of the Mr. Lookout Church, Cincinnati, Ohio. We reviewed with them the problem and program incident to the completion of their church building. Dr. Stover, representing the Board of Church Extension of the Ohio Conference, met with us.

On Monday, July 1, in company with Dr. Sheridan, I went to Rochester, New York, and met with the pastor of our church in that city, Rev. Charles Weaver, and also with the Board of Church Extension of the Onondaga Conference. There was submitted to the meeting the plans of a new church building, calling for at least $50,000. Of this amount the Board of Missions had agreed to give $10,000, provided the local church would give $10,000 and the conference $5,000. After viewing the situation from many angles, the Board of Church Extension decided to report to the conference that the project was entirely too large for them to undertake.

On Sunday, June 17, I preached in our church in Washington, Pa., in connection with their 75th anniversary exercises. On Sunday, June 24, I preached in the Sheridan Church, in the Pittsburgh Conference; and on Sunday, July 8, I preached in both services in our Salisbury Church in the Maryland Conference.

On Monday, July 9, I met with our brethren of the Lower Peninsula Ministerial Association in their annual meeting at Sharptown, Md., and delivered an address. I was graciously received and enjoyed my visit.

My official correspondence has been quite voluminous and if it continues it may necessitate part time services of a stenographer.

No special problems were incurred in the merging of the Board of Education and the Board of Young People's Work.

Grave problems, however, are confronting us as the result of the merging of our missionary agencies. I am optimistic as to the outcome but in this transition period it is going to require much patience and prayer and unselfish counselling and effort to get our new plan operating smoothly and efficiently. It can be done and will be done.

Our special responsibility today, in addition to the apportionment of the budget, and the assignment of the secretaries to the Annual Conferences, is the adoption of a promotional program in keeping with the thought of the General Conference in creating the new office, to which Dr. Straughn was elected. I have asked Dr. Straughn to submit to you today such a program.

In answer to a request for an interpretation of the law of the church relating to who shall preside at congregational meetings, I answered that with two exceptions, the one where a charter provides who shall preside at the election of trustees, and the other where an annual conference specifies who

shall have charge of the congregational meeting in which the delegates to the conference are elected—with these two exceptions the pastor presides at all congregational meetings. This is set forth in section V of the Constitution, page 21; and section III of the Discipline, page 47.

In answer to the question as to the right of an individual church on a circuit requesting the Quarterly Conference of the circuit to petition the Annual Conference to change the name of the circuit, I answered that the individual church was within its right in making such a request; but in the interest of harmony on the circuit, I advised the church in question to notify the other churches on the circuit that they would present such a request at the next Quarterly Conference.

J. C. Broomfield.

P. S.—These answers were approved by the Executive Committee.

STOP! LOOK! LISTEN!

A Warning to Methodist Protestants

In these modern days of rapid transit along our denominational lines, I post a danger signal. The Centennial General Conference last May went into "high gear" from start to finish. The swiftness with which our ecclesiastical chauffeurs sped past the "filling stations" of Federation and Affiliation and rushed to the terminal of Consolidation leaves the passengers still dizzy. One Board of Christian Education, one great church paper, and one Board of Missions arose upon our startled vision like Jonah's gourd which grew up in a single night.

A trinity of church interests vast and vital! But not all-inclusive; for in our hot or holy haste (there may be a difference of opinion as to the proper adjective) we did not consider the wisdom of another triune consolidation: the Aged People's Home, the Children's Home, and the Westminster Theological Seminary. The first two are abundantly able to make known their own requests, so I appeal only for the last-named institution.

The Westminster Theological Seminary

Prospective Students! The Westminster Theological Seminary has never sought nor does it now desire union with any college, university, seminary or any other kind of organization. There is need of a strictly denominational school in which to train our ministers, missionaries, and leaders in religious education. Our seminary is highly esteemed outside our own fold—so highly esteemed that it is drawing students from the Methodist Episcopal Church, the Methodist Episcopal Church South, the Presbyterian, the Episcopal, the Reformed, and the United Brethren churches.

I appeal to all young men and young women who are contemplating a theological course not to decide in favor of another institution until after they shall have communicated with me. Unless our school has the preference in their decision, there faces our church the twofold danger: loss of students trained in other schools and the closing of our own seminary.

Loyal Laymen! I appeal to you for the establishment of scholarships. The amount ranges from $100 to $300 per year. The gift may continue annually so long as you live and then be perpetuated by a legacy in your will. Or it may be discontinued any year you so desire. The highly endowed theological schools of other denominations are in a position to practically bribe our poor students to turn their backs upon their own seminary and follow the lure of lucre to their centers of learning. It may be urged that all truly loyal students will turn a deaf ear to such entreaties and that those who yield would be no serious loss to our church. But such an argument does an injustice to many genuine Methodist Protestants. When scholarships are offered which will pay all current expenses, carfare to and from home at the beginning of semester and at its close, as well as at Christmas time, and in addition employment part or even full time, a man or woman without means may feel forced to accept.

But it is within the power of you well-to-do laymen to prevent this disaster. You, as well as the laymen of sister denominations, have the ability and disposition to give money to help educate such needy persons in our seminaries. And you are doing it more and more. Last year we received for our scholarship fund over $3,000 for distribution. In addition to the annual donations, an increasing number are providing permanent scholarships. Only this week a $5,000 scholarship has been provided. If you write me that you are willing to help, I will either write or visit you personally and present the names and needs of more than a score of worthy and needy prospective students.

Well-organized churches! My final appeal is to you. Since we cannot find enough individuals to provide scholarships, we have always depended on local churches. There are those who have not failed for many years but we need many more such. I do not recall that I ever appealed to a church for a specific case that was not met cheerfully. If any pastor or official board will notify me that I may present this department of our work in their local church, I shall be happy to do so. It would not require many moments to convince them that if they are to have the high type of a thoroughly trained minister such as they constantly desire—and frequently demand—there is only one way to this royal road to success—and that is to provide the money which will educate the minister in the Westminster Theological Seminary.

Unless we train our own sons and daughters in our own institutions, our pulpits will be occupied by untrained ministers or by those so trained in other schools that they never sound our denominational notes but sometimes seduce the flock into a community fold. "A word to the wise is sufficient." So sure am I of the co-operation of prospective students, laymen, and churches, that I now repeat the challenge I have sounded for 32 years: No worthy and needy student has reason to fear being turned away from the Westminster Theological Seminary for lack of funds.

Write for a catalogue and any other information to President Hugh Latimer Elderdice, Westminster, Maryland.

WHICH ARE YOU?

A pillar or a sleeper?
A power or a problem?
A promoter or a provoker?
A giver or a getter?
A doer or a deadhead?
An attender or an absenter?
A booster or a knocker?
A lifter or a learner?
A supporter or a sponger?
A soldier or a slacker?

Selected.

OPTIMISM | **The President's Letter** | EVANGELISM

Sunday

June 15.—We were with the Young People's Training School in two services, worshiping in the First Church, High Point, at 11 a. m., and in the college auditorium at night. Dr. P. E. Lindley was the speaker at each service. His messages were timely and helpful.

Summer Conference—Training School

We are giving this week to the Pastors' Conference and the Young People's Training School. These two assemblies provide a varied program that is full and helpful. Quite a group of young people from various parts of the church are in attendance, and a considerable number of pastors came in last night and today.

We are confident that these gatherings are potential of great good, and we trust that their full benefit may be realized by youth and age alike.

Under the auspices of the college, an educational rally is to be held tomorrow, with a picnic dinner on the campus. Dr. J. C. Broomfield, president of the General Conference, is to be the principal speaker. We trust that many of our people will attend and enjoy the fellowship and inspiration of this day.

Special Edition of Herald

It is our hope to run such edition in the near future for the purpose of giving to the conference "in bird's eye view" what has been done during the year in building and repairing, both of churches and parsonages. It is our purpose to run a picture of all such churches and parsonages in this special number, with a brief word about each. The editor has very kindly consented to allow space for this, and we shall begin very soon to gather the material for this edition.

Thank You

For the ready and generous response to the urgent appeal that we were forced to make recently for annual conference funds. Through the generosity of a goodly number of charges our needs were met. And now we urge upon you the assurances of our grateful appreciation, as afore time we urged upon you our needs. And since "one good turn deserves another," we may ask you some time to do this again.

The Sands Are Running Rapidly

Let us "stir up your pure minds by way of remembrance" that the sands are running rapidly, and that this conference year is nearly ended. Just three and a half months remain, and two-thirds of the work, in some phases at least, is yet to be done. Surely we must "seize the day," and press the work along every line, that we may be able to give a good account when the time of reckoning comes.

Our Slogan

Did you get it last week? Here it is: "No charge without an Honor Roll church." As a help to this good end, we suggest that pastors give to each church an itemized statement of budget assessments, including everything, and then urge each church to go to work for this goal. It is our confident opinion that surprising and gratifying results will follow if this is done. And in all of our urging and planning, let us not forget to pray much, that God will provide the means that His church needs to carry on His work.

Attitudes

A boy friend once said to me, "Dreading a thing is always harder than doing it." That was years ago, but his words are still with me, and they have my full endorsement. When the remark was made I, of course, did not know anything about the psychology of what the boy was saying—not then, and not a great deal now. I suppose I felt then, though I do not recall my immediate impressions, as I have all along since, that what he said was true. But why? I think I know now. Dreading a thing we have to do means that we have a certain attitude toward it; and it is the attitude, and not the dread, that makes the thing hard. Were the attitude different, then there would be no dread. All of which means that the most important factor in success or failure is attitude. And nowhere is this fact more dominant than in the life of a minister. With him it ranks next to piety. Starting with piety as the first essential, the minister wins or fails according to his attitudes—his attitude towards himself, his calling, his charge, his denomination, his neighbors. Of course I can not go into a discussion here, but this, I think, may be said: a hopeful, buoyant, agreeable, and persevering attitude is the one that wins. Paul puts it well: "Cast down, but not in despair."

Assigned

On June 14, Rev. N. M. Harrison was assigned to Littleton charge to fill out the unexpired term of Bro. M. Ivey Crutchfield, who was released from the work June 7. We are gratified at this arrangement, and we predict results that will fully justify the assignment. We shall pray that God's blessings may attend the programs and the labors of this charge.

Sick

It will be regrettable to the brethren that Rev. C. H. Whitaker is sick, and must discontinue his labors at least for the present. His physician has ordered a complete rest, for at least a month. He seems not to have now any serious affliction, but the physician warns that his condition will become serious unless he takes a complete rest. I am sure that he will be in our thoughts and in our prayers.

Appointments

July 23, Mebane, 11 a. m.; Belmont, 8 p. m.

July 28-29, District Rally, Pleasant Union, Mt. Pleasant charge.

July 29, Charlotte Church, Richland charge, in the afternoon. District Rally.

August 4-5, Fallston and Cleveland charges.

August 12, Bessemer City and Bess Chapel.

August 19, Vacation.

"Peace to the brethren, and love with faith, from God the Father and the Lord Jesus Christ."

Fraternally,

S. W. Taylor.

July 17, 1928.

—Mr. Charles Reitell, of the University of Pittsburgh, in annals of the American Academy of Political and Social Science (September, 1923), calls attention to the relation of new industrial machinery to the question of prohibition. He says, "The growth of complexity, high speed, and involved dangers of modern machinery absolutely bar out the use of alcoholic drink."

OUR STORY PAGE

NO BREAKUM INDIAN VOW

"You're not serious—you don't mean—you're going?" I gasped, trying to keep abreast of Pluggy Hale, my pal.

"I do mean it!"

"But we can't visit an Indian village after the sun goes down!"

"Why not?"

"There's a tribal law against it. They'll kidnap us!"

"The San Blas chief wouldn't kidnap us," assured Pluggy. "He is our friend, and if we enter his village at midnight, he will give us shelter until morning."

"But you are forgetting the San Blas vow!"

"Pooh!" scoffed Pluggy. "That oath is three hundred years old. I'll bet even the Indians have forgotten it."

The San Blas were savages who lived on the coast not far from the Panama Canal, and it was said of them that no white man had ever entered their village after dark and come out alive. Pluggy's father was a naval officer, and they were there trying to find a grade of sand that would make good cement for the locks of the Canal.

"But how are you going to let the village know that we are just on a peaceful visit?" I asked.

"By walking into it and asking the first squaw we meet where the Chief is. We'll pretend we came to give him the trinkets that he was so pleased with this afternoon when he visited our camp. When he accepts them, we'll tell him we would like to stay in the village all night. He'll forget tribal laws, vows to the sun and everything. That's simple, isn't it?"

I didn't have chance to answer, because just then three long, wicked spears shot through the air and buried themselves in the ground not ten feet of us!

"That means keep out, I guess," said Pluggy, grimly.

"L—let's go b-back," I stuttered.

"No. We can't lose our nerve now. We're going to march right into the center of that village!"

And we did!

I could have dropped at every step, but Pluggy was acting just as if the Indians had thrown flowers at us instead of spears. Glow Face, the Chief, was waiting for us near his hut. He stood tall and erect, frowning at the two white boys who had dared to break his laws by coming to his village at night. Pluggy was the first to speak.

"Don't you know me, Glow Face? I am your friend. You are my friend."

"I am friend of White Captain's boy when sun shine. When moon or star shine, I am San Blas Indian Chief."

"You are my friend, too," insisted Pluggy. "Glow Face, if white boy come to stay with San Blas, he show great trust to friend. You understand trust?"

"Trust is white man's palm."

"I come to stay all night with Glow Face."

"White boy no can stay all night."

"I have gifts."

"Glow Face swear by Great Spirit that no white boy stay same place as San Blas at night. Gifts no take."

"Look," said Pluggy, opening up a small case of trinkets. "Look, Glow Face. Here are combs, mirrors, beads and music stick. All for you if you give white boys hut to sleep."

Glow Face shook his head.

"No can take."

But the San Blas braves were not so stern as their Chief was. Pointing at the mirror and beads, sparkling in the moonlight like diamonds, one of them asked:

"What price?"

"Price sleep in San Blas village," answered Glow Face.

"Price cheap," grunted the warrior.

"Do not forget promise to Great Spirit."

"Call Council."

Luckily for us, the rest of the Indians were in favor of this last idea. There was a short pow-wow, after which Glow Face held up his hand for silence and said to Pluggy:

"How sound music stick?"

Pluggy saw that the Chief was weakening, so he dug down in the box and took the best harmonica he could find. He played one verse of "My Country 'Tis of Thee" better than I had ever heard him play it before.

"Good!" announced Glow Face.

He held out his hands and Pluggy gave him the harmonica. He held out his hands again and Pluggy gave him the whole box of trinkets.

"Wait," directed the Chief. "Wise men decide take or no take."

And with that remark he turned away and marched into his hut, followed by all of his braves. We were left alone in the middle of the large clearing. It was our chance to get away, and I told Pluggy so.

"Nope," he said. "Glow Face wants the harmonica and I want to stay in a San Blas village all night. Fair exchange is no robbery."

So we stood there until Glow Face reappeared at the door of his hut.

"White Captain's son," he said. "My Indians make vow to Great Spirit that when sun goes, San Blas be with San Blas, and no stranger be with them. No can break vow to Great Spirits, but medicine man say white boys sleep San Blas village because of great gifts.

I felt better right away, and Pluggy wanted to get sociable. But the Chief held up his hand.

"But where stranger is, there can be no San Blas also," he went on. "Glow Face go play music stick on hillside all night. San Blas squaws look in white boy's mirror and papoose play hunt in moonlight. Good. Price cheap for great gifts."

He grunted something to his braves and they scattered at once for the wood. The squaws came out of the huts and followed them. The children looked at us curiously and then disappeared between the trees. In two short minutes not even a dog was left in the village!

I looked at Pluggy and Pluggy looked at me. Then he laughed.

"You've got to give that medicine man credit for a lot of sense," he said. "Come on, let's go."

"Where?" I gasped.

"Back where we belong. There's no fun sleeping all night in a deserted village, is there?"—*Selected.*

—There is nothing in which I would advise you more conscientiously than in keeping the Sabbath day ohly. I can truly declare that to me its sacred hours have been invaluable. —*William Wilberforce.*

Our Children's Home

Offerings by Churches and Individuals

Charlotte, Richland Charge, $4.62; Concord, Saxapahaw Charge, $3.15; Salem, Saxapahaw Charge, $2.20; Mrs. D. T. Gaster, Sunday eggs, $1.20; Welch Memorial, High Point, children's recital, $11.52; Pleasant Grove Station (extra) children's recital, $5.00; North Carolina Branch W. H. M. S., by Mrs. H. A. Garrett, $151.19.

Offerings by Sunday Schools

Whitakers Chapel, Enfield Charge, $8.31; First M. P., High Point, $10.37; Baraca Class, First M. P., High Point, $25.00; Mizpah, Haw River Circuit, $1.50; Fairfield, Guilford Circuit, $1.50; Fountain Place, $5.75; Efland, Orange Circuit, $7.78; Mt. Lebanon, Randleman Circuit, $5.00; Bethany, Randolph Circuit, $1.20; Bethel, Randolph Circuit, $2.55; Liberty, $3.00; Haw River Mission, Glen Raven Circuit, $3.34; Bethel, Mocksville Circuit, $2.97; Lebanon, High Point, $5.40; Hickory Ridge, Forsyth Circuit, $5.40; Shiloh, Randolph Circuit, $2.45; Whitakers, $7.00; Canaan, Denton Circuit, $1.27; Center, Alamance Circuit, $3.00; Lebanon, Spring Church Charge, $2.48; Yarboroughs Chapel, S. C., May, June and July, $2.77; Stony Knoll, West Forsyth Circuit, $2.41; New Hope, Why Not Circuit, May and June, $5.55.

Eleven of our children are taking the Leadership Training Course at the college this week.

Mr. H. A. Garrett has recently remembered us with a nice box of apples and plums. For this fruit and all of the above cash contributions we are very grateful.

E. F. ALLMAN, Supt.

HONEST, NOW—

Am I really and truly interested in my church—in helping it achieve its objects and ideals—or do I just think I am? What do I do to prove my interest—that it's half as vital, for example, as I think it is?

Am I a good example for anybody to follow, or do I just think I am? Or do I think about my responsibility in this connection at all?

Do I attend church services as often as I think I do?

How often do I speak a word of encouragement or praise to the minister, or have a pleasant word and smile for his wife? Do I as often as I think I do?

How would the minister classify me? As interested, indifferent, cold? As a friend and helper, or just as—one of the congregation? Would he be justified by what I do?

Do I really give as the Lord hath prospered me, or do I just think I do? If I should add up my contributions to local church support and to missions, would they represent as large a part of my total income as I think they do?

Would a stranger think me as liberal as I think I am, even if he had all the facts of my other responsibilities?

What kind of church member am I anyhow? Am I the kind I think I am, or do I just think I am?

I am going to try a little introspection along these lines.—Selected.

BUDGET RECEIPTS FOR THIS WEEK

A. C. B.

Asheboro	$50.00
Why Not	35.00
Grace	25.00
Forsyth	25.00
Randolph	11.42
Flat Rock	10.00
Pinnacle	10.00
Denton	8.10
Lebanon	6.00
Enfield	5.00
Mocksville	5.00
Vance	4.50
Rockingham	2.30

G. C. B.

Mt. Pleasant	$58.74
Enfield	28.00
Randolph	25.58
Mebane	15.29
Spring Church	15.00
Lebanon	10.05
Flat Rock	5.00

College

Flat Rock	$10.00

Superannuates

Porter	$1.70

CHARGES PAYING IN FULL

A. C. B.

Yadkin College	$ 15.00
Haw River Mission	30.00
Porter	15.00
State Street	75.00

G. C. B.

Calvary	$296.88
Porter	30.00

College

Asheboro	$ 85.00
Liberty-Siler City	65.00
Yadkin College	5.00
Haw River Mission	10.00
Tabernacle	45.00
Spencer	10.00
Union Grove	10.00
English Street	40.00
Henderson	115.00
Burlington	125.00
Mebane	45.00
Concord	85.00
State Street	20.00
Mt. Pleasant	85.00
Gibsonville	30.00
Guilford	60.00
Friendship	50.00
South Winston	15.00
Porter	5.00
Reidsville	50.00
Graham	60.00

Superannuates

Orange	$ 37.00

CHURCHES PAYING IN FULL

A. C. B.

Siler City	$ 70.00
Spring Church	90.00
Lebanon, Spring Ch. Chg.	47.00

College

Spring Church	$ 12.00
Spring Valley, Vance Chg.	10.00
Center, Alamance Chg.	14.00
Bethel, Alamance Chg.	15.00
Pleasant Hill, W. Forsyth	20.00
Efland, Orange Chg.	36.00
Union Grove, Orange Chg.	17.00
Hebron, Orange Chg.	27.00
Saxapahaw	8.88
Concord, Saxapahaw Chg.	15.00
Union Hill, W. Forsyth Chg.	6.00
Hickory Ridge, Forsyth Chg.	30.00
Denton, Denton Chg.	35.00
Baltimore, W. Forsyth Charge	14.00

Superannuates

Spring Valley (in full)	$ 4.00

CHARGES PAYING ALL CLAIMS IN FULL

Porter	$53.70
——?	——?

The receipts on A. C. B. are the largest in the number of charges remitting, and perhaps in amount, of any week during the year. Thirteen charges remit, and the amount of payments is $197.32. Asheboro leads with $50; Why Not is a close second with $35, and Forsyth follows with $25.

Mount Pleasant leads on the G. C. B. with $58.74; Enfield and Randolph follow with $28 and $25.58 in the order named. Flat Rock is the only charge remitting on the college.

Porter sends $1.70 for Superannuates and takes the distinction of being the FIRST charge to pay all claims in full. Hats off to Porter. I felt confident on my visit to this church that we would hear from them before the year was up.

Now that we are in the last lap of the race, and the home gong has already sounded, we will expect others to be coming in soon. Look at the list of "Charges Paying All Claims in Full." We have put a blank there with a question-mark after it. That blank is not like the laws of the Medes and Persians; it can be changed. Prove it, somebody! Won't you? And let me tell you how: Just a little note to Mr. Idol will do it. Come on now, brethren, and let's make this list grow.

TWELVE CHARGES STILL HAVE NO CREDIT ON ANY BUDGET. "My brethren, these things ought not so to be."

We pray that the great Head of the church may give us grace for the financial problems.

Fraternally,

S. W. TAYLOR.

July 16, 1928.

TRANSFIGURED

When we shall come through Christ's own eyes to see
How dear to God His children all must be,
The common life of every day and hour
Shall share the grace of His transfiguring power;—
A heavenly light on lowliest ways shall shine,
Making all service blest, all sacrifice divine.

—Benjamin Copeland.

Old Slow Poke—"Mister Jackson, er——that is, I would like to, er ——that is, I mean I have been going with your daughter for five years."

Old Man—"Well, whadda you want—a pension?"—Stevens Stone Mill.

Doctor—"With a badly sprained ankle how did you ever manager to get the four miles back to camp?"

Camper—"Luckily, doctor, I saw a bear."—Selected.

Hoofus—What's good for biting fingernails?

Goofus—Sharp teeth, I guess.—Pathfinder.

FROM PASTORS *and* PEOPLE

Orange Charge.—The third quarterly conference met with the Union Grove church Saturday, July 14th. The churches were all represented except Hebron. The conference business was transacted harmoniously.

The votes were counted and J. G. Jobe, of Hebron, was declared elected delegate to the next Annual Conference.

Conference adjourned to meet next at Chestnut Ridge church. B. M. WILLIAMS.

Pleasant Union, Mt. Pleasant Charge.—Some may think we are not doing very much because we are not heard from very often, but we are working and feel that much is being accomplished. We have a fine attendance at Sunday school and church services.

Sunday, July 8, we had our memorial and Children's Day exercises. The morning was given to the children and they rendered a splendid program. The children all did well. The collection at this time for foreign missions was $38.64. In the afternoon we had our memorial service, which was very impressive. During the past year we have lost two of our members.

We are delighted that the District Rally is to be held at Pleasant Union Church on Saturday and Sunday, July 28 and 29. We hope a goodly number will attend. From the outline program published in last week's Herald we feel sure that the rally will be inspirational and helpful.

We are glad to say that Mrs. G. F. Millaway, who has been ill for sometime is improving. On Tuesday, July 10th, Mrs. J. T. Bowman and Miss Callie Shepard, two of our members, underwent appendicitis operations at Wesley Long Hospital, Greensboro, N. C. Mrs. Bowman seems to be improving rapidly but at the present writing Miss Shepard's progress is slow. READER.

Midway Church.—Members of our church are encouraged by our larger congregations recently and we have a real treat in store for all those interest in a good sermon and lecture combined. On the fourth Sunday evening at 8 o'clock (July) Dr. Wilkerson, the returned missionary, will speak at our church. He will illustrate his lecture with motion picture slides of his work in Africa. Those who heard him speak before are waiting eagerly to hear him again. He is an able speaker and we are hoping he will have a large audience. Every one is invited. He comes at the invitation of the Missionary Society of Midway church.

In June the Sunday school gave a Children's Day exercise, which was well attended.

At the regular June Missionary meeting a missionary pageant was presented which was very favorably received.

Just now a movement is on foot to put a new piano in our church. It is badly needed, particularly since our revival is to begin the first week in August. Every great evangelist realizes the real value of good music, so he carries a trained singer with him in every meeting and gets the best piana available.

On the fifth Sunday we will have an evening service in preparation for the revival.

MRS. LEO PALMER, Reporter.

Eden, Halifax Charge.—We are glad to report that three of our members attended the convention in Baltimore. They were Mrs. R. C. Rives, Miss Blanche Hardee and Miss Winnie Burt. They gave a most glowing report at our services the first Sunday in June of the proceedings of the convention.

On the first Sunday in July we had our Children's Day service. It was the most interesting Children's day program we have ever had. In addition to the exercises by the children the Aurelian Springs quartette sang several numbers. Rev. J. C. Auman gave us some first-hand information concerning the mission work in Japan. This was greatly appreciated and enjoyed.

We are now looking forward to our revival which will begin on the first Sunday in August. Our pastor assures us that he has secured very able help for this meeting, but of course the success of the meeting rests largely on us. So let's give our time, co-operation and earnest prayers to this cause. We are asking the Christian people everywhere to pray for us that we may be much benefited by this meeting. REPORTER.

Midway, Haw River Circuit.—On last Saturday night Bro. Curry met with us in our congregational meeting and we selected songs and made other arrangements for our Home-Coming Day, which will be next Sunday, July 22. We are expecting a large crowd. Come, everybody, and bring a dollar to help pay off the debt on our new church.

We had a nice crowd at Sunday school and prayer meeting yesterday.

MRS. G. W. APPLE, Reporter.

Concord.—Since our last report, the following have been received into the church: Mr. and Mrs. R. B. Hughes, coming from Mount Lebanon, Randleman charge, and daughter, Miss Edith Hughes, on profession of faith; Mr. and Mrs. C. B. Hollyfield and children, Cecil and Elizabeth, coming from the M. E. church, Charlotte, N. C., and Mrs. S. O. Bundy, from the Presbyterian church, this city.

The work is moving along nicely, with good attendance at all services.

On next Sunday we are putting on a special effort to pay off an indebtedness of $4,000 on the Sunday school building. Most of this has been pledged already and if we can wipe out this debt next Sunday we are planning to get to work on a new auditorium, which is badly needed.

On Friday evening, July 6, the Baraca class entertained the Young People's class at a chicken supper in the dining room of the Sunday school building. The supper was the result of a contest between the two classes, the Young People's class winning. A splendid program was carried out and altogether it was an enjoyable occasion.

On next Friday evening the women of the Adult Bible class are entertaining the men of the class at a supper.

Mrs. B. F. Waddell and son, Paul, both underwent operations at the Concord Hospital last week, and are getting along nicely.

Rev. D. D. Nash and family, of Hopewell, Va., are visiting relatives here. Mr. Nash is new pastor of Hopewell Christian church, but was formerly one of our boys. He will occupy the pulpit at the night service next Sunday at our church.

Mrs. W. B. Perkins and Miss Kizzie Lou Simmons, of Tallahassee, Florida, nieces of Rev. G. H. Hendry, are visiting at the parsonage.

Born, to Mr. and Mrs. Luther Davis, a son, on June 24th, and to Mr. and Mrs. Robert Cline, a daughter, on June 28.

Our pastor has been given a four weeks' vacation by the church, which he plans to take beginning July 23.

On next Sunday votes will be taken on our delegate to Annual Conference. Messrs. J. Shuford Polk and L. M. Williams are the nominees. MRS. D. A. McLAURIN.

Asheville.—Sunday was a very good day with us, although we missed Pastor Paschall in our services, he being in High Point to direct the Leadership Training School. Our good friend, Fred Willis, spoke at the morning service. His text was, "Come unto me all ye that labor and are heavy-laden, and I will give you rest." Every one present felt that the message was for his special comfort. Mr. Willis is a consecrated business man. What he says is from his daily experience.

Sunday night the Christian Endeavor Society had charge of the services. The subject was, "Getting a Kick Out of Life." Bro. E. H. Pratt presided. The program was well carried out, many taking part. Bro. E. C. Fawcett will conduct the prayer meeting this Wednesday night.

Children's Day will be observed next Sunday.

We are very happy for the prospect of Miss Novella McIntyre's recovery. She is steadily improving.

Mrs. Ernest Bellamy and two small children, of Enfield, N. C., are visiting Bro. L. S. Neville for the summer.

Mr. and Mrs. Bosworth, of Florida, are attending our services. There are other visitors at every service.

Pastor Paschall attended the conference at the Asheville School last week. He was greeted by about 20 men from Whitakers, N. C., who came from the Van Meter meetings to share with the leaders and delegates of the Asheville School Conference.

REPORTER.

Denton Church.—We are still going forward in our work. Our Sunday school is growing, and much interest being maniested. The Baraca class has purchased a new rug for their room, which will add greatly to the attractiveness of the room.

Our C. E. Society also is largely attended. The society recently had an outing picnic which was much enjoyed, and we understand that we will soon have another. We all welcome these trips, as it increases interest in the work aside from being a means to draw the society more closely together as a group.

The revival meeting which has been in session at Denton for the past ten days, closed on Tuesday night. The pastor, Rev. A. E. Bingham, who did his own preaching, delivered some good sermons during the series of services. On last Sunday morning 16 new members were received into the church, as follows: Wayne Morris, Robert Johnson,

Ames, Sexton, Edna Morris, Violet Cranford, Pauline Sexton, Inza Hill, Lillian Elliott, Allene Gallimore, Golden Morris, Dorthea Morris, Gertrude Bingham, Josephine Hill, Annabel Bingham, Alta Varner, Max Hill.

Rev. C. E. Ridge, of Handy, has just returned from Democrat where he has closed a successful revival meeting.

W. M. SEXTON.

Liberty Hill, Anderson Charge.—It has been some time since we sent in a report from this place, but we are making some progress in the Master's work. We are planning to hold our Children's Day service the fourth Sunday night. The pageant, "Wings of the Morning," will be given.

Our revival meeting will begin the second Sunday in August. Rev. G. H. Hendry, of Concord, will be our pastor's help. We are praying for a great revival.

The third quarterly conference was held yesterday, July 14th, at Fairview church. Mrs. Stella Connelly was elected delegate to the Annual Conference.

ROMAINE POOLE, Reporter.

Mt. Ebal.—Last Sunday was a red letter day for Mt. Ebal church. It was an all-day homecoming memorial day. Many from the different churches on the charge and community were present. Special music was rendered by the Mt. Ebal members, members of Denton church, and the Surratt quartette from Pleasant Grove. We appreciate all who took part and welcome them to come again. The writer preached in the morning, and Rev. N. G. Bethea in the afternoon. Brother Bethea brought us a fine message. We thank him for his message, and hope he will have the chance to be with us again. A large, full table was spread at the noon hour. The cemetery had been put in first class condition. All seemed to work together for a good day in the Lord's service. E. A. BINGHAM.

Kernersville.—The third quarterly conference of this charge will convene at the warehouse in Kernersville at 2:30 p. m. Saturday before the fifth Sunday in July. A full attendance of all official members is very much desired. Remember at this time the ballots are to be counted to find out who is elected to represent this charge at the next Annual Conference. E. G. LOWDERMILK, Pastor.

Bess Chapel.—It has been some time since we have made any report, but it has been said, "Still water runs deepest." Under the guidance of Rev. M. C. Henderson our Sunday school and church work has been steadily growing until instead of just special occasions being our "big days" every Sunday is a "big day" for us.

Our Sunday school attendance and offering has more than tripled that of a year ago. One thing which we are especially proud of is the fact that so many young people, aside from the children, are attending church. The Sunday school is giving a lawn party July 21. Also, the Sunday school is going on a mountain trip sometime this month.

Our pastor brings us splendid messages every preaching Sunday.

We are going to have a Home-Coming Day August 12. We cordially invite all the former ministers and members of the church or any others. Our special meeting begins August 13, also. May we have the prayers of every one. N. E. B., Reporter.

Warehouse Meeting. A two weeks' revival service will begin at the warehouse in Kernersville the fourth Sunday in July at 10:30 a. m. The members of the three country churches of Kernersville charge and their friends are especially requested to take part in the meeting. Rev. N. G. Bethea, pastor of the M. P. church of Lexington, N. C., will be the pulpit help. Rev. J. L. Trollinger, of the First M. P. church, Thomasville, will lead the choir. E. G. LOWDERMILK, Pastor.

Hollister, Halifax Charge.—We held our Children's Day service the second Sunday night in July. The children did their parts well considering the time they had practiced. We had a large congregation but the offering was not what we had hoped for.

The Missionary Societies held their regular monthly meeting Tuesday afternoon, July 10, at the home of Mrs. Tidwell. Miss Kathleen Shearin conducted the devotional service and last month's minutes were read by the secretary, Rev. C. L. Spencer. Our pastor is a splendid secretary as well as a preacher. Various business matters were discussed and the following members were appointed as a committee by the president to increase the attendance and interest in our Missionary Society: Mrs. E. T. Ellington, Mrs. Ed Wood and Miss Kathleen Shearin. During the social hour Mrs. Tidwell served delicious refreshments.

The third quarterly conference convened at Hollister church on last Friday afternoon. All the churches were represented except Harmony. The usual transaction of business was held in a spirit of love and harmony. Mrs. T. C. Williams was declared our delegate to represent us at Annual Conference.

Several of our people attended the Warren County Sunday School Convention at Arcola the second Sunday in July. REPORTER.

High Point.—At the quarterly conference last Tuesday evening it was decided to call a membership meeting on Sunday morning, August 12th, to vote on the disposal by sale or trade of the parsonage property at 609 North Main street. The property is in the business zone of the city, and the lot, which is 80 feet in width, has become very valuable and it is thought that it will be best to sell and build a new parsonage on another location.

The Leadership Training School of the N. C. Conference met at High Point College last Saturday. An interesting service for these young people was held Sunday morning in First church. Rev. Fred W. Paschall, Dr. S. K. Spahr, President S. W. Taylor, Dr. P. E. Lindley and Rev. F. L. Gibbs occupied seats in the pulpit. Dr. P. E. Lindley brought the message and spoke on the subject, "Staggering at the Promises of God," and urged the young people to get out of the habit of thinking little thoughts. Those who come from homes of small achievement need not think that they are debarred from success in life. Have an ambition and live up to it faithfully and persistently. "He who serves his country well has no need of ancestors." God expects more of you than you expect of yourself. Ask yourself this question, "Does the future have any promise for me?" Dr. Lindley said that a few weeks ago as he and a friend stood at the foundation of old Jamestown Female College examining the bricks that remain there since it was destroyed by fire in 1861, an airplane flew over their heads, and he could but think that a teacher or pupil in the school had looked out of a window and beheld an airplane he would have been awe-stricken and incapacitated for any more work. We must close our ears to the fallacy that "God loves common people since He made so many of them." This is only a sop handed out to lazy folks, and is undue praise to the poor, ignorant, and shiftless. Then he begged the young people to honor their own originality. We can be what we will in this world, and whatsoever we desire or set our mind on, that will happen. "What I aspired to be and was not, it comforts me." The greatest poem is yet to be written, the most beautiful picture to be painted, the sweetest song to be sung. Perhaps you are the one who will do it. Steer by the stars of God, and look unto Him and trust in "thine own untried capacity." There was no evening service at the church but Dr. Lindley spoke again in the College auditorium.

The formal program of the Training School got under way Monday morning. There are more than 100 young people in attendance, and a faculty of 15 members. Officers of the school are the following: President, Rev. F. W. Paschall, of Asheville; director of music, Rev. E. L. Ballard, of High Point; pianist, Miss Ruth Vuncannon; recreation director, Rev. F. L. Gibbs, counselor for women, Mrs. S. W. Taylor, and counselor for men, Rev. R. C. Stubbins. Courses are being offered in vocational guidance, stewardship, Christian living, citizenship, denominational history, and evangelism. Monday evening the Pastors' Conference held its first session with President S. W. Taylor speaking. About 50 ministers were present. A rally and basket picnic will be held at the college on Wednesday, and at 2 o'clock p. m., Dr. J. C. Bromfield, president of the General Conference, will deliver an address.

The general monthly meeting of the Missionary Societies was held Monday afternoon at the church, and Rev. N. G. Bethea, of Lexington, came and gave a beautiful address on "Service." He urged the members to tithe their time and talents as well as their material wealth. He spoke truly when he said that of all God's creatures women ought to be the most grateful, for Christianity has elevated them from the plane of mere slaves and beasts of burden to the high pedestal of honor on which they sit enthroned today. His trip two years ago with Rev. E. Lester Ballard through Palestine and the Orient greatly impressed him with this fact, as he noted the degraded position occupied by Moslem women in their native countries. He said as a boy he longed to be a preacher with a long-tailed, broadcloth coat and high silk hat, but he has gotten bravely over that idea long ago. He begged us not to lose heart if we cannot accomplish great things and occupy the seats of the mighty, but remember that "a cup of cold water given in my name" and "inasmuch as ye did it unto one of the least of these" shall have their reward.

Union Chapel, Granville Charge.—Our Children's Day program was given the fourth Sunday morning. Miss Gladys Stone trained the children and the service was a very good one. The offering amounted to $25.00.

Our Missionary Societies met at the church Friday night, June 29. Mrs. R. M. Edwards, chairman of Circle No. 3, had charge of the service. Miss Lois Huff gave the introduction to the new study-book, "Africa." The questions were then asked and the business transacted.

Friday night, June 23, the Mission Band met at the home of Mary Eliza Floyd. Sixteen members were present and they put on a very interesting program. After the meeting we enjoyed a social hour and the hostess served ice cream and we also toasted marshmallows out on the lawn.

Our revival meeting will begin the fourth Sunday. Rev. C. W. Bates, of Calvary church, Greensboro, is to be our help and we will be very glad to have him with us again.

Mr. H. A. Finch is very much improved after having been ill and confined to his room for several weeks.

We regret to report that Mr. J. M. Harris suffered a stroke of paralysis a week ago and since that time there has been very little change in his condition. His son, Bruce Lancaster, of Pine Grove, Pa., is at his bedside. REPORTER.

Randleman Charge.—Our third quarterly conference was held last Saturday in the new church at Worthville. A good attendance was noted. Since the second quarterly conference the above-named church was completed. Bro. A. R. Groce reported $200 paid on debt, note renewed, and insurance in good shape. On recommendation by the pastor the parsonage trustees were authorized to increase the insurance on parsonage furniture from $250 to $500, if on investigating they think proper to do so. Mount Lebanon reported their church newly painted. This church was re-covered on one side during the meeting of the Annual Conference at Asheboro. New Salem is about ready to re-roof.

Bro. A. S. Barker was declared delegate-elect to the ensuing Annual Conference.

The pastor was voted a two weeks' vacation, beginning the first of August.

W. H. NEESE.

Randleman, N. C., July 17, 1928.

Enfield.—Sunday morning we had Children's Day. The children with the aid of the young ladies of the Sunday school in the choir rendered a very pretty, entertaining and beneficial program. The committee in charge and that worked faithfully to get up the program consisted of Mrs. Cecille Matthews, Miss Ruby McGwigan, Miss Mae Bellamy and Mrs. Sam Pierson. The church was prettily decorated with ferns and daisies.

Our pastor left yesterday for High Point where he will attend the Leadership Training School. Miss Alma Sykes had charge of the registrations from our members.

Mr. Shields, one of our members who has been in bad health for some time, but had been confined to his bed for about ten days, was called to his reward last Friday morning. May God's great comforting love be with the loved ones he leaves.

We were gled to see Mrs. Powers at church Sunday morning. She is just out from a long spell of sickness.

Both C. E.'s are doing good work. The Intermediates went on a hike and wienie roast week before last. They had a jolly good time, hiking, making the fire for the roast, eating sandwiches, pickles, etc. After the feast on the things named every one joined in lively out-of-door games. All thought they would have to hike back to town in spite of feeling pretty tired but, to the surprise of all, a good friend of the C. E. came up in his truck and took all back to town.

REPORTER.

July 16, 1928.

Corinth, Littleton Circuit.—Since our last report Rev. N. M. Harrison has been assigned to Littleton Circuit for the remainder of this Conference year. We are very glad to have Mr. Harrison with us and wish him such success. He will preach for us at this church the first Sunday in August at 11 o'clock, but he has promised to be with us in Sunday school one Sunday before then. We extend to him a hearty welcome to attend Sunday school any Sunday he can; be glad to have him. He is away this week attending the Young People's Summer Conference.

The third quarterly conference will be held at Littleton M. P. Church Saturday, July 28, at 2 p. m. All members please take notice and come.

Mrs. B. C. Barbee and children, of Farmville, and Mrs. B. H. Browning and children, of Richmond, Va., are spending some time with their parents, Mr. and Mrs. M. J. Morris.

Our hearts were made sad by the death of Mrs. Jessie Carter, who died at Rosemary on July 13 and was brought to the "old home place" near this church yesterday for burial. She was not a member of this church but for several years lived right near and always attended services here, and she and her family always made the pastors of this church feel welcome in their home at any time. A large number of friends and relatives gathered to pay their last tribute of respect and honor to this good woman. She was 80 years old last November. Our deepest sympathy goes out to the bereaved ones.

MRS. B. F. MORRIS, Reporter.

July 16th, 1928.

Rockingham.—Our Sunday school is fine. We have a fine enrollment, good attendance and collection. The interest of all seems to be good.

Our good pastor, Bro. Trollinger, has been giving us the best of his service. He has met all of his appointments here since we last wrote. He delivered a very helpful and inspiring sermon to the Christians on the night of June 15. His message, we believe, will help us to think on the way.

Our prayer meetings are good, indeed. One of our new members, Bro. John Jenkins, is a great help in these meetings. We highly appreciate him and also others.

The pastor is holding the Wednesday afternoon services for the children. These meetings are very interesting and are well attended by the little ones. We like to see the little ones begin training now for life.

We held our third quarterly conference on Saturday night, July 14. The reports from the officials were good. We had an excellent report from the Sunday school. The votes for the delegate to Annual Conference were counted at this meeting. Miss Nettie McLean was elected as delegate and Mr. J. H. Collins as alternate.

We want to make this year count in the service of the Lord. Pray for us.

(MISS) BIRDIE CONNELL, Reporter.

NOTICE TO PASTORS

Miss Grace G. Jones, a licensed minister of the Maryland Conference, is available for evangelistic work in North Carolina during the month of August, and probably the first week in September.

Miss Jones is spending most of her time now in school, and is doing special work at the University of North Carolina. Just now she is at her home in Baltimore. She is most highly recommended by those who know her well in Maryland, where she has held some remarkable meetings in our churches.

Pastors who wish to confer with her may reach her at the following address: Baltimore, Md., 4309 Norwood Road, Guilford.

S. W. TAYLOR.

CHILDREN'S VIEWS

Calvary Sunday school contributes its collection the first Sunday in every month to the Children's Home at High Point. To remind all to be prepared for the offering a large card is exhibited on the preceding Sunday bearing the words: "Next Sunday is Children's Home Day." Mary Wood Swain, who is just learning to read, read this card the last time it was displayed. After she went home she said to her little brother: "We won't have to go to Sunday school next Sunday." "Why?" he asked with great interest. "'Cause it said in the church, 'Next Sunday is children's home-day!'"

—General Obregon, recently elected as Mexico's next president, has been assassinated. The assassin is in jail, but refuses to make any statement to justify or explain his deed.

—Bro. John Mundy, of Henderson, died last Sunday of angina pectoris. He was a member of the Rehoboth church, where the funeral service was conducted by Rev. M. P. Chambliss, assisted by Rev. R. A. Hunter.

—High Point College has just closed its first summer school. Prof. C. R. Hinshaw was at the head of it. There was an attendance gratifying in number—68.

—Next Sunday morning Calvary church people will worship with Grace church and hear a sermon by Dr. J. C. Broomfield, president of the General Conference.

—Rev. C. W. Bates goes to Union Chapel, Granville, to preach in a series of meetings next week. He was formerly pastor there and the people wish to see him and hear him again.

—Mebane is to have a milk condensery, the first in North Carolina. It will condense 50,000 pounds of raw milk per day. The quantity is said to be assured by contracts with farmers. Mr. W. E. White has taken the lead.

—Mr. Willard Harris, son of Bro. S. R. Harris, of Henderson, was married on June 30 to Miss Edith Bain, of Durham. They will live in Greenville, S. C., where Mr. Harris is in business.

LEADERCHIP TRAINING SCHOOL

Missouri Conference of M. P. Church

The second Tarining School of the Missouri Conference in the Fordland Methodist Protestant Church, Fordland, Mo., June 1, under the direction of the Young People's Board of the Missouri Conference and the Department of Religious Education of the Board of Christian Education of the Methodist Protestant Church.

On Monday evening Rev. L. A. Smith, president of the Missouri Conference, opened the first service with appropriate scripture and prayer. He then introduced Rev. Lawrence Little, secretary of the Board of Christian Education, who brought a challenging message to the large group in attendance.

Mrs. J. W. Rhodes, president of the Board, and her helpers had everything ready for the 108 students, plus a number of visitors, that arrived for the occasion. Thorough preparation was made for the comfort and joy of each one attending.

The daily program was a busy one. The following courses were offered:

"Principles of Teaching," Mrs. Leslie M. Wheeler.

"Training in Worship," Rev. Lawrence Little.

"Evangelism, and Life of Christ," Dr. G. O. McMillan.

"Vocational Guidance," and "Science of Leadership," Rev. F. L. Gibbs.

Mr. A. C. Crouch, secretary of the Missouri Christian Endeavor Union, and Rev. Lawrence Little gave a joint course in Christian Endeavor methods.

The afternoons were given over to study, rest, and recreation. The writer never saw such an eager group to study and learn the things that would make for better service. Never has he seen a group in which every one seemed interested in the recreational activities. The school was divided into four groups, namely: Kola Akita, searchers for helpfulness and friendship to others; Onspe Akita, searchers of unattained heights; Iye Akita, searchers for my inner best self; Teca Akita, a searcher for new discoveries.

Competitive games were played in baseball, tennis, volley-ball, etc. Each group was called upon for a stunt on stunt afternoon. Points were given for the best stunt, winners of games, etc. 'Didn't we have lots of fun?" All groups contributed much to the program and received much commendation, but the Kola Akitas won the prize by obtaining the largest number of points.

The worship service came in the morning, 10:30-11:00 o'clock, and in the evening, preceding the evening services. The class in worship led by Rev. L. C. Little led the school in impressive services each morning while various faculty members and others brought us in close fellowship with God in the well-planned vesper services.

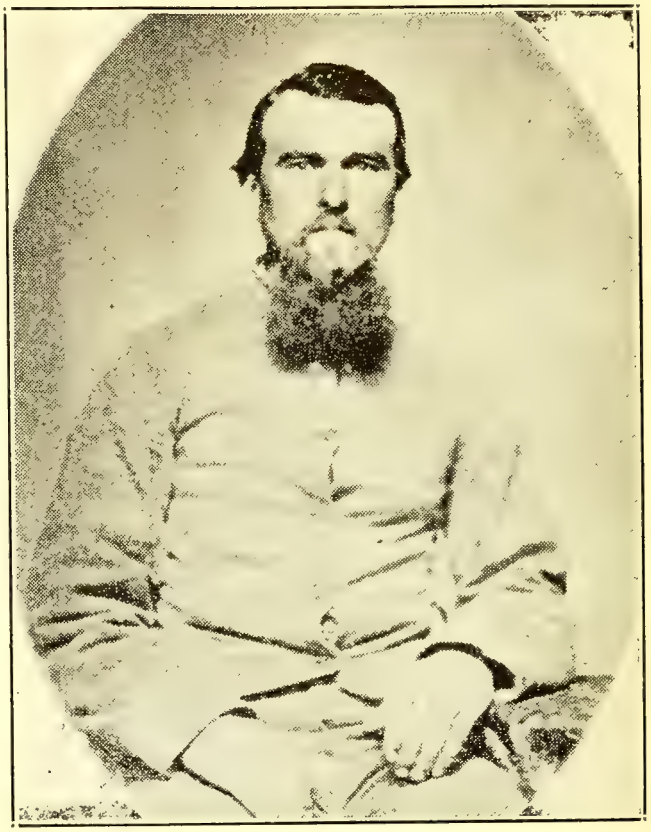
The evening services were well attended. Each evening some helpful message was brought to the students and visitors. Those giving evening addresses were: Rev. Lawrence Little, secretary Methodist Protestant Church; Rev. F. L. Gibbs, assistant secretary; Dr. G. O. McMillan, president Westminster College, Texas, and Rev. A. C. Crougch, field secretary, Missouri Christian Endeavor Union. These were helpful and inspiring. The most beautiful sight took place Thursday evening when 25 of the students came forward and signed the Methodist Protestant Life Service League Covenant to give their lives to the Kingdom in whatever vocation they may find themselves. Rev. Lawrence Little conducted this service, and delivered a challenging message to those present.

The people of the community gave the delegates lodging and breakfast. The other meals were provided by the church for the small sum of $4.50 for the week. One hundred and eight students took the courses and the following pastors attended from the Missouri Conference: O. M. Ennis, W. M. Goodnight, W. S. Mitchell, S. A. Gardner, W. M. Hines, L. A. Smith, Walter Saye, A. Greene, Irl Cox, Mrs. Hallie Cox, and E. R. Stribling. There was nothing that Rev. and Mrs. Irl Cox left undone for making the school members feel at home in the church and community. Mrs. Leslie M. Wheeler, one of the faculty, taught the delegates and Dr. G. O. McMillan delivered the morning message to a large gathering. Following the wonderful service, a basket dinner was served on the church lawn, which, as usual, was enjoyed by all.

May God bless and direct the ones who made the school possible.

F. L. GIBBS,
Assistant Secretary.

GEORGE W. SURRATT, 1835-1912



The above picture of the late George W. Surratt, in Confederate uniform, was made in Richmond, Va., in the year 1864, while he was serving as a soldier in the War Between the States. Mr. Surratt was a member of Company B, 48th Regiment, Davidson County troops, under command of Captain A. A. Hill and Lieutenant W. B. Hamner. He was never in the front line trenches at any time during the struggle, his duty being that of drummer. He beat the drum while the soldiers were forming in line of battle, also beat the charge when the lines were advancing against the enemy. While the battle was going on he fell back to the rear and helped take care of the wounded soldiers on the battlefield and in the field hospital, being very efficient in beating the drum and in his work among the wounded. He was never wounded during the war, being able to continue his duties without a break throughout the four years.

He received an honorable discharge at the end of the struggle, returning to his home in the Jackson Hill community of Davidson County, where he spent the remainder of his life on his farm, being very successful in his vocation and enjoying the confidence and good will of all who knew him.

IN HONOR OF THE DEAD

Tribute of Love

We, the members of the Woman's Foreign Missionary Society of Salem Methodist Protestant Church of Graham, N. C., Route 2, wish to offer a tribute of love to the memory of Mrs. Lavina Thompson, who died June 18th, 1928.

She was ever faithful in the Master's service, even though she had been in declining health for some time. Her church affairs were always first with her.

Whereas we recognize God's mercy and we know that "He doeth all things well," therefore, be it resolved, that we extend our sympathy to the members of her family and that a copy be put on the minutes of our society, and a copy be sent to the Methodist Protestant Herald.

MRS. L. F. DURHAM,
MISS MINNIE THOMPSON,
MISS ILENE THOMPSON,
Committee.

Horney

Catherine Causey Horney was born Morch 25, 1853, and departed this life June 17, 1928. She was married in 1874 to Joseph A. Horney, who preceded her to the grave some years ago. When just a young girl she accepted Christ as her personal Saviour and joined Tabernacle Methodist Protestant Church. To this church she was loyal until death. Mrs. Horney was afflicted for a number of years, being a great sufferer, but was seriously ill only a few days. Just as the Sabbath day was drawing to a close, she quietly slipped away to wake in the home-land toward which her thoughts had been turned for many months.

The writer visited her frequently during her last illness, and during his visits she desired to talk about heavenly things, leaving one of the best testimonies that the writer ever heard. She has left an example of character, sympathy and devotion more valuable than spectacular achievement. Her memory will ever be revered by the children, her friends and neighbors. We may truly say of her:

"To live in hearts we leave behind,
Is not to die."

The funeral was conducted by Dr. T. M. Johnson, Rev. T. F. McCulloch and the pastor. Her tired body was then laid to rest in Tabernacle cemetery.

H. L. ISLEY.

Morris

Joicy Loflin Morris died July 9, 1928, aged 76 years, 10 months and 24 days. About 55 years ago she was united in marriage with William T. Morris and to this union six children were born; a son died in infancy; five children survive. They are Mrs. Tom Peters, of Lexington; Mrs. J. R. Lanier, of Thomasville; Mrs. S. A. Lanier, of Handy; Mrs. John Frank Cranford, of near New Hope, and Mrs. Robert Skeen, of Handy. She also leaves a sister, Mrs. Hosea Harrison, of Handy; a brother, John Loflin, of near Thomasville; 17 grandchildren and eight great-grandchildren. On December 7, 1927, her devoted husband, who had been her constant companion for 55 years, passed over the river, since which time she has made her home with her children.

"Aunt Joicy," as she was familiarly known in later life, had a host of friends and was loved by all who knew her. She was converted and united with the Methodist Protesta church when a young girl, and remained a faithful member until death. She believed in the old-fashioned religion. Owing to the infirmities of health and old age, Sister Morris was not permitted to attend church very often. But she never lost interest in the work of the Kingdom, and her desire was to help her pastor in every way she could, realizing that a preacher's responsibility was great. Her life should be and is an inspiration to us, and her influence will continue to live in the hearts of her loved ones, who feel their loss most keenly. We can recall the time when Aunt Joicy's words were so true that it doesn't seem that she is gone, but she is. Why do we know? Because we can't see her in the old home place any more.

She was a mother to all children. She has filled the hands of a number of children many times with bread and meat; therefore, she had the love of all the little children as well as older ones.

BY A NEIGHBOR.

Phillips

On June 3rd, 1928, God in His infinite wisdom saw fit to take from our midst Mrs. John Phillips, a loving member of our Philathea class. Before her marriage she was Miss Lizzie Sutton. She is survived by her husband and two small children, her parents and one sister.

Though quiet and unassuming in her manner, she was interested in the work of the class and was present when health would permit.

Be it Resolved, that, we as individual members, hold in loving remembrance her Christ-like spirit and that we extend to the bereaved family our heart-felt sympathy in this great sorrow.

Also, that a copy of these resolutions be placed on the miniutes of our class.

MRS. J. G. ROGERS,
MRS. A. M. WAGGONER,
MRS. M. A. COBLE,
Committee on Resolutions.

Walker

Hal Worth Walker, son of the late Dr. J. O. and Kate Scroggs Walker, was born June 26, 1895, and departed this life while on the way to the Sanford Hospital, following an automobile accident on July 7, 1928.

While a young man he enlisted in the U. S. Navy and served as Quartermaster on the U. S. S. Utah for three years. At the outbreak of the World War he volunteered for service and was a member of Company K, 120th Infantry, 60th Brigade, and was wounded in France. He also spent almost a year on the Mexican border.

On April 7, 1917, he was united in marriage to Miss Harriet Hammer, the only daughter of Mr. and Mrs. W. C. Hammer, of Asheboro.

On March 31, 1918, he united with the Asheboro Methodist Protestant Church by letter, where his membership continued for the remainder of his life.

The funeral was held in the home of Mr. and Mrs. Hammer on Sunday afternoon, July 8, at 4 o'clock and was conducted by the writer, assisted by Rev. L. W. Gerringer, a former pastor. A great throng of people were present to extend their sympathy to the living and to pay their respects to the dead. The floral offerings were immense.

He is survived by his wife and two children, Hal Hammer Walker and Jean Page Walker, one brother, James Walker, of Charlotte, N. C., one sister, Mrs. Charles Broadfoot, of Fayetteville, N. C., and his grandfather, Col. J. E. Walker, and many other more distant relatives. To all of these who feel this loss most keenly the writer extends his sympathy.

J. E. JRITCHARD.

Hendrix

Sarah R. Hendrix was born December 18, 1848, and departed this life July 8, 1928.

She was married to Franklin Hendrix May 30, 1867, who preceded her to the grave July 2nd, 1904. To this union nine children were born, four of whom preceded her to the grave. Surviving are five children and ten grandchildren. The children are: Mrs. C. V. Kirkman, of Salisbury; Mrs. E. E. Hester, of Greensboro; John C. Hendrix, of Pleasant Garden; Henry Hendrix, of Winston-Salem; one sister, Miss Angeline Causey, of Greensboro, who is 93, and one brother, Cicero Causey, of Liberty, also survive.

Mrs. Hendrix had been a member of the Methodist Protestant church at Tabernacle for more than 60 years.

The funeral was held at Tabernacle July 9, conducted by Rev. G. F. Millaway, assisted by Revs. S. K. Spahr, J. D. Williams, C. W. Bates, H. L. Isley, T. F. and J. F. McCulloch. The Tabernacle choir and four singers from Grace church sang. The floral offerings were beautiful and elaborate.

Mrs. Hendrix lived a quiet, peaceful life, and has now entered into the rest that remains for the people of God.

Hendrix

Little Annie Ruth, the daughter of Mr. and Mrs. T. S. Hendrix, died July 1, 1928, aged one year, one month and 16 days. Her mother died May 24, 1928, after an illness of measles. Little Annie Ruth soon contracted measles and a complication of diseases followed. She lingered between life and death for about five weeks and has now gone to be with Him who said: "Suffer the little children to come and forbid them not."

The funeral service was conducted in the Advance M. E. Church Monday, July 2, 1928, by Rev. J. W. Braxton, assisted by Rev. T. A. Williams.

Fletcher

We, the members of the Ladies' Aid Society and Missionary Society, offer a tribute of love and respect to the memory of Mrs. James R. Fletcher, who was a loving member of both societies.

Although quiet and unassuming in her manner, she was always interested in the work of the societies and was present when health would permit.

Resolved, that we, as individual members, hold in loving remembrance her Christ-like

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J. F. McCULLOCH, Editor and Publisher

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spirit and that we extend to the bereaved family our heart-felt sympathy in this great sorrow that has come into their home, and that we commend them to our Heavenly Father, who doeth all things well.

And, be it further resolved, that this resolution be entered in the minutes of the Missionary Societies, and the Ladies' Aid Society, and a copy be sent to the Missionary Record and the Herald and a copy thereof be presented to the family.

MRS. B. K. MILLAWAY,
MRS. J. W. HILL,
MRS. F. D. VOSS,
Committee on Resolutions, M. P. Church, Winston-Salem, N. C.

Isley

Mrs. Polly Isley went to her final rest on July 4, 1928. She would have been 85 years old had she lived 11 more days. For several years she had lived with her daughter, Mrs. T. W. Booker, Graham, N. C.

The deceased is survived by one daughter, Mrs. T. W. Booker; two sons, J. M. Isley and G. M. Isley, Graham, N. C., Route 1; one brother, Joel Sharpe, Burlington, N. C., Route 1; seven grandchildren and one great-grandchild. Besides these relatives there remain a host of friends to mourn the loss.

Funeral services for the deceased were conducted at Mt. Hermon Church July 5 at 3 o'clock. Revs. D. R. Williams, D. I. Offman, and J. Elwood Carroll were in charge. The body was interred in the church cemetery.

Truly, Mount Hermon Church has lost a "Mother in Israel." Mrs. Isley had been a member of this church for nearly three-quarters of a century. We find in her progeny the same Christian spirit as was in her. Her love for the Master is even expressed in the second generation. When we see these descendants following Christ we know that Mrs. Isley was a mother in the Word.

—Last Friday, July 13, eleven aviators were killed in several different countries. If aviators do not find the air safe, how can they expect the public to take the risk?

—The marriage of Miss Marion Hunter to Mr. E. E. Lindsey, of New York City, is announced for the early fall.

—Mr. W. S. Swain, a younger brother of the late Dr. W. E. Swain, died at the home of his daughter, Mrs. Lucas, in Durham last Friday. Interment took place in Plymouth on Sunday. Among the attendants at the funeral was Bro. J. W. Swain of Calvary church.

—Miss Ruth Monnett, an esteemed member of Calvary church, has returned to her home in the country to recuperate. Her friends are hoping and praying for her early restoration to health.

—The African Methodist Episcopal Zion Church had 769 churches with 135,698 members in North Carolina in 1926. This is more than any other State has. The total membership was 456,813 in 1926. Alabama came next to North Carolina with 80,466.

—Rev. B. M. Williams sends $21.35 contributed by Efland and Union Grove churches for China famine relief.

—The average yield of wheat in Randolph County in 1927 was only 12 bushels per acre.

—In a demonstration conducted in Cabarrus County, 200 pounds of nitrate of soda on wheat will apparently make more grain than 800 pounds of cottonseed meal, reports County Agent R. D. Goodman.

—Farm women of North Caroilna will hold their annual short course this summer during Farm and Home Week at State College, July 23 to 27.

—Boll weevils and bean beetles are now causing much concern over eastern North Carolina. The bean beetles are reported as destroying beans in many gardens while the boll weevil is appearing in increasing numbers.

—The Second General Interracial Conference of Church Women has been called by the Church Women's Committee on Race Relations of the Federal Council of Churches, at Eagles Mere Park, Pa., Tuesday and Wednesday, September 18-19, 1928.

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VOLUME XXXIV GREENSBORO, N. C., JULY 26, 1928 NUMBER 38

Pres Elderdice Sdec8
Westminster MD

A Protest

"My Dear Mr. McCulloch:

"I am so impressed by the action of our clergy at High Point Conference going into politics by public announcement, condemning a candidate that thousands of us laity will support at the polls. This of course will cause bickerings and dissension and withal much harm to effectual work in advancing Christianity. I am a Prohibitionist myself and have voted for it repeatedly, and am just as dry as any minister who voted for the resolutions at High Point, but cannot endorse such conduct of our clergy. I think it unconstitutional to mix church and state. In fact, it is contrary to the written law, which should be obeyed by all men as well as the clergy. I am afraid that intolerance had more weight in that resolution than the wet issue.

"I have been a Methodist Protestant for 54 years, but this is the worst shock from the clergy that has ever come my way.

"I think a preacher has a perfect right to his opinion in politics and a right to express it privately and vote it, but when he makes public in the church service such opinion the effect is bad on every man who thinks differently.

"This brief missive is simply my feeble protest against such action as outlined in the foregoing.

"Hoping the editor will publish it, I beg to remain

"Fraternally and truly yours,

"A. H. Redding.

"Cedar Falls, N. C., July 18, 1928."

"P. S.—Please read Bishop Candler's opinion on this line as published in the newspapers some days since.

"A. H. R."

We have known and highly esteemed Dr. Redding for years and believe that he is entirely sincere in what he here says. The incident reveals the need of a more discriminating study of the relation between church and state in our country. Evidently there is confusion on the subject. We have read what Bishop Candler said, and recall that in the last year or two he had long articles in the newspapers concerning evolution, which is no more intimately connected with religion than is an election about prohibition. We also remember that three bishops of the same church to which Bishop Candler belongs are taking a prominent part in the political agitation of the time. So you see, Bro. Redding, that our ministers in High Point Conference could plead that they had good precedents.

The editor of the Herald was not present when the action complained of was taken, but we have read the report of it in the daily paper. The gist of it was that the ministers pledged themselves to oppose the election of wet candidates for political office from the presidency down. This shocks you, Doctor, but it would have shocked me greatly if they had pledged themselves to vote for any wet candidate. Your position is that they should not have expressed themselves on the subject at all in any public way. Well, Doctor, I think you are honest in this opinion, but I also think you are mistaken. It is the business of ministers to study religious and moral questions and to instruct the people in the ways of righteousness. Christianity applies to man's social life as well as to his individual life. The minister of the church cannot speak with authority to compel obedience as can the minister of the state, but he can speak as an adviser and counselor. He feels that he must so speak. He feels not only woe is me if I preach not the Gospel, but also woe is me if I discharge not my duty to society by warning against imminent dangers. He is a watchman set upon the wall. When he sees the enemy approaching he must cry out and sound the alarm.

Conscience is to some degree a creature of education. Your conscience tells you that the ministers erred in doing what they did. Their consciences tell them not only that they had a right to do what they did, but that they were morally bound to do it, that they discharged a duty in doing it.

A crisis has come to the nation. After long years of great and agonizing effort, after much suffering and earnest prayer to God, the liquor traffic was finally outlawed. It still exists but to a greatly reduced extent and with far less power to hurt and can in the course of time be exterminated if it remain an outlaw. But there is a conspiracy among lovers of strong drink to give the traffic legal standing again, to throw about it the protection of law and government. That conspiracy is expressing itself in movements of this presidential election. It hopes to win by a combination of forces. It hopes to bring together in one group as voters the wets of both parties and the regular party voters of one of the great parties and elect for president a man whose record leaves no doubt that he would lend himself to the scheme to bring liquor back into good standing.

With such a situation confronting us it seems to us that every voter has reason to be profoundly grateful to anyone who will help him to see that his party regularity and his loyalty are being used to lead him to help put over a scheme that would horrify him if he saw it in all its naked ugliness.

Yet we agree with you, Doctor, that the minister's office is so high and so holy that it must never be desecrated by turning aside to engage in personal controversies and party disputes. While the minister must be free to express his moral conviction at proper time and place, he must never take advantage of his high position to urge his personal preferences.

An Apostle's Charge to a Young Minister

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. —*Paul to Timothy.*

THE PASTOR AND HIS PUBLIC WORSHIP

By Rev. C. W. Bates

(Read at the Ministers' Summer Conference)

The minister of the gospel in his relation to the services of the sanctuary occupies a two-fold office. He is both a prophet and a priest. As prophet it is his business to proclaim the unsearchable riches of God, to declare the whole counsel of God, to reprove, rebuke, exhort, with all long-suffering and patience. As priest he is to direct the people in their worship, to lead them to a throne of grace, to help them to tune their hearts to sing God's praise, to behold wondrous things out of His Law.

Perhaps we have put too much emphasis as Methodists upon the minister as a prophet. We have come to think of the priesthood of the minister as a secondary matter. They are, I think, of equal importance if our people are to find a well-developed and a well-rounded helpfulness in the church service. I am persuaded that that is not now the case in a great many of our churches, especially in our rural churches.

I do not know who is to blame, but I rather suspect the fault lies with our preachers. Like priest, like people. In our reaction to ritual, we have thought the preaching of the gospel is to be the main thing. And we have swung to the extreme. We need a balance. The result of that over-emphasis has created in the minds of the people who attend the church service the idea that about all there is to it is the sermon. I protest that that is not all there is to it, as important as that may be. We call the rest of the service "the preliminaries," the folks say they are "going to preaching." So the prophet is exalted in his own estimation and in that of the folks who listen to him, and the priest is forgotten.

Now, it is my purpose in this paper to put the emphasis on the worship of the sanctuary. I shall not minimize the preaching, I shall ask you to think of it as part of worship, as one of the items in the order of service.

To emphasize my position, let us imagine this is Sunday morning and that we are going to church at the Zebulon appointment on Jerusalem circuit. It is time for service when we arrive, but nobody seems disposed to start. The women are in the church talking over their domestic affairs, the small talk of the community, which may be good or bad. But not much is being said of holy things on the holy day. The men are outside, talking about the crops, the weather, politics, and so forth. But nobody says, Let us go into the house of the Lord, and nobody rejoices to have somebody say it. But, presently, the bell is rung, and we go in. The preacher mounts the pulpit, turns in the direction of the choir, or what is supposed to be a choir, and says, "Will somebody make a selection?" A selection, which only one time in ten has the remotest resemblance to a hymn of praise, is made, and a few folks over in one corner attempt to sing it. They sing half-heartedly, as if it were somewhat of a burden. The others, some standing and some sitting, endure to the end in silence. Perhaps another hymn is sung in the same manner. And then the preacher prays himself or calls on some one else. If he prays himself he may say something new; if he calls on some one else, it will probably be the same prayer that the folks have heard since time began. But whoever prays, the prayer is so often not the united petition voiced by the preacher or the one who prays, of the needs and the desires of the congregation. It may not have the slightest relation to the matter in hand. Following the prayer is the reading of the Scripture, chosen frequently in a haphazard manner, and read without much understanding either on the part of him who reads or of those who hear. Then the choir makes another selection. The offering is omitted, the people are not accustomed to bring an offering into the courts of the Lord's house to lay upon His altars. And then comes the great moment of the service. The preacher announces his text, and for the next forty-five minutes or an hour proceeds to expound, to pound, to exhort and to exhaust his audience. And, having finished, prayer is made, a song is sung, the benediction is pronounced, and the folks proceed to take up the thread of gossip that was cut off when the service began. The folks congratulate the preacher on his fine talk, and immediately proceed to forget what he talked about. They have been in church an hour and a half, but they haven't worshiped.

Now, I suppose some of you are saying, "We don't do it that way in any of the churches I serve." I sincerely hope they don't. But I do know they do it that way in a good many churches. And I do protest against it. And because there may be some of the brethren here this morning from churches where they do do it that way, I wish to show unto you a more excellent way.

But I want to say first that I am not a ritualist. I do not believe in too much of the forms of worship. I know a certain church where forty-five minutes is taken up in the items of the order of service and fifteen minutes, or twenty, given to the sermon. I do not like that. The great themes of the gospel can't be declared in fifteen minutes. That program is as much out of balance as the one I have imagined, which gives fifteen minutes to the items of the order of service and forty-five to the sermon. There is a happy medium, and I think we can find it and use it to the glory of God and the edification of his saints. That happy medium, with certain changes to suit local conditions, can be found in the "Order of Public Worship" in our Church Hymnal. I should like to take up some of the items of this "Order."

By way of parenthesis, perhaps you are objecting that your churches do not use the Church Hymnal. They should, but it is not absolutely necessary in the carrying out of this order of service. Any song book that has responsive readings in it, and most of them do, will serve the purpose, provided it has the right kind of hymns in it. But let us consider these items:

1. "Organ Prelude." This is a song without words played as a signal to be quiet and to prepare the hearts of the people for the further exercises. It is not a place for the organist to show her ability at the instrument. It is rather her opportunity to contribute to the success of the service from a worship standpoint. Much depends upon the manner in which it is played, and upon the matter. It may bring up old memories and change the attitude of the audience. It ought not to be omitted.

2. The Doxology. How many of you have ever heard it in the average church service? Why not "Praise God from whom all blessings flow," every Sunday, at the ending of every week, at the begininng of every service? Perhaps you are saying, But the people don't know it. More's the pity! They have forgotten how to praise! But it isn't a difficult piece to learn, and it will do the people good to sing it.

3. The Invocation. Just a word of blessing, of thanksgiving, of praise, for the mercies of the past, for the privileges of the present.

4. The first hymn. It ought to be a hymn of praise. "Let the people praise him; yea, let all the people praise him." They ought to have a chance to express their gratitude through song for all the Lord hath done for them. When we sing something else, we deprive them of the privilege of praise.

5. The Responsive Reading, the Apostles' Creed, and the Gloria. These are somewhat related, and can be mentioned in one paragraph. The responsive reading serves two purposes: It gives the congregation a chance to take part in the service; it helps them to express some of the thoughts of their hearts. The Psalms from which the readings are taken are not the expression of the writer of them in the long ago. They are the expression of the universal heart in every age and every clime. The Apostles' Creed is our declaration of faith as it has been the declaration of the saints in all the past. We have not outgrown it, we haven't outlived it. We need it today. "I believe, help thou mine unbelief!" And if, perchance, you falter when you come to declaring your faith in "the Holy Catholic Church," either change that word Catholic to universal, or remember that it hasn't the remotest reference to a denomination but includes all those who worship God and accept Jesus Christ as the Divine Lord and Master of us all. And the Gloria, shall we leave it out?

6. The Scripture Lesson. Some preachers select it after they get in the pulpit. Some select it before but do not read it over. Some take great care to find a scripture that will give emphasis to the sermon they are to preach. Which is the best way? The Scripture lesson ought to be selected with care, it ought to be read with care, both before the preacher goes into the pulpit, and when he stands before the people. If he is not familiar with the meaning of it, if he does not know how to pronounce the words in it, if he cannot read it intelligently, he has not edified his people in the reading of it. Let the preacher understand two things: First, he is reading his people part of a letter from God. Second, they probably haven't read it before. There are any number of Bibles in the homes of our folks. But many of them never hear it read except from the pulpit. How carefully, therefore, ought the preacher read it that the people may hear it, and their hearts burn within them as the Lord talks with them out of His Book.

7. The Prayer. It is here that the priesthood of the minister is shown. In the days of the Levitic priesthood the man of God went into the holy place, and into the holy of holies, to place upon the altars of the sanctuary the offerings of the people, the thank-offering and the offering for sin. This he did for himself as well as for the worshipers. He represented the people before the Lord. What he offered was the expression of the united heart of Israel. We wear no vestments, we bear no offerings of sheaves or sheep, the altar is gone with its bloody sacrifice. But the priesthood still remains. It is our supreme privilege to make vocal the desires of those who gather in the house of God. They know not what to pray for as they ought, perhaps they do not pray at all except as they are led in prayer by the man in the pulpit. Their thanksgivings, their aspirations, their sorrows, their sins—all of these we may bear for them to a throne of grace. We are to make supplication for all the saints.

I am more and more impressed with the importance and the opportunity that this season of prayer affords us to minister to our congregation in holy things. Here they are before us, and before the Lord; many of them are sinsick, many of them are overborne with sorrow, many of them have anxieties that they hardly dare express, many of them are tempted overmuch. Their sins, their struggles, their sorrows—how much they need some one who can in some adequate way present them before God! I confess to a great inadequacy in this respect, and my prayer is the prayer of those who must have heard Jesus pray in some such way as this: "Lord, teach us how to pray."

8. Announcements, Offering, Offertory, Anthem. Some of these are not especially important, and can hardly be called essentials to worship. Announcements are frequently far from conducive to a devout spirit. If made at all, they ought to be as brief as it is possible to make them. The anthem and the offertory are, of course, musical numbers that are supposed to prepare the hearts of the worshipers for the sermon to follow. Sometimes they do, and sometimes they don't. In most places a hymn would be of more benefit than an anthem. And the offertory need not be an elaborate display of musical technique.

But I would not omit the offering. The ancient Israelites brought an offering as a necessary part of worship, and even the widow cast in two mites as she entered into the courts of the temple. We miss something worth infinitely more than what we give when we fail to worship God with our gifts. "Bring an offering, and come into his courts." Some time ago, Conference passed a law requiring pastors to take an offering at each regular service, and to answer the question on the Pastor's Personal Report Blank, "Have you taken an offering at every regular service on your charge?" I do not see the necessity of making any such requirement. Rather we should look upon it as an act of worship, and be glad, not only to do so ourselves, but to allow our people to do so.

It is not simply a matter of money, which may add more or less to our finances. That will be a result. It is primarily a matter of worship, which will add greatly to our spiritual good. We ought to insist upon it because it is a means by which we grow in grace. We cannot omit it from public worship, any more than we can omit the prayer, the hymn, the Scripture, the sermon, without being the poorer for the omission. It is a significant thing that Paul follows his great chapter on the resurrection with directions concerning the collection for the saints, and urges that it be taken on the first day of the week. The fact of the resurrection ought to get hold of our hearts. It ought also to get hold of our pocketbooks.

9. The Sermon. It is not in the province of this paper to discuss the sermon, and I shall leave that for some one else.

10. The Prayer. Just as the first prayer was a combination of thanksgiving, petition, intercession, so this prayer ought to take the sermon and the hearers up to the throne of God that he might bless his preached word, and fasten its truths in the hearts of the hearers. The seed is the word, the ground is the hearts of men. We ought to ask God's blessing upon the seed, the sower and the soil, that out of it all there may come the harvest of souls reborn, of lives rededicated.

11. The closing hymn. This hymn ought to be chosen with as much if not more care than either of the others. It

ought to be a hymn of consecration, a message to the hearts of those who sing to put the sermon into practice. It ought to clinch the argument of the sermon, and be a mighty urge to go out and live it. And it ought to fit the sermon theme. Some of the most incongruous blunders, blunders that have destroyed the effect of the sermon, have come because the sermon and the song didn't fit. Any old hymn won't do for a closing hymn. Choose one that will drive your message home.

12. It isn't in the order of service, but I am going to suggest another item—the reception of members. A place where any who may be disposed can make their confession of faith, can find Christ as their savior, and can unite with the church. There will be many services, perhaps, when no one will avail himself of the opportunity presented by this item in the order of service; but there will be occasions when we will be glad it was there. Some will find Christ as a result of the sermon or of the service, and will make his decision for him and for his church. We ought not to have it appear that the only time men can find Christ is during the special meeting. They ought to know that in every service there is a place to bring that decision to a head, a time when they may unite with the church. For one, I propose that that shall always be an item in my order of service.

13. The Benediction. It is not a perfunctory sign that the service is ended. It is a bene-diction, a "word of blessing." The minister as priest, as the priest of the long ago, holds out his hands in blessing upon his people, his flock. Following that blessing they will scatter, each to his own place. As a flock he will see them no more for a week, for a month; and perhaps, when he meets them again, some will have gone astray, some will have gone away. And so a word of blessing before they go. And how beautiful is that word: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all." Grace, love, communion—how the flock of God does need them all. And the blessing is old, the Apostolic Benediction. The saints have heard it in every tongue, and if they heard it aright, it has brought them peace and power as they have gone out of the house of God. Don't try to improve on it, don't try any substitute for it. Let them have it as it is.

The folks who have engaged in such a service as this order calls for have not simply come to preaching, they have come to worship. If they have entered into it in the right spirit, not merely as a form of worship, but as a means of grace, the things that have led up to the sermon have not been mere preliminaries. They have been, rather, steps to the altar, each a nearer approach to that spiritual attitude which is most conducive to a right hearing of the message. I beg of you, brethren, exalt the order of public worship in your churches, and give the people whom you serve an opportunity through this activity to grow in grace. It will enrich their lives; it will help you as you minister to them in holy things.

—The Pastors' Summer Conference was pronounced one of the most practically helpful sessions yet held. Rev. G. L. Curry was re-elected president, Rev. R. C. Stubbins vice-president, Rev. J. L. Trollinger secretary, and Rev. H. L. Isley treasurer. The time of meeting next year was left to the determination of joint committees representing the Pastors' Conference and the Young People's Training School.

TOO TIRED TO GO TO CHURCH

You are "too tired to go to church?" That's sheer nonsense. There isn't a place on the continent so restful as the church. You are going to lie around the house all day in a hammock; loll in a big rocking chair; go to sleep over a book. Tell yourself honestly—did you ever see a loafer who didn't look tired all the time.

A group of laborers had worked all the morning digging a sewer excavation. They had eaten their dinners from the little tin pails and now were "resting." Some of them were pitching quoits. They were workmen "resting." And sitting on the curbstone watching them—too lazy to even stand up and look up and out at them—were the loafers, who had been watching them work all the morning. These fellows were too tired even to join the games by which the workers rested themselves.

You have no need to loaf all day. An hour in church, an hour of the quiet, the sermon, the reading, the uplift which comes from the new channels into which your thought, your mind, is led, will rest you more physically, morally, intellectually, than all the day spent in trying to "rest."—*Bulletin, First Baptist Church, Knoxville.*

WHAT PRAYER IS WORTH

Hudson Taylor was a man of great faith in God as well as a great missionary. When he first went to China it was a sailing vessel. Very close to the shores of a cannibal island the ship was becalmed and it was slowly drifting shoreward, unable to go about. The savages were eagerly anticipating a feast. The captain came to Mr. Taylor and he sought him to pray for help of God.

"I will," said Taylor, "provided you set your sails to catch the breeze."

The captain declined to make himself a laughing stock by unfurling sails in dead calm.

Taylor said: "I will not undertake to pray for the vessel unless you will prepare the sails."

And it was done. While engaged in prayer there was a knock at the door of his stateroom.

"Who is there?"

The captain's voice responded, "Are you still praying for wind?"

"Yes."

"Well," said the captain, "you'd better stop praying, for we have more wind than we can well manage."

And, sure enough, when but a hundred yards from shore, a strong wind had struck the sails of the boat, so that the cannibals were cheated out of their pray.—*Selected.*

—The visit of Dr. J. C. Broomfield, president of the General Conference, to North Carolina was enjoyed by those permitted to hear him speak. He spoke in the pastors' summer conference, in Burlington on Thursday night, in Grace church on Sunday morning, and in Calvary church Sunday night, besides attending to some church business in Lexington. He left the state Sunday night, but promised to come back. He is interested in the Methodist Protestant Church everywhere and we believe will quicken the interest of many in the work given our denomination in the providence of God.

—Many citizens who are now much wrought up over the election will not vote either wet or dry in November. They will be lying in new-made graves,

Denominational Enterprises

A STATEMENT FROM THE EXECUTIVE COMMITTEE OF THE BOARD OF MISSIONS

The last General Conference gave the Board of Missions a very difficult task to perform. In carrying out that mission the Board pledges itself to act with fairness and justice toward all the interests of the church, according to its best judgment. We have nothing to conceal, and shall follow a policy of utmost publicity. Through the church papers your Board of Missions will take the whole church into its confidence.

We trust that, in the long run, the new policy of the General Conference will prove a great benefit to all our work by uniting the entire force of the church back of the whole program of the church. In working out the details of this program it will be impossible to please every one in every particular, but Paul says "we are all one body fitly joined together, and one member cannot say to another, I have no need of thee," therefore we pray for your patience and co-operation in this new and highly important venture of the church.

Many questions have been asked by those who are deeply interested in this work, and most of them are answered in the new Constitution and By-Laws and the report of the Executive Committee of the Board of Missions, however, there are a few other things you will be interested to know. Beginning September 1, 1928, all monies raised by the women for missionary purposes should be sent to Mrs. Marie Thompson, 516 North Charles St., Baltimore, Md. Until that time it sohuld be forwarded to Rev. J. H. Straughn, D.D., at the same address.

A complete record of all funds raised by the women of the church will be kept by the Associate Executive Secretary, and all designated funds will be used for the purpose for which they are designated, providing they are not used by the local church as a credit upon its assessments for General Conference benevolences. The General Conference apportioned 35 per cent of its budget to the two women's missionary societies. Therefore, a credit for 35 per cent of the amount which the local church counts on its General Conference assessments may be taken from the money which the women raise for missionary work. All other monies raised by the women will be used as they direct, but will not be credited on the local church assessments for General Conference Benevolences. Any other distribution would be a misappropriation of funds, and would give to one Board money which the General Conference had apportioned to another.

All the present officers of branches and auxiliaries, in both Home and Foreign work, are expected to continue their work as usual until such time as a union can be effected by a joint meeting of these branches or auxiliaries and new officers elected as provided for in the new constitution and by-laws.

Mrs. Marie Thompson, Associate Executive Secretry, begins her duties August 1, 1928. For the month of August she will share the office with S. W. Rosenberger at 2525 North High Street, Columbus, Ohio. On September 1, 1928, she will move to 615 North Charles Street, Baltimore, Md., and have her office in conjunction with Dr. G. H. Haddaway who will at that time assume the duties of Executive Secretary of the Board of Missions.

The General Conference Executive Committee has decided that the expenses of the meetings of the Board of Missions shall be shared equally by the four departments of the Mission Board.

The salary of the Executive Secretary and his stenographer will be charged against the percentage allowed the Board of Home Missions and the Board of Foreign Missions. The salary of the Associate Executive Secretary and her stenographer will be charged against the percentage allowed the W. H. M. S. and the W. F. M. S. The division of this expense, which was left with the General Conference Eexecutive Committee, has not yet been decided.

The new Constitution and By-Laws for auxiliaries, providing for a division of the women of the church into circles, is flexible and may be adapted to local conditions. In small churches the women may combine all their work in one auxiliary meeting during the month, and eliminate the idea of circles. It is hoped that all the women of the church will become interested in the work, and that in order to give them something to do it will become advisable to divide them into circles, where more women can develop their qualities of leadership, use their initiative and express themselves in service. In such cases the circles are expected to include the whole work of the auxiliary in their activities. In case the women of the church desire to raise money for local church purposes the amount they wish to raise can be added to the budget handed down from the branch. The total then will represent the auxiliary budget for the year, which, in case the women are organized into circles, will be apportioned among these circles. The amount raised for local church purposes will be retained by the local auxiliary treasurer and the amount raised for Home and Foreign missions sent to the branch treasurer.

Certain churches may find it somewhat difficult to introduce this new program; it is never easy to change our fixed methods, but we sincerely hope that no one will become easily discouraged, and allow the great cause of missions to suffer because of a change in the method by which the work is accomplished. It will take time to change our plans and become adjusted to the new system, but we feel sure that the new methods will enlist the help of many more people, distribute responsibility and greatly increase the work of the women in our church. If we all try to surrender personal preferences for the sake of Kingdom interests, and manifest a spirit of true Christian co-operation, most of the difficulties will be overcome with comparative ease. And, after all, this is the only course which a Christian conscience will justify us in following.

The Board of Missions will go forward with its divinely appointed task; it will carry out its commission, under the General Conference, to the best of its ability; it will leave the success of our great mission work to the Christian loyalty and co-operation of our people.

Executive Committee of the Board of Missions,
J. W. Hawley, *Sec'y.*

God led the Israelites through the wilderness, and it was not a wilderness to them. Our life may be as barren as a desert, but if God is with us it will blossom as a rose.—*Christian Endeavor World.*

A RESUME OF THE WORK OF THE EXECUTIVE COMMITTEE OF THE BOARD OF MISSIONS

Which Met in Baltimore, Md., July 17-18, 1928

The meeting was called to order by President G. H. Miller with every member present.

After the devotional service, and the reading of the minutes, the committee considered the resignation of Dr. S. W. Rosenberger. His attitude being unchanged upon the matter, the resignation was accepted with regret and expressions of appreciation for the valuable service he has rendered. Dr. G. H. Haddaway was elected to the office of Executive Secretary and will assume his duties September 1, 1928. The office will be in Baltimore.

Rev. Minnis was granted permission to arrange for work in the North Carolina Conference during the coming year.

The President and Recording Secretary of the Board of Missions in conjunction with the Treasurer of the General Conference were authorized to borrow such monies as the occasion may demand.

Dr. Woodford presented the interests of Pine Ridge, and asked permission to build a dam in gratitude for the recovery of his son, who was seriously injured in an accident, with the understanding that the Board of Missions would complete a necessary water system at a later date. This permission was granted and Dr. Woodford directed to proceed with the entire work as soon as the necessary funds become available. He was also asked to secure estimates and plans for the new boys' dormitory and submit them to this Board.

Dr. Broomfield, being in the South, was asked to visit Albemarle, N. C., and ascertain the needs of that field.

The committee then took up the revision of the proposed constitution and by-laws for branches and auxiliaries. A copy will be published soon.

Dr. J. M. Sheridan was asked to advise with the Eastern Conference concerning a traveling president.

A request from Florida for an appropriation was laid on the table for further investigation.

Calvary Church, Washington, D. C., was given $2,500 and loaned $2,500.

Dr. Broomfield was asked to visit the church at Lexington, N. C., and report his recommendations at the August meeting.

Dr. J. M. Sheridan was asked to make efforts to prevail upon the Stephens Memorial Church, Kansas City, to assume a larger share of their pastor's salary. He was also asked to investigate the needs of Gordon Place, Kansas City.

An immediate gift of $2,000 was made to First Church, Detroit, and the General Conference Treasurer ordered to pay no more on a previous appropriation of $7,000 until such time as a satisfactory settlement of the obligation of the Michigan Conference to the General Conference budget be made with the General Conference Treasurer.

The building operations at Mt. Lookout, Ohio, have been suspended for the present.

The church at Meridian, Miss., was loaned $6,000 for a period of three years.

Action on an appeal from West End Church, Greensboro, N. C., was deferred one month.

Dr. J. M. Sheridan was asked to visit Paris, Texas.

Seaview Church, Seattle, Wash., was asked to increase the share of the pastor's salary which it pays, beginning November 1, 1928.

J. W. Hawley and J. M. Sheridan were asked to visit the Onondaga Conference in the interest of the work.

J. M. Sheridan, S. W. Rosenberger and G. H. Haddaway were asked to visit Logansport, Ind., Chatham, Chicago, Ill., and Grace Church, Indianapolis, Ind., in the interest of the work.

G. H. Haddaway was asked to co-operate with the Church Extension Board of the Maryland Conference concerning Emmanuel Church, Philadelphia.

The sum of $750 was appropriated to the work in Newton, Iowa.

Churches seeking help from this Board will be required to use our own denominational supplies.

Mrs. Ely D. Miller was requested to have a supply of 25,000 Thank-Offering boxes prepared for the Board of Missions.

Mrs. Marie Thompson, the Associate Executive Secretary, was asked to locate at 2525 North High Street, Columbus, Ohio, for the month of August. After September 1, 1928, her office will be with that of Dr. G. H. Haddaway, 516 North Charles Street, Baltimore, Md.

Mrs. Pettet was asked to represent the Board of Misisons at the Federated Board of Woman's Missionary Work in New York City.

Beginning September 1, 1928, all funds from the women's societies shall, according to the General Conference order, be sent through the branch treasurer to the Associate Executive Secretary, Mrs. Marie Thompson, who shall keep an itemized record of all accounts and forward the money to the General Conference treasurer.

Upon Dr. J. M. Sheridan's request his relations with the board will cease October 1, 1928. The Board granted this request with deepest regrets. Dr. Sheridan has brought wisdom and mature judgment to the work of the Board of Home Missions which has been of inestimable value.

All monies raised for any local enterprise, for which credit is taken on the local church assessments for General Conference interests, must pass through the hands of the General Conference Treasurer, and be distributed upon the percentage basis established by the General Conference.

The treasurer was ordered to pay the transportation charges on memorial windows being provided by Mrs. F. C. Klein for a church in Japan.

For the sake of historical accuracy, and in justice to the new officers of the Board of Missions as well as the old officers, the treasurers of the four boards making up the present Board of Missions are instructed to have their accounts for the last four years audited by a certified public accountant.

S. W. Rosenberger and J. M. Sheridan were requested to mail copies of their General Conference reports to all pastors.

Miss Annie Forrest is employed to work under the direction of Mrs. Henry Hupfield, President of the W. F. M. S., until September 1, 1928, after which time her work will come under the direction of the Associate Executive Secretary.

The Executive Committee will secure 5,000 copies of the new Constitution and By-Laws for distribution in branches and auxiliaries.

The next meeting of the Executive Committee will be held in Pittsburgh, Pa., August 14, 1928.

J. W. Hawley, *Sec'y.*

—A spectacle to make angels weep: A prohibitionist voting for a wet candidate.

WESTERN MARYLAND COLLEGE—AN IMPORTANT ANNOUNCEMENT

To the Presidents of the Annual Conferences of the Methodist Protestant Church:

I make the following announcement by faith. I believe that the denomination, through its Board of Christian Education, and churches and individuals will back me up and come to our assistance. We need a trained ministry if we are to meet successfully the challenge of a challenging situation. The future of the Methodist Protestant Church, and of all churches, must have a ministry trained and equipped to meet the demands of a new day. God has given us through a hundred years men and women of heroic mould. Their places must be taken by men and women of like character and of like consecration, men and women even better trained than they were, because a new age demands it. God will raise up workmen for us who need not to be ashamed as they face the new age, and who will be able to rightly divide the word of truth.

Western Maryland College wants to serve the Methodist Protestant Church in an ever-enlarging capacity. She is a child of the church, and the child has come now to a place where she can more fully meet her obligations to the church that has sponsored her through the years, and to which she owes a lasting obligation.

A full scholarship, good for $500, and including board, room and tuition (but not including fees and books, which are inconsiderable items), is offered to each of the 26 conferences of the Methodist Protestant Church, the appointments to be made by the presidents of the several conferences to young men or women who are candidates for the ministry of the Methodist Protestant Church, and upon the following conditions.

1. The candidate must be of approved mental and moral character, a graduate of an accredited high school, and must qualify to meet the entrance requirements of the college. Graduates of accredited high schools, with 15 approved units, are admitted without examination.

2. The candidate must agree to spend four years in College, unless providentially hindered from doing so. At the end of the four years in college, and upon graduation, he will be eligible for a scholarship in the Westminster Theological Seminary, as now offered or to be offered. The candidate will not be required to attend the Seminary, but he will be urged to do so. In the event that he decides to take a theological course, he must take that course in the Westminster Theological Seminary, which is the duly accredited Seminary of the Methodist Protestant Church.

3. Upon graduation from college or the Seminary, as the case may be, the recipient of this scholarship must agree to return to the Conference whose President appointed him to this scholarship, if that Conference has work for him to do, and he must agree to work under the stationing authority of that Conference for two years. If that Conference should not be able to give him work or if the Conference shall have ceased to exist, then the recipient of this scholarship may be free to take work in other Conferences of the Methodist Protestant Church, as he himself may elect. If the recipient of the scholarship upon graduation from the College or Seminary, shall take work in any other denomination, then he must refund to Western Maryland College the amount due the College for board, room and tuition, without interest and for a total sum not to exceed $500 for each year spent in the College. For services rendered to the College, and for the amount agreed upon for such services, the sum thus carried shall be deducted from the charge of $500 per annum.

4. The holder of this scholarship shall render such service to the College as may be required at any time during the four years in College. Such service, including waiting in the dining room, campus and office work, and any other service rendered, shall be of such a nature and requiring an amount of time that will not interfere with the prosecution of the regular college program of studies.

5. These scholarships are to be given, beginning with the college year 1928-29 and will be continued for the three succeeding years. They will not be offered again for four years. This plan provides for 26 individual students only, and for a period of four years only in college.

6. This scholarship will not be offered to any student already matriculated in any other Methodist Protestant College. If they have begun their work in any other College of the Methodist Protestant Church, they will not be admitted to Western Maryland College under the terms of this offer.

7. An exception will be made in the case of the Westminster College, Tehuacana, Texas, which is a junior College. One graduate from the Westminster College will be accepted on these terms for the two years, 1928-29 and 1929-30, and one for the two years 1930-31 and 1931-32. A graduate of the Alvin Drew School in Kentucky will be eligible for appointment for the four years beginning with the college year 1928-29.

8. These appointments must be made before College opens this fall, and all matters pertaining to their registration must be attended to before then. College opens Tuesday, September 11, and all appointees to these scholarships must appear on that date. Just as soon as the appointment is made, application blanks will be furnished upon request. These must be filled out by the principal of the high school attended and sent direct from the high school attended to the Registrar, Western Maryland College, Westminster, Maryland. The entire appointment and registration matters should be attended to before September 1, and earlier if possible.

This is a venture of faith, and based upon a need of our church. There are those who will help—some have already promised to do so. There are churches and individuals who will respond to this call. The conferences involved may help some, and the Board of Christian Education certainly will help us more during the next four years than during the past four years. In some way the money and the men will be provided, and the cause of our Zion will be advanced. Upon this venture I ask the prayers of the church and invoke the blessing of Almighty God.

For all other students for the ministry of the Methodist Protestant church, who are not appointed to these scholarships, a discount of 35 per cent will be made from the price for room and board. Such students are permitted to borrow from the Board of Christian Education as provided for by the General Conference. We offer the same discount to children of ministers of the Methodist Protestant church.

A. N. Ward,
President Western Maryland College.

OPTIMISM | **The President's Letter** | EVANGELISM

Slogan

Here it is again: No charge without an honor roll church. For the remainder of this conference year this is our budget rallying call. If pastors and church officials will help us to get this into the ears of our people, we will sing a victory song when the year is up. Please, pastors, say it again and again to the people: No charge without an honor roll church.

Pastors' Conference—Young People's Training School

The comment on the Pastors' Summer Conference was that the program was the most practical yet provided. Owing to sickness and duties in the Training School, it was not my privilege to be present at many sessions of the conference. I am told, however, that nearly every topic elicited considerable general discussion, thus indicating the deep interest that prevailed. A number of pastors were present and were, no doubt, benefited by the discussions and fellowship with the brethren. The old officers were re-elected, and President Curry is already at work on the program for next year.

The Young People's Training School was set in a pronounced spiritual atmosphere. It is our opinion that this spirit must and will grow, and that this fact in future schools will be a guarantee of increasing support and efficiency. All agree that training for Christian leadership must begin with the heart, and therefore the very atmosphere of our training schools must be vibrant with spiritual life. We were delighted to see so much emphasis being placed here, and we bespeak continued effort in this direction.

A fine group of young people were present, and it was gratifying to see so many of them expressing desire to devote themselves definitely to some phase of religious work. We shall look forward with deep interest to these assemblies next year.

Local-ism

This is a malady that is always deadly to the growth of a church. If any one doubts, he may be convinced by examining the roll of conference charges. Without an exception, the charges that are most alive and most progressive are the ones that are most generous in their support of conference programs. This need not, and will not, surprise us, because it is perfectly scriptural. The great Head of the church said, "Whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it." The church that is local, only, in its interests, is trying to save itself. It may do this, but it will certainly lose the larger life and the richer joy that it might have by losing itself in a more extended kingdom service. The most lifeless spot on the face of the earth is the Dead Sea; and yet it is constantly receiving new supplies of fresh water. What is the matter? No outlet. That's all. Just no outlet. But that is sufficient. So it is for the church. No outlet for love, for service, for kingdom sympathy and expansion—no outlet for these, and the living fountains of the church become stagnant pools. Beware, brethren, of the deadly virus of Local-ism.

Congregational Singing

A thing that disturbs us in our visitation of the churches is that so few people share in the music part of the worship program. This is not because they can't sing. I have tested this out over and over again. The reason, I think, is very apparent. In the first place, but few of our churches have any books, except for the choir. That, of course, makes congregational singing impossible. The people are virtually told by the fact that they are not supplied with books that they are not expected to sing. In the second place, congregational singing is not urged in keeping with its importance. The leader of the singing should recognize that the whole congregation is his choir, and that the best music for a worship program is secured always through congregational singing. If it is worth while for a few to take part in the singing, why would it not be more worth while if a large number took part? I am sure that we are losing much in our worship programs because provision is not made for the people to sing. It is a persisting opinion with me that pastors should announce the hymns from the pulpit, and urge the people to sing. I believe that pastors should insist on congregational singing, and keep on doing it, even if it results in a substantial increase in salary.

"Let the people praise thee, O God; let all the people praise thee."

Revival Consolidation

Bro. Lowdermilk is trying this out in a two weeks' meeting at Kernersville. Three of his rural churches are uniting in the effort. The meeting is being held in a warehouse. Bro. N. G. Bethea is doing the preaching, and Bro. J. L. Trollinger is conducting the singing. The meeting began Sunday.

We believe that this is a step in the right direction. Good roads and automobiles make it possible for us to come together in groups that were prohibited by conditions in other days. It does not seem necessary, therefore, that revivals should be held in each church. We can unite for these meetings, and have the advantage of longer time, more workers, and increased opportunities for reaching the people. A large number of people should be able to do more in a meeting like this than a few can. Anyway, why not try something new in our revival efforts? It is evident to all that the old methods are not yielding results. Why not act in this as we would in other matters—try some other way? We shall pray and watch for the outcome of this meeting.

"Kept Back Nothing"

In the conference that Paul had at Miletus with the elders of the church at Ephesus (Acts 20:17) he said to them, "I kept back nothing that was profitable unto you." Personal consecration was profitable; he had not kept it back. Study was profitable; he had not kept it back. Public ministry was profitable; he had not kept it back. Sound doctrine was profitable; he had not kept it back. Liberality was profitable; he had not kept it back. Evangelism was profitable; he had not kept it back. A world program for the Kingdom was profitable; he had not kept it back. "This one thing" Paul would do; he would keep back nothing in his ministry that was profitable to the people. "This is a faithful saying," and one that must be true of every person to whom is committed the oracles of God as a minister of

Jesus Christ. He must say with Paul, "I have kept nothing that was profitable unto you."

The Church and Politics

It is our opinion that the pulpit is not a forum for the discussion of political issues, as such. The principle of the separation of church and state must be adhered to at all times. However, it is the business of the church, and not only her business, but her imperative duty, to stoutly oppose all forces that tend to undermine and destroy the individual or the nation. There was no hesitancy on the part of the state to call upon the church for aid during the World War. The safety and welfare of the nation were imperiled, and the church heroically came to the rescue. Shall it not be equally so whenever the nation's moral life is threatened? We warn against the discussion of political issues, as such, from the pulpit, but we must insist that the church can not be silent on matters that concern the moral life and integrity of the nation.

Budgets

I trust that pastors and stewards are giving the budgets right of way, and pressing them with unflagging zeal. All of the interests are highly important, and all must be pushed with fervor for the best possible results. We must collect the college assessment, and I suggest that every charge put this to the front now, and raise the amount at once. The college is in great need of funds. The Lord will help us in raising these budgets, if only we will "Be strong and of a good courage."

Announcements

July 28-29, District Rally, Pleasant Union, Mt. Pleasant charge.

July 29, Charlotte Church, Richland charge, in the afternoon. District Rally.

August 4-5, Fallston and Cleveland charges. Fallston charge the appointments follow: Hebron, 11 a. m. and Friendship 8 p. m., Saturday; Lawndale, Sunday, 8 p. m. For Cleveland the appointments are as follows: Kistler's, 11 a. m. and Oak Grove, 2:30 p. m. Sunday.

August 12, Bessemer City and Bess Chapel.

August 19, Vacation.

"Grace be with you all. Amen."

Fraternally,

S. W. Taylor.

July 24, 1928.

HIGHER CRITICISM AND BOLSHEVISM

Destructive criticism of the Bible denies the authority of the Word of God. Bolshevism denies the authority of the "powers that be," ordained of God. Many professing Christians, and even real Christians, who are accepting conclusions of the Higher Criticism, would be shocked to realize the inevitable relationship between their Bible study and Red Revolution. Yet it is logical, consistent, inevitable. Dr. Joseph Taylor Britain preached a sermon at the opening of the Synod of Ohio, published in the *Presbyterian* of Philadelphia, in which he said: "Permit me to quote the estimate of the Rev. Bouck White concerning the relation which exists between the teachings of radical or liberal theology and social revolution. Bouck White, you remember, is the well-known socialist in New York City, who gained not a little notoriety during the war for anarchistic and un-American utterances. Mr. White said: "I am a graduate of ——— Theological Seminary. Some of my comrades of the Revolution look coldly upon the seminary as blind to the economic upheaval of our times. They are vastly in error. The professors at that seminary and whoever teaches the Higher Criticism are doing more than perhaps any other group to advance the social revolution. They are planting mines of social dynamite underneath the civilization of massive property rights to blow up the whole apparatus. The fact that my books are so charged with high explosives is but to say that the 'Higher Criticism' upon which my work is based is a direct and magnificent coadjutor of social revolution. Let it be known to every forward looker: The school and pulpit where the 'Higher Criticism' of the Scripture is taught are seminaries of social revolution."—*Sunday School Times.*

—We had a call recently from an esteemed brother who is much concerned lest the church be made to suffer by the political agitation of this presidential year. There is danger there. Under excitement it is easy to say things that would better be left unsaid. It is easy to lose sight of the relative importance of religion and politics. Two members of the same church may belong to two different political parties. Their church membership should mean more to them than their political affiliation. Brotherhood in Christ is an eternal relationship, whereas association with a political party is only a temporary relationship. No Christian of any political party should have any difficulty in deciding what to do when Christ calls in one direction and his political party in another. Loyalty to party cannot justify going with the multitude to do evil. When a political party calls upon its members to join with evil forces in putting across a program of evil, no member of that party should be called upon to apologize for refusing to support such a program. For example, a party that would make an alliance with the Mormons to make polygamy legal everywhere throughout the United States could not expect its members who abominate polygamy to support the measure. The same thing is true of all other moral evils. Let all Christians of all political parties stand firm for the right, let the consequences be what they may. The church will certainly suffer if its members allow themselves to be drawn for the sake of party success into the support of immoral measures. There are several ways to hurt the church. Let us beware.

—"The state of Georgia has been dry for 21 years. Atlanta has jumped from a city of one hundred thousand to four hundred thousand and its breweries and distilleries have been erased so thoroughly that in the day that I was there I could find no youth grown to age in that time who could direct me to a place where liquors were sold. Eventually, I became ashamed of being laughed at, as I inquired their whereabouts, and gave the thing up in disgust. From Atlanta I took highway No. 9 to the state line, which I crossed into South Carolina. The greatest prosperity prevails. Since prohibition cities have grown from 1,000 to 70,000 population. Huge textile mills, employing as many as 7,000 workers, have been erected. Beautiful schools are on every hand. Since leaving New Orleans I have been in Mississippi, Alabama, Florida, Georgia, and South Carolina, and I saw only one drunk. Such cities as Anderson, Spartanburg, Greenville and Gaffney in South Carolina are amazing."—*Joe Longton, Correspondent of the Sydney (Australia) Sportsman.*

OUR STORY PAGE

JOHNNY'S WEATHER MAN

Helen was trying to draw Red Comb, her grandmother Brewster's big red rooster. She had a piece of thick white paper and a whole box of crayons she had brought to the country with her. But Red Comb was a hard subject. He would not stand still anywhere. First he flew up on the gate post and crowed, and then he got down and found a worm, and called all the hens to see it.

When one of them had swallowed the worm, Red Comb went around to the currant bushes. Not finding any ripe currants, he began to stalk along the row of rhubarb, peeping under the big leaves for beetles. Just as Helen thought he was really going to stand still a minute, her brother, Johnny, ran out of the woodhouse and frightened him, and away he went with a flap of his big wings.

"Johnny Brewster, you're a perfectly dreadful boy!" fussed Helen indignantly, trying to be as grown up as possible. "I was playing I was Miss Brown, the artist lady, and was painting Red Comb's picture. I've chased him and chased him all over the yard, and now you've gone and frightened him away."

Johnny grinned, as he looked after Red Comb. "Red Comb is always squawking and running," he said, "but he'll come back. If he don't come pretty soon, I'll throw out some corn and call him. Then you can draw his picture all you please."

Helen's vexation vanished. 'Why didn't I think of that myself?" she wondered. "I know where the corn is, and Grandma would let me give him an extra handful, I know. Johnny, you do think of things a whole lot quicker than I do."

Johnny looked pleased, then sober. "I wish I could think of some way of finding out if it is going to rain this afternoon or not," he told Helen. "If it rains I want to stay home and go fishing with Ted Peters. He says he knows a place in the brook where we can catch trout."

Johnny spoke very importantly. He was eight years old and Ted Peters was only seven, but Ted had actually caught fish since he was six. The little brook was so small that Grandma Brewster never worried about the children playing in it because she knew that they could get out if they did happen to tumble in. Uncle Ben had made Johnny a nice fishing pole out of a long light cedar and put a line and a tiny hook on it. It made Johnny tingle all over just to think of catching a fish with his own pole and hook.

"If it isn't going to rain, I am going to ride to town with Uncle Ben," added Johnny. "But I'd hate to miss going fishing."

Helen looked up at the sky. It was blue in little patches and cloudy in little patches, and it was hard to tell whether the sun was going to come out or not.

"In the city the newspaper always told us whether it was going to be fair or stormy," she reminded Johnny. "Sometimes it didn't just come true, but nearly always did. You know mother always makes us take our umbrellas when the paper says rain."

Johnny nodded. He knew his mother's forethought had saved him and Helen from many a wetting coming home from school. But he sighed.

"There isn't any weather man here," he mourned.

Just then the children heard some one laugh. Aunt Bess had come out and heard some of their conversation. Both Johnny and Helen loved Aunt Bess, she was so jolly and so ready to play with them.

"Goodness me, what's all this about there being no weather man in the country!" she asked gaily. "Why, I'm just going to make a weather man!"

Make a weather man! The children stared at each other. Here was something new. They thought Aunt Bess was joking. Excitedly they followed her into the house. It took her but a few minutes to get out the baking dishes and the big rolling board and wooden pin.

"Oh," said Helen, "ginger cookies! Can we help roll them, Aunt Bess?"

"Indeed you can," replied Aunt Bess. "Just a minute and I'll have some dough ready. But you must be very careful and roll this first piece thick, much thicker than usual."

She sifted some more flour into the soft dough and took out a big yellow handful of it. It seemed unusually stiff and Helen had to bear down hard on the big rolling pin.

"Let me help," urged Johnny, so he rolled out part of the dough, popping a piece into his mouth when he finished. "Oh, but that's good!" he declared. "I like raw dough almost as much as cooked dough."

Aunt Bess laughed. "I always loved to lick the cake spoon when I was a little girl," she said.

Johnny had left the dough nice and smooth, and Aunt Bess took a knife and began to cut it instead of using the diamond-shaped cookie cutter. Amazed the children saw a head, and a body, two arms and two legs, a man indeed.

"Now for his eyes," said Aunt Bess, and thrust two fat currants into the dough. Then she laid the man in a little pie tin and put him in the oven. When he came out, he was brown and plump and smelled deliciously. But Aunt Bess explained that he was not to be eaten but was to be a real weather man. She tied a string around his neck and hung him on a nail outside of the kitchen door. Then, when he had dangled a little while in the air, she told Johnny to go and feel of him. "Is he dry or wet?" she asked.

"Dry," said Johnny.

"Then you can go to ride with Uncle Ben," announced Aunt Bess gravely. "It won't rain today." And sure enough it didn't.

But the next morning the weather man was damp and soft. "You can go fishing today, Johnny," said Aunt Bess. "Your weather man says it is going to rain. Always your weather man will tell the truth. When there is moisture in the air, he will grow soft, and when it is dry he will stay dry. Watch him and see."

And Aunt Bess proved to be right. The very first day that the weather man foretold rain, then came a nice showery day and Johnny actually caught his first trout, a speckled beauty. But when the weather man was hard and dry, the sun would shine. Every day the children consulted him and liked him better.

"We couldn't have a nicer weather man," said Helen. "Could we, Johnny?"

"No," said Johnny, "and when he gets old, we can make another. I certainly like the kind of weather man that you can eat, if you want to. But we don't want to."—*Lillian E. Andrew in The Presbyterian.*

YOUNG PEOPLE'S WORK

YOUNG PEOPLE'S CHRISTIAN ENDEAVOR TOPIC FOR JULY 29

"Appreciating Our Immigrant Neighbors"

Scripture, Ruth 2:4-17

By F. L. Gibbs

Pointograph

"Americans first!" we cry,
With an attitude that is bold;
We call them "Dagoes," "Chinks," and Wops,
But forget they have a soul.

Plans for Meeting

1. Make the element of worship prominent in the meeting.

2. Have some well-thought-of foreigner to attend the meeting and take a leading part.

3. Have someone tell the following stories found in Christian Endeavor World for July 12:

(a) The Story of Ruth.
(b) The Good Samaritan.
(c) A Hungarian Landlord With a Heart.
(d) The "Glad" Story.
(e) Waiting for An Invitation.

Points for Leader

It is true that foreigners cause trouble in our country. It is evident that they do not always understand our ideals, customs, etc. But when we investigate the real situation we find that Americans, even of our own community, with a life spent in our best institutions and under the best influences do not always uphold our ideals, standards, etc. It is time that we were assuming a different attitude to these, "our neighbors," that we find in our midst.

It may be that we have too many in our country and there is need of immigration laws to restrict them, but the fact remains that we have them here, and in large numbers, too! This fact lays upon America a great "responsibility," but with it brings a great "opportunity." Here is the chance of "Christian America" to prove that Christianity is universal and will work. Too often we slight the brother in our midst, call him names and treat him as an inferior. At the same time we cease to remember that he possesses a soul that has been purchased by the blood of Jesus Christ. Because we spurn him he learns to hate us. Thus we close the door of our opportunity; however, the responsibility remains!

Bible References

Deut. 10:18, 19—Love of neighbors.
Exod. 12:48-50—How to treat strangers.
Deut. 23:7, 8—Attitude toward immigrants.
Heb. 13:2—Blessings of strangers.
Luke 14:12-14—Helping our neighbors.

Discussion

Have different ones tell of the following worthy immigrants:

Ruth, Abraham, Alexander Hamilton, Jacob Riis, Edward A. Steiner, Edward Bok, Steinmetz, Michael Pupin, or tell of others known in the country.

There are three things the foreigner desires of us. They have too much self-respect to ask for them, and we are unthoughtful and untactful about supplying these needs, namely, **interest, appreciation,** and **help.**

Let us take a greater interest in our foreign neighbors. Let's appreciate their position in an understanding way. Won't you help them in every way possible?

The writer knew a foreigner in Elon College. She is doing a great missionary work in Porta Rico now. He was friendly toward a German in a large city. That one joined the church on confession of faith Easter and is making a good church worker. A Chinese boy, spurned by Christians in a certain community, invited the writer to have a real Chinese meal with him. The invitations was accepted. Before the meal the spurned Chinese boy prayed. Yes! they, too, have a soul.

Memphis, Tenn., July 22, 1928.

SUNDAY SCHOOL LESSON

August 5: Paul in Pagan Country

Scripture Basis: Acts 14:1-28.

Golden Text: I know how to be abased, and I know also how to abound. Phil. 4:12.

Places

Antioch. Since the Apostle Paul retraces his steps in Asia Minor on his return from his first missionary journey, we shall consider briefly the places in the order in which they come.

There were two Antiochs; one in Syria and one in Pisidia. The latter is the one mentioned in this lession. It was a city east of Ephesus and northwest of Tarsus, and is known as Yalobatch today. It was founded by Seleucus Nicator about 300 years before Christ, and named after his father, Antiochus. It was strategically located in a plateau near the western bank of the river Anthios. "Antioch was the military and administrative center for that part of Galatia which comprised the Isaurian, Pisidian and Pamphylian mountains, and the southern part of Lycaonia."

Iconium. This city was situated 60 miles eastward. During the Middle Ages, it was the capital of a powerful Mohammedan kingdom. It was a large city, and still exists today under the name of Konieh.

Lystra. In the province of Lycaonia, Lystra was located less than 20 miles S. S. W. of Iconium. It is conceded by some scholars that the boundary line between Phrygia and Lycaonia passed between Iconium and Lystra. Doubtless Paul was attracted to it because it had been made a Roman colony by Augustus, and was therefore a center of learning.

Derbe. About 20 miles east of Lystra, Derbe is situated at the foothills of the Mount Taurus, near the pass known as Cilician Gates, which led to Tarsus. The apostles could have easily slipped through here and taken a short cut home, but they preferred to return over the hazardous route over which they had come.

Perga. On their return trip, they busied themselves "confirmign the souls of the disciples, and exhorting them to continue in the faith." Next to the last stopping place was Perga, "an important city of the ancient province of Pamphylia, situated on the river Cestris, 12 miles northeast of Ottalia." The ruins now standing are called Murtana.

Attalia. This city received its name from its founder, Attalus II, Philadelphus, which in modern days is called Adalia. It stood on a flat limestone terrace at the mouth of the Catarrhactes river. From here Paul and Barnabas sailed for Antioch in Syria.

Persecutions

It would seem that God soon carried out the pronouncement He made to the devout disciple of Damascus, Ananias, concerning Paul (Acts 9:16), for the apostle to the Gentiles soon discovered that he must suffer great things for His name's sake. Nevertheless, these things never phased him. To the contrary, they seemed to spur him on to greater zeal and boldness in proclaiming the gospel. At Antioch, after preaching boldly and winning many to their Lord, Paul and Barnabas were expelled because of the persecution of the Jews. Going into Iconium, they repeated their practice with similar results. The unbelieving Jews influenced the Greeks who may have believed had the Jewish influence not been so strong. However, many disciples were made and a church established. Finding it advisable to leave this city, they went to Lystra to preach and heal. Here the opposing Jews from the other cities came and continued their persecutions. So embittered were they that they drove Paul from the city and stoned him, leaving him for dead. But after a while he arose and with Barnabas went to Derbe, where it is supposed they labored in peace.

Power and Popularity

When Paul and Barnabas reached Lystra, after being driven from Iconium, they found a life-long cripple, perhaps begging at the market square. Hearing the apostle preach the gospel of Christ, his soul was doubtless stirred, and the Holy Spirit responded to his desires to be released from physical as well as spiritual impotency. As soon as the discerning Paul observed the eager, believing face of the man, he commanded that he stand upon his feet. That was all that was needed, for the cripple leaped—not merely arose—to his feet, and went on his way rejoicing.

What a miracle! Those Lystrans had never seen the like of it before! Immediately they decided that none other but the gods could do such wondrous works, so they prepared to sacrifice unto Paul and Barnabas as the gods, Jupiter and Mercury. Would we not have rejoiced to have become so suddenly popular? Would we not have "fallen for it?" Not so with the apostles. They rent their clothes as an indication of humility and abhorrence. They felt that their preaching was almost in vain, if they themselves were to receive credit for the deed. With much difficulty they persuaded the people to desist and to give the God of heaven the glory.

—Bro. W. T. Hanner, of Julian, was among the visitors in Calvary church last Sunday night. Grace church and West End both helped to swell the congregation. Dr. Broomfield preached with his usual interest and impressiveness.

—Will F. Kirkman, aged 75, was buried at Alamance church this P. M.

THE REGISTRATION CAMPAIGN

It is fitting that a complete list of all who registered for the Leadership Training School be published in the Herald. Since this could not be done last week, the list is now completed. The last list shows that 230 plus the list from Siler City had registered. There were 12 from Siler City, so the number is brought up to 242.

243. Mr. Bulla, High Point First.
244. Myrtle Davis, High Point First.
245. Margaret Neese, High Point First.
246. Nellie Martin, High Point First.
247. Rev. E. L. Ballard, High Point First.
248. Mrs. E. L. Ballard, High Point First.
249. A. M. Rankin, High Point First.
250. Dot Rankin, High Point First.
251. Mrs. Albertson, High Point First.
252. J. A. Tussey, High Point First.
253. Mrs. J. A. Tussey, High Point First.
254. Mary Shepard, High Point First.
255. Xannie Stowe, High Point First.
256. Ruth VonCannon, High Point First.
257. Mary Adams, High Point First.
259. Rev. J. Clyde Auman, Enfield.
259. Alam Sykes, Enfield.
260. Nina Wallace, Enfield.
261. Mary Collins, Enfield.
262. Mrs. Ruby Peirson, Enfield.
263. Mrs. Hubert Whitaker, Enfield.
264. Mrs. Eli Bellamy, Enfield.
265. Eli Bellamy, Enfield.
266. Mrs. Cecil Matthews, Enfield.
267. Mrs. Lily Whitaker, Enfield.
268. Mrs. W. A. Johnson, Friendship, Mt. Hermon.
269. Bud Isley, Friendship, Mt. Hermon.
270. Myra Yount, Reidsville.
271. Mrs. L. C. Yount, Reidsville.
272. Mrs. C. J. Roberts, Reidsville.
273. C. J. Roberts, Reidsville.
274. Mrs. H. S. Dixon, Reidsville.
275. Lola McCollum, Reidsville.
276. Mrs. D. L. Carroll, Reidsville.
277. Dr. G. R. Brown, Reidsville.
278. Mrs. G. R. Brown, Reidsville.
279. J. F. Baity, Maple Springs, Forsyth.
280. Annie Baity, Maple Springs, Forsyth.
281. Mrs. E. F. Kiger, Maple Springs, Forsyth.
282. Myrtie Kiger, Maple Springs, Forsyth.
283. M. W. Leonhardt, Bess Chapel.
284. S. Beam, Bess Chapel.
285. Velma Beam, Bess Chapel.
286. Rev. M. C. Henderson, Bess Chapel.
287. George Smith, Burlington.
288. Mrs. J. M. Crawford, Burlington.
289. Lillian Moser, Burlington.
290. Ollie Moser, Burlington.
291. C. C. Durham, Burlington.
292. John Smith, Burlington.
293. Clyde Smith, Burlington.
294. E. A. Sykes, Burlington.
295. Mrs. E. A. Sykes, Burlington.
296. Dan Jones, Burlington.
297. G. W. Coble, Burlington.
298. J. E. Moore, Burlington.
299. Mrs. J. E. Moore, Burlington.
300. Tula Paul, Burlington.
301. M. A. Coble, Burlington.
302. Susie Stafford, Burlington.
303. Mrs. J. J. Crawford, Orange Chapel, Saxapahaw.
304. I. W. Burton, Pleasant Grove.
305. Mrs. Wilson Myers, Pleasant Grove.
306. J. R. Meredith, Pleasant Grove.
307. I. A. Teague, Pleasant Grove.
308. Mrs. I. A. Teague, Pleasant Grove.
309. Hattie Heath, West End.
310. Margaret Osborne, West End.
311. Carrie Johnson, West End.
312. Dr. J. D. Williams, West End.
313. Mrs. J. D. Williams, West End.
314. Mabel Williams, West End.
315. J. D. Williams, Jr., West End.
316. W. J. Barber, West End.
317. Mrs. Bonkemeyer, West End.
318. Mr. Phillips, West End.
319. D. W. Trogden, West End.
320. Mrs. D. W. Trogden, West End.
321. M. H. Waynick, West End.
323. Victor Stockard, West End.
324. Martha Johnson, West End.
325. Stella Bull, West End.
326. Gladys Routh, West End.
327. O. F. Stafford, West End.
328. Mrs. Cooper, West End.
329. Bill Cooper, West End.
330. W. V. Routh, West End.
331. F. S. Stockard, West End.
332. D. M. Trogden, West End.
333. John Inman, West End.
334. C. H. Trogden, West End.
335. Charles Routh, West End.
336. C. W. Huffine, West End.
337. Margaret Curry, Brown Summit, Haw River.
338. Rev. G. L. Curry, Brown Summit, Haw River.
339. Mrs. G. L. Curry, Brown Summit, Haw River.
340. J. D. Murphy, Brown Summit, Haw River.
341. Ruby Braxton, Center, Alamance.
342. Bill Smith, Burlington.
343. Mrs. J. R. Hoffman, Burlington.
344. Cora Wheeler, Burlington.
345. Conner Winningham, Burlington.
346. Eula Wheeler, Burlington.
347. Hollie McPherson, Burlington.
348. Mrs. F. S. Cheek, Burlington.
349. Arthula Cheek, Burlington.
350. Dewey Fogleman, Burlington.
351. Mrs. Dewey Fogleman, Burlington.
352. E. Moore, Burlington.
353. Mrs. E. Moore, Burlington.
354. Lillian Wheeler, Burlington.
355. Floy Rogers, Burlington.
356. Mrs. Floy Rogers, Burlington.
357. Elizabeth Rogers, Burlington.
358. Doris Rogers, Burlington.
359. Anderson Thomas, Burlington.
360. Ollie McPherson, Burlington.
361. Mrs. Ollie McPherson, Burlington.
362. Mildred McPherson, Burlington.
363. Billy McPherson, Burlington.
364. Ruth McPherson, Burlington.
365. Eva Miller, Burlington.
366. Anna Hardin, Julian.
367. Mrs. W. T. Hanner, Julian.
368. Elizabeth Hanner, Julian.
369. Edith Bivins, Efland, Orange.
370. Kathryn Bivins, Efland, Orange.
371. Rev. W. M. Loy, Fountain Place.
372. D. M. Johnson, Graham.
373. W. R. Goley, Graham.
374. P. S. Dixon, Graham.
375. Mary Hughes, Graham.
376. Rev. D. R. Williams, Graham.
377. Blanche Fuller, Graham.
378. Nellie Rogers, Graham.
379. Horace Mitchel, Bethesda, Halifax.
370. Mrs. Horace Mitchel, Bethesda, Halifax.
371. F. M. Taylor, Bethesda, Halifax.
372. Mrs. F. M. Taylor, Bethesda, Halifax.
373. Mrs. N. M. Harrison, Bethesda, Halifax.
374. W. R. Neville, Bethesda, Halifax.
375. Mrs. W. R. Neville, Bethesda, Halifax.
376. Catherine Taylor, Bethesda, Halifax.
377. Lewis Bethea, Bethesda, Halifax.
378. Tom Taylor, Bethesda, Halifax.
379. Frank Taylor, Bethesda, Halifax.
380. Frank Thomas, Bethesda, Halifax.
381. Willie Spencer, Bethesda, Halifax.
382. Ethel Harrison, Bethesda, Halifax.
383. Mrs. W. H. Wilcox, Bethesda, Halifax.
384. Agnes Wilcox, Bethesda, Halifax.
385. J. R. Taylor, Bethesda, Halifax.
386. Rev. N. M. Harrison, Bethesda, Halifax.
387. Mrs. N. M. Harrison, Bethesda, Halifax.
388. N. M. Harrison, Jr., Bethesda, Halifax.
389. Dr. A. G. Dixon, Liberty.
390. Mrs. A. G. Dixon, Liberty.
391. Vista Dixon, Liberty.
392. Mrs. J. W. Curtis, Liberty.
393. Vera Ferree, Asheboro.
394. Helen Amick, Asheboro.
395. Edith McDowell, Asheboro.
396. Edith Brower, Asheboro.
397. Elizabeth Ross, Asheboro.
398. Lucy Clyde Ross, Asheboro.
399. Annie Gilbert Ross, Asheboro.
400. Esther Ross, Asheboro.
401. L. F. Ross, Asheboro.
402. Mrs. L. F. Ross, Asheboro.
403. J. D. Ross, Jr., Asheboro.
404. Sara Jones, Asheboro.
405. Willie Wood, Hollister, Halifax.
406. Lillie Mae Braxton, Center, Alamance.
407. Roy Bowman, Pleasant Hill, Mt. Pleasant.
408. Mrs. Roy Bowman, Pleasant Hill, Mt. Pleasant.
409. R. M. Cox, Hickory Ridge, Forsyth.
410. Mrs. R. M. Cox, Hickory Ridge, Forsyth.
411. Robert Cox, Jr., Rickory Ridge, Forsyth.
412. Eleanor Cox, Hickory Ridge, Forsyth.
413. Lula Cox, Hickory Ridge, Forsyth.
414. Bettie Cox, Hickory Ridge, Forsyth.
415. Daisy Cox, Hickory Ridge, Forsyth.
416. Mrs. E. V. Neville, Union, Halifax.
417. B. F. Lewis, Union, Halifax.
418. Florence Sink, Shiloh, North Davidson.
419. Carrie Nicholson, Belmont, Mt. Hermon.
420. V. T. Fogleman, Belmont, Mt. Hermon.
421. Rev. J. Elwood Carroll, Belmont, Mt. Hermon.
422. Lee Moser, Belmont, Mt. Hermon.
423. Howard Pickett, Belmont, Mt. Hermon.
424. Virgie Garrett, Henderson.
425. Mrs. W. E. Wilson, Henderson.
426. Eugenia Boyd, Henderson.
427. J. M. Baity, Henderson.
428. Mabel Hayes, Henderson.
429. Lucy Taylor, Henderson.
430. Rev. E. A. Bingham, Denton.
431. Mrs. E. A. Bingham, Denton.
432. R. C. Powell, Denton.
433. W. E. Hill, Denton.
434. J. U. Lanier, Denton.
435. Val Johnson, Denton.
436. Mrs. A. L. Hill, Denton.
437. Colon Cranford, Denton.
438. Edward Hill, Denton.
439. Blanche Hoover, Denton.
440. Julia Loftin, Denton.
441. Lon McPherson, Bethel, Alamance.
442. Mrs. Lon McPherson, Bethel, Alamance.
443. Marcie Foust, Bethel, Alamance.
444. Ralph Holmes, Bethel, Alamance.
445. Bessie Holmes, Bethel, Alamance.
446. Jannie Blackwood, Union Grove, Orange.
447. Mary Blackwood, Union Grove, Orange.
448. Rev. B. M. Williams, Efland, Orange.
450. G. L. Crutchfield, Efland, Orange.
451. M. P. Efland, Orange.

452. M. P. Efland, Jr., Efland, Orange.
453. Gordon Brown, Efland, Orange.
454. Kathleen Brown, Efland, Orange.
455. Bertie Crutchfield, Efland, Orange.
457. Margaret Sharpe, Efland, Orange.
458. Margaret Causey, Mt. Pleasant, Mt. Pleasant.
459. S. R. Stafford, Mt. Pleasant, Mt. Pleasant.
460. H. P. Amick, Mt. Pleasant, Mt. Pleasant.
461. Ellis Rogers, State Street.
462. Iola Hoffman, State Street.
463. Dotsy Koontz, State Street.
464. P. E. Bingham.
465. M. W. Wright.
466. Margarette Nicholson, Mebane.
467. Bessie Barnett, Mebane.
468. Pauline Nicholson, Mebane.
469. Rena Neese, Tabernacle.
471. Worth Trogden, Tabernacle.
472. Glenn Stancil, Tabernacle.
473. William Hardin, Tabernacle.
474. Mrs. J. E. York, Grace, Greensboro.
475. Miriam York, Grace, Greensboro.
476. Paul Fine, Alleghany, Davidson.
477. Inez Ridge, Lineberry, Davidson.
478. Mildred Russel, Liberty, Davidson.
479. Rev. C. E. Ridge, Liberty, Davidson.
480. Mrs. B. W. Little, Charlotte First.
481. Joseph Little, Charlotte First.
482. Mrs. R. S. Garmon, Charlotte First.
483. R. S. Garmon, Charlotte First.
484. Rev. H. F. Surratt, Charlotte First.
485. Mrs. H. F. Surratt, Charlotte First.
486. W. W. King, Charlotte First.
487. Nellie Dillinger, Charlotte First.
488. Roy Garmon, Charlotte First.

Miss Wagoner of Brown Summit sent $3.35 but did not send any names, so we gave that church credit for the above amount.

I am very grateful for the loyal co-operation and earnest prayers of all.

FRED W. PASCHALL.

MY IMPRESSIONS OF THE LEADERSHIP TRAINING SCHOOL

The Young People's Leadership Training School which has just convened at High Point College was a vast improvement over the Summer Conference of last year. The most outstanding improvement was in the standardization of this year's school. The curriculum was more advanced and more suitable as a whole for mature students. There was not so great a number of students present this year, but all those attending finished their courses, which is a remarkable event for any school. I could not say that the corps of teachers was an improvement over any conference; however, they were just as good as any force we have ever had at any previous time. All courses were well taught. The recreation this year excelled that of any conference held and the spirit of the young people was a very fine one. The most impressive occasion of the school was Decision night when forty young people dedicated their lives in full and part time service for the kingdom. The school was an inspiration and a "mountain top experience" for me. The week was enjoyable and I shall look forward to a larger and a stronger school next year. Let us all work to this end.

Yours for Christ,

GROVER L. ANGEL.

—Rev. D. R. Williams preached at the County Home Sunday afternoon. — Graham Messenger.

FROM PASTORS *and* PEOPLE

Lexington, State Street.—Mr. Bethea gave us a fine and helpful sermon Sunday morning after having spent a week teaching in the Leadership Training School at High Point College. Sunday school attendance is holding up well. A few of our folks are away and there is some sickness, but our record has kept up in the face of this and extremely hot weather.

Dr. Broomfield and Bro. Norman Wills were with us Sunday afternoon at 4 o'clock for a short service. Dr. Broomfield talked to us a while in his usual impressive and interesting way. He spoke very encouragingly of the growth and general progress of the church and of the faith and courage shown by so small a number to undertake so largely in the name of the Lord. Bro. Wills also gave us a few words of commendation. A large audience attended this service and not one but was helped and inspired to greater effort.

Dr. Brannock spoke to Bro. Bethea's congregation at Yadkin College Sunday afternoon that Bro. Bethea might be in the four o'clock service here.

Mr. Bethea went to Kernersville yesterday, where he will preach in revival service for the next two weeks. This is a part of Mr. Bethea's vacation time which will extend to the fourth Sunday in August. We will have no preaching service during this time. Many of our folks wished a chance to visit at other churches rather than to have a supply preacher.

A week ago Sunday Mr. and Mrs. Aaron, of Fifth Avenue, Lexington, united with the church. They have been regular and faithful members of the Sunday school and attended almost all the church services since coming to Lexington about two years ago. They have a large family of very bright children, all of whom are always in their places at Sunday school if possible. So they were our folks already and we all gladly wecomed them into church membership.

Mr. Louis Bethea, son of our pastor, who attended high school in Halifax county last winter and has been working there since school closed in the spring, has returned home where he will stay until the opening of High Point College this fall where he will be a freshman.

Master Vance is also at home after an extended visit to his sister, Mrs. Wilcox, of Enfield.

REPORTER.

Democrat Church.—Our Sunday school and prayer meeting are moving on right well and we are having good attendance. We are glad to report about our revival meeting, which was very good. Rev. C. E. Ridge came and did the preaching. He preached well and every one enjoyed hearing him.

Miss Annie Chisholm was also with us. She sang for us and worked with us in the meeting. We miss them since they have left us, for they seem like we have always known them.

We hope that we may see them again and perhaps be with them in another meeting, for we enjoyed being with them.

Best wishes to the Herald and its readers.

JESSIE WILLIAMS, Reporter.

Hollister, Halifax Charge.—We had a good service Sunday morning. Bro. Spencer's subject was, "Soul Winnings." This was a very appropirate sermon, as our revival is to begin the next fourth Sunday. We are expecting to have three services on the day our revival begins. Rev. B. M. Williams will be with us for the first service and will preach for us during our revival. Our pastor assures us that Bro. Williams is a good preacher. We are looking forward to hearing him preach. We are hoping and praying that we may have a great revival.

We will have an ice cream supper on the church lawn on Tuesday evening, July 31. The proceeds will go towards purchasing a carpet for the church. We hope to have the new carpet in before our revival begins.

Our pastor attended Pastors' Conference in High Point last week. He reports a splendid conference.

Our community has been saddened by the death of Mr. Joe Hamlet, of Hollister. He had been suffering with heart trouble for about four months. He was a member of Harris Chapel Baptist church near Hollister. Burial service was conducted at the church by his pastor, Rev. C. M. Rollins, assisted by Rev. A. P. Mustian, of Roanoke Rapids, N. C., a former pastor of the deceased. He is survived by his wife and son, father, one sister and two brothers, a stepmother and six half-sisters. The floral offerings were beautiful. Mr. Hamlet will be greatly missed in his church and community.

KATHLEEN SHEARIN, Reporter.

Oak Grove.—I heard Pastor Stubbins preach last Sunday. He had abundant liberty, as it seemed, and also the congregation had "liberty" to hear.

He preached on the Ten Commandments, one of the best of subjects. People do not have to "profess religion" in order to be obligated to all the Ten Commandments, and truly all who bear rule in the nation can only be fit by submitting to all the commandments of God.

All good men and women take pleasure in listening to the voice of Moses and the prophets.

We voted for delegate to the annual conference.

Communion was served.

Oak Grove Sunday school went over to the Big River Saturday on a picnic and swim. I did not get in, but they reported a fine time—did not need me.

W. F. GRADO.

Bessemer City Church.—Sunday was a great day for us. Our Sunday school was very good, there being 220 present. We have built a new room at the rear of the auditorium. The ladies have already taken possession and seem to feel their importance very much. They reported 60 or more present last Sunday, with 40 or more in the Baraca class. A goodly number were present at C. E. meeting Sunday evening. Our society is growing both in number and interest. Several prayer meetings have been held in different places here, which we feel have accomplished much good. Bro. Henderson delivered a very in-

teresting discourse Sunday night. Bro. Caleb Hoyle preached for us Sunday morning a very interesting sermon or rather talked in a very plain and earnest way, which it seemed every one enjoyed. We were glad to have him with us. We wish to extend a very hearty invitation to all ex-pastors and any one else will be cordially welcomed to attend home-coming the first Sunday in August. Dinner will be served picnic style on the church grounds. Come and make it a joyous gathering. We hope to have some good singing also. Prayer meeting each Wednesday evening at the church with extra good attendance. Pray for us that God will continue to bless us and cause his face to shine on us. Praise, honor, and majesty be unto him who giveth every good and perfect gift. Let everything that hath breath "Praise the Lord." Best wishes to the Herald and its many readers.

(MRS.) LUCY (BLANTON) BRACKETT,
Reporter.

Randolph Charge, Shiloh Church.—Our Sunday school is progressing nicely with Charlie Hemphill as superintendent. The attendance has increased. We have set for our goal 100, and had 80 present last Sunday. We are hoping to reach our goal next Sunday.

The president of our M. P. Conference, S. W. Taylor, filled our last appointment the second Sunday at 11 o'clock. He preached a most able sermon, taking his text from the third verse of the 11th chapter of Mark. His subject was "The Ability of God's Needs."

He gave some splendid suggestions for the benefit of the church, and also a good report. We appreciated his good advice and were glad to have him with us.

Our revival meeting begins the second Sunday in next month. Brother Lindley will have for his help Rev. G. F. Millaway. Pray that we may have a great revival.

The Children's Day program will be rendered on Sunday night of the revival meeting.

All the men of the church are asked to come Thursday, July 26, to clean off the cemetery.

We are glad to note that Mrs. Henry Capps, who has been very ill, is improving.

We were very glad to have Mrs. W. P. Pickett, who has been confined to her home for some time, with us a few Sundays ago. We hope she will be able to come again soon.

REPORTER.

Democrat Charge.—Our revival meeting began at Pensacola church the third Sunday in June. Rev. J. L. Trollinger, of Thomasville First Methodist Protestant Church, came to us on Monday and did the preaching. He did some wonderful preaching that will bring fruit in years to come; the church was greatly revived. Miss Annie Chisholm, of Thomasville First Baptist Church, came and sang for us in the meeting. Miss Annie's singing was greatly enjoyed and helped to make the meeting a success. She is doing a great work in singing the gospel. Twelve professed faith in Christ; three united with the church.

We bought a new organ for Pensacola Church during our revival meeting. I wish to thank the people at Pensacola for their contributing the new organ and for the offering they gave Bro. Trollinger and Miss Annie. May God richly bless them and the efforts they made to make the meeting a success.

Our revival meeting began at Democrat Church on the first Sunday in July. Rev. C. E. Ridge came to us on Monday and did the preaching. Bro. Ridge was at his best. Every sermon he got better. I feel that his preaching has helped the people and the church. Miss Annie sang for us here throughout the meeting which helped to make the meeting successful. Twenty professed faith in Christ on the second Sunday of July; four united with the church by letter on the third Sunday evening of July at 4 o'clock. I baptized five bright faced girls by immersion. They united with the church at the night service. May God's unseen hand of protection ever be over them. Our revival meeting will begin at Pleasant Gap Church the first Sunday in August. Rev. J. A. Carn will help me in the meeting. Pray for us, brethren, that souls may be saved. I carried Brother Ridge and Brother Trollinger and Miss Annie and my wife up on Mt. Mitchell while they were here. It was a great pleasure to me to have them to help in the meeting and to have the privilege of being with them on the highest peak of the state of North Carolina as we talked and conversed together of the handiwork of God. "I will lift up mine eyes unto the hills from whence cometh my help." Brethren, may we all lift our eyes and hearts to the God of Jacob and Abraham, then one day we will stand upon the mountain peaks of this life with the redeemed of Israel.

I am yours in His service.

H. W. BELL.

Grace Church News.—We were delighted to have with us Sunday morning Dr. John Calvin Broomfield, president of the General Conference of the Methodist Protestant Church. Dr. Broomfield delivered a most wonderful sermon. Dr. Broomfield has been attending the Young People's Conference at High Point College. Dr. Andrews, president of High Point College, was also present at the service.

The Christian Endeavor Society is going to present two plays next Tuesday night at 8 p. m. Two modern plays, "His Methodist Foot" and "Betty's Butler," will be given. The purpose of presenting the plays will be to raise money for the convention to be held here in August.

CARL JONES, JR.

Palestine, Flat Rock Circuit.—Sunday school continues about the same in both interest and attendance. Third Sunday in June we held memorial service at Palestine. The cemetery was cleaned off nice and as many as one bunch of flowers on each grave, and many mostly covered, which made them lovely to look at. It brought back afresh the memory of loved ones who rest beneath the flowers. Second Sunday in July our revival meeting began. In the morning our pastor, Rev. J. P. Pegg, preached to a good congregation. In the afternoon Rev. Mr. Shoemaker, pastor of the Missionary Baptist Church, preached. I enjoy Mr. Shoemaker's messages for he is my mother's pastor. Pastor Pegg had for his help our former and beloved pastor, Rev. J. F. Hutton, of Greensboro. It was a joy and delight to have Brother Hutton back for a few days with us, and also to have little Billy at each service. Was sorry Mrs. Hutton was not able to attend. Brother Hutton has not changed in the three and a half years since he has been away. Neither has he forgotten how to preach. A purse was made up for him. One convert and one united with the church. Yet the seed sown in these few days, we are sure, will produce fruit in the future.

Was glad to have with us one afternoon during the meeting Rev. T. J. Rogers, pastor M. E. Church at Madison. We were also glad to have during the meeting Mrs. Pegg and baby. We all fell in love with Mrs. Pegg, and of course everybody loves the baby.

GRACE R. TUCKER, Reporter.

Bessemer City.—We are proud to say that our church has organized a Junior Christian Endeavor under the leadership of Mrs. Vilda Beam. Sunday night, July 22, at 5:30, was our first meeting. There were about 15 young people present. At this meeting the following officers were elected: Leader, Mrs. Vilda Beam; president, Miss Mozelle Hudson; vice-president, Miss Ethel Noblitt; treasurer, Miss Ollie Mae Lutz; secretary, Miss Ruby Canipe; corresponding secretary, Miss Ollie Mae Lutz; chorister, Miss Ethel Noblitt; pianist, Miss Ethel Harmon. We are still hoping that our Junior C. E. will keep on growing not only in numbers, but in faith. We are more than glad to send in this report and hope to have another one soon.

OLLIE MAE LUTZ,
Jr. C. E. Reporter.

Harris Chapel, Vance Charge.—Our revival meeting began Sunday, July 8, and closed July 13. Our church and community were greatly blessed by the strong gospel sermons Brother Troxler, our pulpit help, brought to us. Our people were delighted with his work. There were a number of reconsecrations and one conversion.

Our Sunday school attendance could be better. A committee is at work arranging a Children's Day program.

The C. E. Society is progressing nicely. These young people recently had an enjoyable outing picnic.

Brother Chambliss fills his regular appointments faithfully and always brings us inspiring messages.

Mrs. John Wells is sick at her home.

Since our last report one of our most faithful and loyal members, Mr. James Glover, has passed into the beyond.

Mrs. Charlie Ellington has also been claimed by death.

Our hearts go out in sympathy and love to the bereaved.

REPORTER.

Asheville.—Pastor Paschall returned to us Saturday night, physically much worse for the wear. The week in High Point was a success in spite of the heat. Sunday morning the children gave a delightful program. The local children were aided by the two Bellamy children of Enfield, N. C.; the two Hardin children of Julian, N. C.; the two Padgett children of West Virginia.

Brother Paschall's message Sunday night was practical and inspiring.

Miss Novella McIntyre is now at home and improving daily.

Attending the anti-Smith conference here last week were J. Bib Mills and Ira Champion and Rev. Mr. Iddings of Alabama.

Prof. Arthur Smith, Western Maryland, '92, and Mrs. Smith visited Asheville.. A delightful W. M. C. get-together was enjoyed by the hospitality of Dr. F. Webb Griffiith and Mrs. Griffith.

Attending our services Sunday were Dr. and Mrs. T. C. Amick and daughter, of Elon College. This is Dr. Amick's second term on the faculty of the Asheville Summer School. More than 2,000 enrolled this summer.

Brother E. C. Fawcett conducted our prayer meeting last week in his usual helpful way. A Jewess was present and showed keen interest by interviewing Bro. Fawcett after the meeting. She attends our services regularly. Bro. Scharnock's Bible class invites the Sunday school to an outing this Tuesday night. Miss Flossie Monteith will give an outing to her class this Wednesday. We were glad to have Bro. Ferd Stout, of Greensboro, N. C., to worship with us Sunday.

REPORTER.

Kannapolis.—On Sunday, July 22, one of our own boys preached for us at the eleven o'clock hour, Rev. Durant D. Nash, of Hopewell, Va., pastor of the First Christian Church. The service was well attended. Rev. Mr. Nash and his daughter, Miss Mary Lillie Nash, sang a beautiful duet. We had about 125 present. We had a regular reconsecration service which a large number took a part in. We feel like taking on new life. We are asking the prayers of all Christians that we may go forward in our new work.

MRS. C. B. McCOMMONS, Reporter.

Flat Rock Circuit.—The third quarterly conference convened at Bethel church on the afternoon of July 14. The conference was largely attended, all churches being represented by two or more members. Harmony and a spirit of good will was evidenced at all points. Financial reports were good. We were well pleased with the amount paid on the budgets. The trustees of Bethel reported that the insurance on the church was to be increased soon, and a marker to be set up.

The new church at Flat Rock was said to be going along nicely, and that it would be completed in a month or six weeks. The people at this church are to be congratulated on the erection of such a beautiful and substantial church building. It speaks well for the spirit of progress and enthusiasm of its members.

Each church reported an active Sunday school with good interest, attendance and offerings to our Children's Home.

The special meetings have been held at Gideon Grove and Palestine. Bro. Trogdon did the preaching at the former place. The services were well attended and the messages deeply impressed us all. Bro. Hutton was with us at Palestine. The house was filled at each service. His words were edifying and inspiring. They were saturated with the gospel of salvation. The meeting will result in additions to each church.

J. P. PEGG, Pastor.

Flat Rock, Flat Rock Circuit.—For some time I have been watching the columns of the Herald for a report, not of the happenings, but what we are really doing at Flat Rock, but as yet I have seen nothing definite about our new church. Someone asked me recently if we had begun to build our new church. I was glad to answer them, most emphatically, we had. The work is progressing nicely. The stone wall is nearing completion, the roof is on, and the inside is lathed ready for the plasterers. Every one seems interested in seeing the work progress. To say we are proud of our church is putting it mildly. If anyone wants to donate anything towards it, any amount will be thankfully received.

We are still having preaching and Sunday school. Until last Sunday we met in the church with just the ceiling for covering. The weather has been favorable at each service so far. Last Sunday we held Sunday school out under the trees and had the largest number present we have had this year. We intended taking our Sunday school to High Point one day this week to the Young People's Conference, but the wheat-threshers made their annual visit in our midst, so the picnic had to be postponed.

Mr. and Mrs. J. F. Friddle and children, of Birmingham, Ala., are visiting their parents, Mr. and Mrs. George Friddle and Mr. and Mrs. T. B. Bailey, respectively.

Mrs. George Friddle continues quite ill, as does also Mrs. Sidney Parish. Louie Daniel has been suffering with an attack of erysipelas. R. L. Ogburn is recuperating from an operation for appendicitis. He, together with Mrs. T. J. Ogburn, spent the week-end in Richmond visiting T. J. Ogburn, Jr.

The third quarterly conference was held at Bethel last Saturday. The fourth quarterly conference will be held at Flat Rock. J. B. Ogburn, of Flat Rock, and Mr. Humphreys, of Bethany, are the nominees for delegate to the Annual Conference.

MRS. J. B. OGBURN.

First Church, Burlington.—The attendance at Sunday school today was 278. We noted a decrease of 69 from the previous Sunday. Offering amounted to $17.02. The orchestra rendered a beautiful and impressive selection after the classes reassembled and was enjoyed by the congregation. In the absence of the regular Baraca teacher, Prof. C. C. Lindley, the assistant teacher, Dr. Hobart M. Patterson, taught the lesson in a helpful manner. The attendance, considering the extremely hot weather, was very good and we are hoping that the boys will be faithful and not allow the class attendance to decrease during the hot months.

Our pastor delivered a helpful and uplifting sermon at the morning preaching hour.

Our church united with the First Baptist and the Episcopal churches in a union service at 8 o'clock in the evening, in accordance to action of the local ministerial association to have union services in different sections of the city for some of the summer weeks.

The drive to raise funds with which to settle for the new church site, is now on. We have ten captains, each over a team of six members, calling on the membership to secure pledges to cover this indebtedness, and we hope that the full amount will be pledged by Wednesday evening of this week, when the general captain and the division captains and their respective teams meet for reporting, etc.

We are sorry to report that Miss Elizabeth Rogers is ill at her parents' home on Ruffin street. We hope she will soon recover. Our Bro. L. L. Wilson, at Oteen Hospital, is resting fairly well and has gained a little in weight, we learned in a recent letter from him.

Bro. Gerringer and others from our church were in attendance at the Leadership Training School at High Point College recently and report a good session of this body. Miss Margaret Rogers, of our church, brought the registration banner back, as a reward for registering the largest number for the convention.

Our young people's worker, Miss Taylor, is busy these days and we are highly pleased with her services. She is organizing a junior choir among the children of the Sunday school now and this will be a splendid addition to the school, we are sure.

Perhaps there are other things that we might say at this time, but as we do not wish to take up too much of the valuable space in the Herald and do not want to burden the readers with a long report, so will close for this time. Best wishes.

L. A. BRAXTON, Reporter.

Asheboro.—A week ago two more new members were received, Mrs. N. M. Harrison, coming from Grace Church, Greensboro, and Mrs. W. F. Redding, Jr., coming from the Presbyterian Church at Cheraw, S. C. Yesterday morning Mrs. L. F. Ross came to us from the Marlboro Friends Church. We are indeed glad to receive these three brides into our church. Mrs. Harrison was a member here before going to Greensboro two years ago. We now have two more church letters in hand and are hoping to have two additional ones before many days.

The attendance at Sunday school and church services was off yesterday due to the fact that many of our people went to the country churches to revival meetings and some are away on vacations.

Next Sunday morning there will be Sunday school as usual, but we will not hold the morning service owing to the District Rally at Charlotte Church in the country. The evening service will be held as usual.

At the evening service last Sunday the young people who attended the Young People's Training School at High Point gave their impressions of the conference. It was a profitable service. J. E. PRITCHARD.

SIXTH DISTRICT RALLY NOTICE

Again we give notice that a district rally for the sixth district will be held at Charlotte M. P. Church, Richland Charge, on next Sunday, July 29, beginning at eleven o'clock and continuing through the afternoon. Charlotte Church is about three and a half miles west of Asheboro on Route 90 leading from Asheboro to Lexington. A fine concrete road leads from Asheboro right by the church.

We have the promise of the Ridge quartette and we are hoping also to have the Bulla quartette. Any other church having musical numbers to give will please come prepared.

Again let me say that the charges in the district are Randleman, Richland, Asheboro, Why Not, Denton and Davidson. It is earnestly hoped that all churches in the district be represented.

Each family coming is expected to bring a basket for the picnic dinner.

J. E. PRITCHARD, Chairman,

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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OUR CHILDREN'S HOME

Offerings by Churches and Individuals

Stallings, Mecklenburg Circuit	$ 1.65
English Street, High Point, Children's Recital	6.33
Enoch Ledford, Charleston, S. C.	25.00

Offerings by Sunday Schools

Thomasville, First Church	$12.87
Siler City	4.49
Bethesda, North Davidson Circuit	5.00
Denton, Denton Circuit	5.42
Shoals, Pinnacle Circuit	2.30
Friendship, Haw River Circuit	5.00
Mitchell's Grove, Guilford Circuit, June and July	3.59
Fair Grove, Haw River Circuit	3.50
West Thomasville, West Thomasville Circuit	4.26
Mt. Pleasant, West Thomasville Circuit	.76
Shiloh, North Davidson Circuit	11.47
Charlotte, First Church	17.89
Mt. Carmel, Forsyth Circuit	5.00
Friendship, Haw River Circuit, Ladies Class (for music)	5.00

The W. H. M. S. of the Calvary Church, Greensboro, N. C., helped us in a very fine way this week by bringing us half a dozen sheets.

The Vacation Bible School of Charlotte, First Church, remembered us with a nice lot of useful articles, which were made during their school; while being trained themselves, they are helping the Children's Home.

Mr. J. H. Snotherly, of Friendship Station Church, made us a fine donation of extracts, spices, etc.

Any help in any way given to us is deeply appreciated.

Eleven of our girls took advantage of the opportunity of taking the Young People's Leadership Training course, three of them completing the four-year course at this time.

E. F. ALLMAN, Supt.

Announcement

The Woman's Missionary Societies of Moriah Church are going to have a lawn party on the church grounds next Saturday evening, July 28. If the weather continues warm, we are expecting a very successful evening. Your presence will be appreciated.

MARY A. COE.

BUDGET RECEIPTS FOR THIS WEEK

A. C. B.

West Forsyth	$ 5.50
Denton	4.15
Pleasant Hill	3.00
Richland	1.80

G. C. B.

Tabernacle	$56.50
Friendship	8.82
West Forsyth	8.28
Roberta	7.85
Pleasant Hill	5.00

College

West Forsyth	$ 7.25

CHARGES PAYING IN FULL

A. C. B.

Yadkin College	$ 15.00
Haw River Mission	30.00
Porter	15.00
State Street	75.00

G. C. B.

Calvary	$296.88
Porter	30.00

College

Asheboro	$ 85.00
Liberty-Siler City	65.00
Yadkin College	5.00
Haw River Mission	10.00
Tabernacle	45.00
Spencer	10.00
Union Grove	10.00
English Street	40.00
Henderson	115.00
Burlington	125.00
Mebane	45.00
Concord	85.00
State Street	20.00
Mt. Pleasant	85.00
Gibsonville	30.00
Guilford	60.00
Friendship	50.00
South Winston	15.00
Porter	5.00
Reidsville	50.00
Graham	60.00

Superannuates

Orange	$ 37.00
Porter	1.70

CHURCHES PAYING IN FULL

A. C. B.

Siler City	$ 70.00
Spring Church	90.00
Lebanon, Spring Ch. Chg.	47.00

College

Spring Church	$ 12.00
Spring Valley, Vance Chg.	10.00
Center, Alamance Chg.	14.00
Bethel, Alamance Chg.	15.00
Pleasant Hill, W. Forsyth	20.00
Efland, Orange Chg.	36.00
Union Grove, Orange Chg.	17.00
Hebron, Orange Chg.	27.00
Saxapahaw	8.88
Concord, Saxapahaw Chg.	15.00
Union Hill, W. Forsyth Chg.	6.00
Hickory Ridge, Forsyth Chg.	30.00
Denton, Denton Chg.	35.00
Baltimore, W. Forsyth Charge	14.00

Superannuates

Spring Valley (in full)	$ 4.00

CHARGES PAYING ALL CLAIMS IN FULL

Porter	$53.70

———?

No new charges to be added to our paying list this week. Three months till Conference, and still TWELVE CHARGES WITH NO CREDITS ON ANY BUDGET! I wonder if this does represent the best that these charges can do? Would you answer, "Yes" on that, brethren? Or is it just the old habit of putting off until the last Perhaps this is it. Well the last is right here. NOW is your time. Won't you please let us have your report next week? Thank you! Thank you!

That blank is still standing in our list of "Charges Paying All Claims in Full." Our charges start with "A" and end with "Y." At the beginning or the end, or somewhere between, we are bidding for a charge to fill in that blank. YOUR name would look good there. Hurry, and let us have it.

Next week we will run a full report of all payments to date.

With assurances of prayers for all your problems, I am,

Fraternally,

S. W. TAYLOR.

July 24, 1928.

———?

DAILY VACATION BIBLE SCHOOL MINISTRY

Of the 30,000 children trained in Chicago's daily vacation Bible schools this summer, 3,000 were from the teeming downtown sections of the city. Just north of the downtown Loop is the congested region served by the vacation Bible school of the Moody Bible Institute, which was the school nearest to this needy field.

—Senator Simmons has resigned as a member of the National Democratic Committee. He has not yet explained why.

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Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHR — AND ALL YE ARE BRETHREN.

VOLUME XXXIV | GREENSBORO, N. C., AUGUST 2, 1928 | NUMBER 39

Pres Elderdice 5dec8
Westminster MD

Paul at Mt. Sinai

Immediately after his conversion and his baptism as a believer in Christ, Paul preached that Jesus is the Son of God. This indicates both the thoroughness of his conversion and his keen sense of honor. He had started to Damascus with the conception that Jesus of Nazareth was an impostor whose influence ought to be destroyed. Convinced that Jesus was the Son of God, the view that He was an impostor was no longer tenable. And the feeling that honorable amends must be made for the wrong done in persecuting beilevers in Jesus was keenly felt by Paul and allowed to express itself in public acknowledgment that Paul (and not Christians) was in error. Paul could scarcely refrain from saying this. But when he thought of the seeming conflict between Judaism in which he had always believed and Christianity in which he had come to believe, he realized that there were many reconciliations to be effected if he were to have peace of mind and to be qualified to serve as a public teacher. Clearly he needed opportunity for reflection and for the receiving of further light upon the relation between the law and the gospel, the teachings of Moses and the teachings of Jesus. Should he go back to Jerusalem and sit again at the feet of the Jewish rabbins? They would only teach over again the things they had taught him. He might have thought of going to Jerusalem and sitting at the feet of the apostles of Jesus, and almost certainly he did think of pursuing this course. But he decided to go into retirement to receive directly from Jesus who had encouraged him to this course by appearing unto him by the way. If Jesus and Moses were in accord, what more fitting place of retirement could there be than Mt. Sinai where God had appeared to Moses and given to him the law? Paul's retirement into Arabia is therefore believed to have been a visit to Mt. Sinai and a protracted stay there in communion with his Lord, to learn the new truths of the gospel and to harmonize his views of them with his views of the law of Moses. Jesus had said that He came not to destroy but to fulfill the law. But the Jewish teachers had looked upon Jesus as a destroyer of the law. To see the true relationship between the dispensation of Moses and the dispensation of Jesus required careful and prolonged study. Hence Paul's long retirement in Arabia and probably at Mt. Sinai. Paul there prepared himself as no other man of his time was prepared to show how the old dispensation stood in relation to the new. He was thus liberated for his ministry to the Gentiles and he was prepared to confound the Jews who insisted on the perpetuation of what was intended to be merely temporal and preparatory in the economy of Moses. Paul's mind grew as other human minds grow. It took much time and study to become the great teacher he was.

"An old saying—and a true—Much drinking, little thinking."—*Swift, in his letters to Stella.*

Atheist League

It seems surprising that atheists would bestir themselves to propagate their worthless and worse than worthless creed. But however their action is to be explained, some of them are very active in effort to spread atheism. I have just received from the American Association of Atheists a blank application for membership. They propose to let me join for $1 in payment of annual dues. Or they will sell me a life membership for $100. It looks as though it would be cheaper for me to pay by the year as I do not expect to live 100 years. They also announce a "Junior Atheist League" for boys and girls from seven to seventeen, and they exhibit the pleasing picture of a young woman, Christine Walker, as national secretary of this league.

This organization is against the church and against the clergy because these believe in God. It aims to do practical work on a large scale in setting people against all religious teaching.

If any movement among men had an infernal origin, it would seem that this movement had. Here are some of the declarations of the league: "The league will remove boys and girls from the evil influence of the clergy." "The attainment of happiness in this world rather than eternal bliss in a world to come shall be taught as the chief end of man." "Stress will be laid on forming branches in high schools, as these will prepare students to serve as organizers of Damned Souls societies during college years and for effective work thereafter in combating the church."

We thought the world had pests enough, but the atheists are adding themselves to the number. Like boll weevil and other destroyers, they will have to be met and overcome, though it may take much time and much labor. If the atheists would only segregate themselves on some island they might test for themselves the merits of their creed.

—"A friend who prefers to be unnamed" has given to each minister of the General Conference and to each minister of the Maryland Conference a copy of E. Stanley Jones' book, *Christ at the Round Table.* Dr. W. H. Litsinger is the intermediary in the matter. We thank Dr. Litsinger and the unknown friend for the copy on our table. Rev. E. Stanley Jones proved himself great enough to refuse the office of bishop in the M. E. Church after he had been unanimously elected last May. His heart is in the work of evangelism. We will read his book with greater interest because of his whole-heartedness in the work of preaching the Gospel of the Christ.

—The North Carolina Conference will have for visitors Rev. G. W. Haddaway and Rev. Lawrence Little to represent the work of the General Conference. Both will be received with pleasure. Bro. Little will also visit the following conferences: Tennessee, Fort Smith-Oklahoma, Louisiana, North Mississippi.

THE PROBLEM OF THE DENOMINATIONAL COLLEGE

(Delivered by Thomas C. Amick, Ph.D., before the Schoolmasters Club of Asheville, N. C.)

The topic assigned this speaker was put in the form of a question, "What is the problem of the Denominational College?" The implication seems to be that colleges have problems to face and problems that they must solve. Every institution established for the good and for the well-being of humanity has its problems, and denominational colleges are no exception.

In the first place, the line of distinction should be drawn and we should understand just what we mean by the denominational college. In this paper we will assume that colleges are divided into two classes, namely, the state owned and controlled colleges and the privately endowed, or denominational colleges. This line of distinction is not rigid, for there are a number of privately endowed colleges that are neither state colleges nor are they denominational colleges. However, for the purpose of this discussion, these will be left under the head of denominational colleges.

The problem of the denominational college is, in a sense, the problem of every college in the land. It is the problem of equipping the young man and the young woman who attends college with the soundest, sanest educational equipment possible; to give to them that preparation that will enable them to render the greatest possible amount of service in the world, both to God, to humanity, and to themselves. The problem of all colleges is to inspire into each student the highest and noblest ideals possible and to enable the student to make life as resourceful as possible to the end that the material and spiritual forces of the race may be conserved and that the race may make progress and advancement to higher goals than those yet attained. The object of all colleges is to develop in the man or woman all the manhood or womanhood of which the person is capable, and then to inspire the student to go out and use this for the betterment of society and for the uplift of the world, and also to cultivate in the young person the capacity for enjoying everything that is noble and fine in nature, literature, science, or art, to the end that life for this person may be as full as possible of the noblest and best that this world has to give.

Now the problem of the denominational college is to do this work just a ltitle better than the other instituion can do the same work. And the speaker maintains that, unless the denominational college can do this work better than the state college can do the same work, then there is no excuse whatever for the existence of the denominational or privately endowed college, unless it is for the reason that the church wishes to help the state to bear the burden of educating the citizenship of the state. The church has the command, "Bear ye one another's burdens and so fulfill the law of Christ," and, unless the church makes an additional contribution in education that the state cannot make in educating the young people of this generation, then the church is simply helping to bear the burden of the state, and, by so doing, the church is simply performing a Christian service, which is her wont.

The writer, however, maintains that the denominational college can do the work of education better than the state can do it, and he is prepared to defend the following theses:

First, the state, as our government is organized, cannot teach religion. Neither can a state college, without usurping its authority, teach anything along this line except the history of the different religions and religious organizations that have existed from time immemorial. The state college may teach the history of Judaism or of Hinduism, but it may not teach Judaism or Hinduism as a religion; otherwise the Protestant, the Catholic, or the Christian, the Mormon, or some other sect, who pay their taxes just as the Jews and the Hindoos pay theirs to support the government of the state, would have a right to protest, and to bring an injunction suit to restrain the state institution from teaching religion.

The state has a perfect right to teach the principles of citizenship, to indoctrinate her future citizens in the fundamentals of character; but when it comes to teaching religion the state must keep hands off. From the time when Jefferson and the fathers of this country who established the Constitution of this great country and laid down the principles of action for these United States and separated forever Church and State to this good day, this principle has been held inviolable in this country.

Again, the faculty of state institutions are selected, not because of their strong personality and their abiltiy as teachers and inspirers of young men and women; but they are selected because of their scholarly attainments, their reputation in the field of research, their ability in authorship in their respective lines and in the general fields of learning. It is seldom we find great teachers like Horace Mann, Mark Hopkins, and others of their kind in state institutions. In calling the roll of the great teachers of the ages from Jesus of Nazareth down to the present we find the teachers who have inspired men and women to do and to dare and to die, to give their lives to unselfish service to the race, in the denominational colleges. These colleges and their teachers have given to men that inspiration that has led to sacrifice and progress along all lines that have moved the world upwards toward God. True we have found scholars in state institutions, they have written books and their names have become famous and renowned; but where have they inspired man and woman to the noblest and most heroic lives? The teacher in the denominational college is generally too busy and has too much to do to do a great deal of this research and literary work that otherwise might make for his reputation and renown.

The state colleges generally have so large a number of students that their faculties do not have the opportunity to come into personal contact, personal relationship, and personal touch with the individual student that they might leave on the student the personal impress and stamp of their lives, as the personal impress and stamp of King Arthur was left on his knights of the Round Table. This leaves the student to get his inspiration from the mass of other fellows like himself, or from the immature instructor, or from the common rabble with whom the student associates on the streets or in the fraternity house. As a rule these influences are neither uplifting nor are they such as tend to the development of the noblest that is in the young man. Your speaker has, in his experience as a student, attended state colleges only; and his experience warrants him in saying that, unless the religious character and convictions of the young man are thoroughly fixed before he attends a state college, unless he is firmly grounded on the Rock of Ages and his faith has been fixed by thorough training in the home and in the church before he goes to college to the state institution, he is pretty sure to go on the rocks within the four years of his college career.

And when he goes on the rocks and shoals during the age of college preparation for life, he is pretty apt to be a religious derelict upon the sea of life as long as he is here among men. On the other hand, your speaker, as a member of the faculty of denominational colleges, has seen the derelict and the skeptic and the unbeliever come to the denominational college and after four years of association with a faculty of Christian men and women, and association with a Christian student body, go out of college with his faith firmly established, his eye fixed on a goal, a star not seen on land or sea, and his life become a blessing and a benediction as well as a guide and light and inspiration to all who come in contact with him.

The next thesis that the speaker maintains is that the denominational college can offer broader and fuller courses of study and instruction than the state college can possibly offer. The denominational college can certainly teach every course in language and literature, in science and mathematics, in engineering and mining, in law and in medicine, in art and appreciation, as well as in any and every subject that you may name that the state college can teach; and then the denominational college can enter the fields of theology and explore its broad vistas and labyrinths; it can enter the domain of the soul as the soul sits in contemplation of and with its God; it can enter the fields of the life eternal and there, from some Mount Pisgah of the Universe, it can explore the workings of God in sun and moon and star and it can cause the student to walk with the everlasting spirits who forever do the Master's will and make the eternal and everlasting city their home. In the denominational college the problems of everlasting life and of eternity may be studied with none to molest or to make afraid; and here the student may become acquainted with that "city which hath foundations whose builder and maker is God." Here he becomes acquainted with a love that is eternal and that passeth within the veil; he gathers beatific visions that inspire and lead him to live the life of the spirit and to live above the things of time and chance and change. And so we maintain the thesis that the denominational college has the whole field of truth and of revelation for its own, its courses may cover time and eternity, they may treat of man and of his progress, of God and of His doings among men and in the earth; these courses are not bounded by time or chance or change, for they are universal in their nature. The other college has a field by no means as broad as this.

Then the denominational college must, in choosing its faculty, select men who are scholars, it is true, but it must also lay great stress on a faculty of men and women of great personal magnetism, men and women of faith and hope; men and women whose hearts and spirits throb in unison with the heart and spirit of God. The faculty of the denominational college must consist of men and women who are connected up with the great dynamo of everlasting and eternal truth, who drink from the fountains of living water, who are teachers as well as scholars, and who will wield an influence that will attract and affect the lives of young men and young women for time and also for eternity. The state college may get such men and women in its faculty; the denominational college *must* have them. It is a problem in mathematical probability as to whether or not the state college gets such men and women. The denominational college can have no other kind. The faculties of the denominational colleges must be men and women of strong religious convictions, men and women who, like Luther, will take their stand for the right and for religion, the universal principle in man, and having taken this stand, they must stand there eternally.

Again, the denominational college must limit its student body to such numbers as can reasonably be taught by the direct members of the faculty. The standardizing agencies, and these have generally been initiated and organized by the denominational colleges, have said what endowment a denominational college must have for every fifty to one hundred students beyond a certain number. This provision has been made in order to prevent the college from taking more students than can come into direct contact with the heads of its departments, and, as a result, the denominational college accepts only that number of students that can reasonably be taught directly by the faculty. Hence, the instruction is more personal, more direct, more individualistic, more appealing, and carries greater weight with it than instruction given to the masses can possibly be. And so it tells more for life, for character, and for true manhood and true womanhood.

The denominational college must encourage the spiritual development of its students. Spiritual development, being based on religion, the denominational colleges must lay emphasis on religion. It must stress not only character; but it must strive to make that character decidedly Christian. Unless this is done, the denominational college loses one of its chief rights to exist.

The problem of the denominational college, then, is to maintain an institution of learning that does what the state college does, but does this work better and in a decidedly better way than the state college can do it; and it must do this work in a decidedly more religious way than it can possibly be done by the state college. The denominational college must have no limitations; the state college necessarily works under limitations. The denominational college must have a wider and a broader curriculum, its course of study must be enriched by relating it to and bringing it in touch with God, its faculty must be men and women devoted to God and to truth, and its student body must be led and guided as well as directed along different lines and towards different stanards and nobler ideals than the state college can guide and lead unto. To do this work effectively, to provide the equipment, the faculty, and the endowment to successfully prosecute this great work, this is the problem of the denominational college.

MAKE IT A REAL REFERENDUM

It is with great pleasure that I note the correct ring to the brief editorial in the issue of the HERALD immediately following the convention in Houston. It takes a strong, and perfectly justifiable, position against the candidacy of Al Smith for the presidency.

"The defeat of a candidate," says the editorial, "is a small matter. The defeat of a great moral issue is a very serious matter." I have heard both Bishop Cannon, of the M. E. Church South, and Dr. J. A. Barton, a leading Baptist of Atlanta, say very much the same thing as they discussed the outlook for prohibition some months ago.

Will the good people of the South continue to write such editorials and make such speeches until election day next November, then go to the ballot box and cast their votes in harmony with this line of thought? I am fully persuaded that many thousands of them and their readers and hearers will do that very thing—though, no doubt, some will weaken and, on the fateful election day, decline to break their record

of supreme loyalty to the candidates set forward by their political party.

For the sake of the Democratic party itself, and for the salvation of the values of party government, every dry Southern state should record its loyalty to the constitution as expressed in the 18th amendment, and its condemnation of its own party for nominating for the presidency a candidate who is notoriously wet both in theory and in practice, and who proposes to do all he can to make the entire country wet.

This seems to me to be the only logical and moral course for dry Democrats of the South to take, Democrats who have rendered such valuable service toward making this a dry nation. Furthermore, these men and women should resent the implications of wet Democrats that by refusing to vote for Smith they lose their standing in their party. It is only by such practical rebuke that they can restore the good name of the Democratic party, and make its future usefulness at all possible.

Here's hoping that when the ballots are counted in November, North Carolina and Maryland, and many other states of the South, will be found to have endorsed prohibition in the only practical way.

LUTHER K. LONG.

EMERSON AT THE SISTINE CHAPEL IN ROME

In 1833 Ralph Waldo Emerson visited Europe for the first time. On March 31st of that year he attended a service in the Sistine Chapel. He records in his journal of that date his impressions of the ceremonies:

I have been to the Sistine Chapel to see the Pope bless the palms and hear his choir chaunt the Passion. The Cardinals came in, one after another, each wearing a purple robe, an ermine cape, and a small red cap to cover the tonsure. A priest attended each one, to adjust the robes of their eminences. As each cardinal entered the chapel, the rest rose. One or two were fine persons. Then came the Pope in scarlet robes and bishop's mitre. After he was seated, the cardinals went in turn to the throne and kneeled and kissed his hand. After this ceremony the attendants divested the cardinals of their robes and put on them a gorgeous cape of cloth-of-gold. When this was arranged, a sort of ornamental baton made of the dried palm leaf was brought to his holiness and blessed, and each of the cardinals went again to the throne and received one of these from the hands of the Pope. They were supplied from a large pile at the side of the papal chair. After the cardinals came other dignitaries, bishops, deans, canons—I know them not, but there was much etiquette, some kissing the hand only, and some the foot also of the Pope. Some received olive branches. Lastly several officers performed the same ceremony.

When this long procession of respect was over, and all the robed multitude had received their festive palms and olives, his holiness was attended to a chair of state, and, being seated, was lifted up by his bearers, and, preceded by the long official array and by his chaunting choir, he rode out of the chapel.

It was hard to recognize in this ceremony the gentle Son of Man who sat upon an ass amidst the rejoicings of His fickle countrymen. Whether from age or from custom, I know not, but the Pope's eyes were shut or nearly shut as he rode. After a few minutes he re-entered the chapel in like state, and soon after retired and left the sacred college of cardinals to hear the Passion chaunted by themselves.

All this pomp is conventional. It is imposing to those who know the customs of courts, and of what wealth and of what rank these particular forms are symbols. But to the eye of an Indian I am afraid it would be ridiculous. There is no true majesty in all this millinery and imbecility.

A District Rally

The editor accepted a special invitation to Pleasant Union for the District Rally last Saturday and was glad he did. There were about 25 persons present in the forenoon and about 50 in the afternoon. (We suspect there were hundreds Saturday night and Sunday.) At the request of Chairman Hanner, Dr. A. G. Dixon presided. The program was followed and was well filled in. Young people from Mt. Pleasant, Shiloh, and Moriah contributed largely to the entertaining and inspiring exercises of the day. In fact, their parts probably attracted more attendants than did the parts taken by older speakers. One secret of the large attendance at some rallies is the fact that many are to have parts on the program—children, young people, older people. Each speaker attracts a few, many speakers attract many. President Taylor and Mrs. A. G. Dixon and Mrs. W. T. Hanner were the grownups who had places on the program at Pleasant Union and all held undivided attention. President Taylor spoke on the program of the Annual Conference. If all parts of the proceedings measured up to the standard of Saturday morning and afternoon, this rally was well worth while. The picnic dinner on the grounds was another of the satisfying features.

ALL TRUTH IS GOD'S TRUTH

I think God kept on talking when His book had gone to press;
That he continues speaking to the listening sons of men.
I think His voice is busy yet, to teach and guide and bless;
That every time we ask for light He calls to us again.
I think He bade the scientists to search the crust of earth
And find the truth He'd hinted at in allegory style;
To ferret out the facts about the human race's birth—
Through clammy protoplasm up to souls that love and smile!
I'm sure I've heard Him saying: "Use the mind I gave to you;
Find out with it as much of truth as ever you can find.
No true thing ever can refute another thing that's true—
I ask not mere credulity—the faith that goes blind."
He never meant His book to hold the total of His word;
He still communes with human souls that crave enlightenedness.
Each honest ear to truth attuned His teaching voce had heard—
I know He kept on talking while the Bible went to press.

—Strickland Gillilan, in The New York Times.

—An elaborate program has been prepared for the Guilford County Sunday School Convention to be held in Moriah M. P. Church August 16 and 17. Rev. G. F. Millaway and Rev. H. C. Carmichael have parts on the program. Opportunity will be given to superintendents or pastors to tell briefly of the best work done in their schools.

—At every hour we have presented to us two ways—God's and Satan's. Which shall we take?—*C. E. World.*

OPTIMISM | **The President's Letter** | EVANGELISM

Slogan

for the Closing Quarter

Not a Charge Without an Honor Roll Church

We believe that this goal can be realized, and we are asking for a list of all churches that will undertake to do it. Just one cent will bring us this information. And my, how a big list of such churches would stimulate our zeal and yours! Pastors, members, put your churches in this group, and let us do this thing.

Transferred

Bro. G. W. Andrew and Bro. C. M. Compher have been granted transfers, at their request. We wish for these brethren every possible measure of success in their new fields of labor.

Assigned

July 27.—Rev. W. M. Pike assigned to West Thomasville charge. The vacancy on this charge has been caused by the retirement of Rev. G. W. Andrew, who took the work this year for nine months only, as we understand. Bro. Andrew leaves this charge to take up again the work that he was doing in Alvin Drew school before he came to High Point College and to our conference. Bro. Andrew has rendered efficient service on this charge, and has won the esteem and love of his people. Bro. Pike will have, also, a ready reception by the charge, and we bespeak for him a happy and successful closing of the year.

Mailing List

About forty pastors have filled out and returned the blank that we sent to them some time ago, asking for names to constitute a mailing list for our files. We are sure that other pastors mean to send this list in but did not do so promptly, and it probably has been forgotten. This is just a reminder.

Budgets

Treasurer Idol reports only two charges—Davidson and Enfield—remitting last week on the A. C. B. Several remit on the G. C. B., and one—Yarborough—on the college. We presume that the large number remitting on the G. C. B. is for Children's Day offering. It is gratifying that many of our charges observed this day, and that the offerings are now coming in. We trust that the report next week may be large again. And let us urge that no charge retain this offering until the conference report is made. It should be sent in *now*, so as to be made available at once for use by the Board of Missions.

Blank No. 1, in the list of charges paying in full, is still ———. We know of one charge that would not have to pay but a very small amount to take it. "A hint to the wise is sufficient."

We are giving a full list this week of all the charges, and the full amount of credits due each. The report shows that there are still *twelve* charges with *no credits*. Bro. Pastor and church officials, please locate your charge in this list and see if that blank is "pleasant to the eyes." I wonder if it can be justified? It's the force of the old habit, isn't it—putting off till the last? But, brethren, this is the last. Just three months, and then comes conference. The raising of these budgets is not an easy matter, I know. But we must not shrink from a thing because it is hard. Weaklings do that. God is able to help us, and He will. In that confidence let us go "about our Father's business," knowing that He needs these budgets for the promotion of His work, and that He will not permit faithful and persistent labor to go unrewarded.

An Unusual Offer

Western Maryland College is offering a full scholarship of $500 to one ministerial student from each of our twenty-six conferences. No student is eligible who is now enrolled in some other Methodist Protestant school, or who is not a graduate of an accredited high school. The offer holds good until the first of September of this year, and will not be renewed for four years. This is an exceedingly generous offer, and one for which the church will not fail to be grateful. But the best way to show gratitude is to supply the students. We sincerely trust that some young man from North Carolina can qualify for this scholarship. The appointment is to be made by the presidents of the various conferences. I shall greatly appreciate any information that will put me in touch with any young man who should have this scholarship.

High Point College

Our assessment for maintenance this year is only $5,000, a very small amount measured by our ability, and by the needs and the increasing opportunities for service that are opening to the institution. The enrollment last year taxed the capacity of the dormitories, and the student prospects are as good or better for next year.

We urge that every charge major on this college assessment, and raise every dollar of it. And, brethren, please do it *now*. The need is *urgent*. Don't minimize this appeal. Let me ask you to accept it on its face as fact. And I say again, *The need is urgent*.

Special Herald Number

We hope to have the material ready for this number by the last of September. The number will be devoted to church and parsonage improvements during the year. The plan is to carry a picture of all such churches and parsonages, with a brief word in regard to each. It will be necessary for us to have a good picture of these buildings so we can have cuts made. A kodak picture, if it is a good one, will be sufficient. We trust that pastors and church officials will provide us with a good picture of each parsonage and church that has been built or repaired, and let us have it as early as possible. The small expense for making the picture and cut will be borne readily, we think, by the churches. For full co-operation in this undertaking, we shall be very grateful.

Appointments

Aug. 4-5, Fallston and Cleveland charges. We will preach at Hebron at 11 a. m. and Friendship 8 p. m. Saturday. Kistler's, 11 a. m., Oak Grove, 2:30 p. m., and Lawndale, 8 p. m. Sunday.

Aug. 12, Bessemer City and Bess Chapel.

Aug 19, Vacation.

Aug. 25-26, Halifax.

Aug. 28-30, Creswell.

Sept. 2, Midland.
Sept. 4-6, Mecklenburg.

"Brethren, the grace of our Lord Jesus Christ be with your spirit." Amen.

Fraternally,

S. W. Taylor.

August 1, 1928.

THE COLLEGE SITUATION

Many of our people do not realize the change—the very great change—that has come in recent years with reference to our colleges. But they ought to know it.

Even under the old regime it was a difficult thing to establish a college. This could be known if only we had an accurate and full history of Baptist education in the South. Such a history would be very largely taken up with educational institutions which started with glowing hopes, failed of financial support, became embarrassed with debts and passed into death without even leaving behind enough wisdom to stop others from following them into dismal swamp, and further. This was in the old days when all that was needed to have a college were buidlings, teachers and pupils.

But those old days have gone. It takes more now. It even takes more of those things which once were the only requirements. A college now must have more teachers, and more buildings and more books, and it must pay much higher salaries. Besides, a college must now have endowment funds and these must be large. A Junior College, in addition to a full material equipment in buildings, books and apparatus, must have $200,000 in interest bearing endowment. In other words, a Junior College is hardly possible without about a minimum of $300,000. We doubt seriously if $300,000 would do the work. And a Senior College in addition to all its material plants, must have an endowment of $500,000. We have some Baptist colleges in South Carolina which have plants that are worth more than $500,000 and yet they are not equal to the endowment requirements demanded by the standards. It takes now about $1,000,000 to build a college, on the minimum scale, and get it in the Senior class. Do our people realize these facts? Are they hiding their eyes to them?

But one says: "Are we not a free and independent people? Can't we have a college without such a large endowment if we want one? Can't a man, if he is not able to build a mansion, build for himself a cottage and call it home? And if he builds the best home his money is equal to, is it not home to him and his, doing all the good work of home? Do not the highest and best things come out of these humble homes? What's to prevent us from having a little unendowed college, if that is the best we can do? Has this become a land where only the rich can live?" All right, my brother Baptist, I got as mad as you are now, and I asked all those questions. But all that we have said about the necessity of endowment is true. And, mark you, this editor never had one solitary thing to do with bringing about the necessity. He has all along deplored the changes that have produced this new condition of things. Did he have his way he would go back to something of the old freedom. But as a matter of simple fact, the old freedom is gone and it never will return. For the future a college must have the required endowment equipment or die.

Now why? The answer is very plain. It has come about that the only diplomas that are accepted are diplomas given by colleges that are members, or are on the accepted list, of the Southern Association of Colleges and Secondary Schools. A college to be a member of this organization must have the required equipment, and also the endowment, $200,000 for a Junior College and $500,000 for a Senior College. Without this they can't get in, and unless they are in or are on the accepted list, they can give diplomas indeed, but their diplomas are simply not recognized by universities or by those employing teachers in our high schools. You ask, Do not many colleges, not in this Southern Association, do as good work as those in it? They certainty do. But we have come on a time when it is not the work only that counts. The value of the diploma has got to be considered. Young people will not go to a college whose diploma is not accepted when they can go to one whose diploma is accepted. If all of them do not know this now, it is only tomorrow when they will find out. Had we not as well face the facts? It is utterly useless and hopeless now to try to find a college that is not equal to membership in the Southern Association of Colleges and Secondary Schools. One might think that the time will come when we will all go back to "the good old days." Well, they were not as good as some of us want to imagine; but we have about as much hope of getting back there as we have of having yard sticks of varying length. Whatever changes are to come, a college must be a college, and there must be some great standard to which it must measure up.

If our people will consider the situation as it is they will be slow in building another college. Their leaders will be slow in urging such an undertaking. Some of them might get wrathy with this editor for writing such an editorial. But all that we have to say is, after the first flush of wrath is a little past, then sit down and read again what we are saying in this editorial.—*Baptist Courier.*

ONE REQUIREMENT FOR ALL

The educated rationalist may laugh at you. But tomorrow he will be trodden under foot, and will go down to shame and everlasting contempt. "Stop," you say, "suppose he graduated at Harvard? or at Princeton? or suppose he is at the head of one of the German universities?" I cannot help that. God makes no special provision for the graduates of Harvard or Princeton. Rejecting the Bible, they will go down to be companions of the most abandoned wretches in the universe, and more miserable than they, because of their superior education. One rule for all—for great brain and little brain; for high-foreheaded Greek professor, and for flat-skulled Esquimaux. "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." —*Rev. DeWitt Talmage.*

UNSELFISHNESS

The lesson of unselfishness is the most important, yet the last to be learned.

The Bishop of Cambridge once put it to his pupils in the form of Christian grammar: "We have learned to say: First person, I; second, thou; third, he. But to put it right, we must turn it upside down: First person, He; second, thou; third, I. 'He' means God, the First Person in the first place; 'thou,' my fellowman; and 'I', myself, comes last." —*Selected.*

OUR STORY PAGE

A STORY OF TWO ARABS

Lamartine, the French poet, tells the following:

There was a famous horse in the tribe of Nagdeh, and an Arab of another tribe wished to have it. He offered for it all his camels, but the owner would not sell it. One day he stained his face, clothed himself in rags and waited by the roadside where he knew the horse was to pass.

When he saw Naber approaching on his fine horse, he cried out in a weak voice, "I am a poor stranger; for three days I have been unable to move from this spot to seek for food; I am dying; help me, and heaven will reward you!"

The Bedouin kindly offered to take him upon his horse and carry him home; but the rogue replied, "I cannot rise; I have no strength left."

Naber, touched with his distress, dismounted and with great difficulty set the seeming beggar on the horse's back.

No sooner did Daher feel himself in the saddle than he set spurs to the horse and galloped off, calling out as he did so, "It is I, Daher! I have got the horse and am off with him!"

Naber called after him to stop and listen. Certain of not being pursued, he turned and halted.

"You have taken my horse. I wish you joy of it; but I do beg you never to tell any man how you obtained it."

"And why not?" said Daher.

"Because," said the noble Arab, "another man might be really ill, and men would fear to help him. You would be the cause of many refusing to perform an act of charity for fear of being duped as I have been."

Daher, struck with shame at these words, was silent for a moment, then, springing from his horse, he returned it to its owner. Naher made him accompany him to his tent, where they spent a few days together, and became fast friends for life.—*Selected.*

THE CHEERING WORD

Little Charlie was the dull boy of his school. All of the rest either laughed at him or pitied him. Even his master sometimes made fun of him.

He became sullen and indifferent and took no pains to get on.

One day a gentleman who was visiting the school looked over some boys who were making their first attempt to write. There was a general burst of amusement at poor Charlie's efforts. He colored, but was silent.

"Never mind, my lad," said the gentleman, cheeringly, "don't be discouraged. Just do your best and you'll be a brave writer some day. I recollect when I first begun to write being quite as awkward as you are; but I kept on, and now look here."

He took a pen and wrote his name on a piece of paper in good, plain writing. "See what I can do now," he said.

Many years afterwards that gentleman met Charlie again. He had turned out to be one of the most celebrated men of his day, and he told him he owed his success in life, under God's blessing, to his encouraging words.—*Scottish Reformer.*

HOW TO MAKE A SUCCESS OF YOUR CHRISTIAN LIFE

After we become Christians, our growth in grace depends upon ourselves. It is not possible for us to be very useful Christians unless we are willing to do the things essential to spiritual growth. The following suggestions have been found by many Christians to be of vital importance:

1. Study the Bible. Set aside at least 15 minutes for study of the Word of God. Let God talk to us through His Word. The word of the Bible is food for the soul. Commit to memory great verses of Scripture. Join a class for study, and unite with others in studying the Bible.

2. Pray much. Praying is talking with God. We need to talk with Him about everything—our perplexities and our joys, our sorrows and our mistakes, our plans and our associates.

3. Win some one to Christ. The only work Christ ever gave Christians to do is to win others for His Kingdom. The only way His Kingdom can be advanced is by the personal work of those who believe in Him.

4. Avoid evil comradeship. Our evil companions may be either bad people, bad books, or bad thoughts. We make our friends, and if these are the wrong sort of people they unmake us in character. Shun evil companionship.

5. Be active in the church. This implies faithful attendance at all the services in the house of God. Co-operate with the leaders in every department of the work and strive to advance the plans made by those in charge of the congregation.—*Selected.*

IGNORANCE OF SCRIPTURE

It is positively pitiful how ignorant some people, even church people, are of Bible truth.

For example, at the Deacons' and Elders' Institute, in the summer of 1927, at DeFuniak Springs, Fla., I heard one of the speakers tell this sad incident:

After an Episcopal bishop had spoken in one of a series of services, one who was a member and a worker in that church said to the wife of a Presbyterian deacon, "What do you think the bishop said?" Of course the deacon's wife did not know. Then the other answered, "Why, he said that God is everywhere!" "Well, do you not believe that?" asked the deacon's wife. "Why, no! Do you think I would sit down at the card table and play cards, if I knew God was right there?"

It was not said what sort of card game it was that she referred to—likely some game for a prize, which is gambling, it matters not who engages in it. But it is plain that the woman regarded it as wrong; and she seemed to think she could engage in it and "put one over" on God because she thought God was not there.

What pitiable ignorance of the teaching of God's Word! Had that poor, ignorant church member never read Prov. 15:3, "The eyes of the Lord are in every place, beholding the evil and the good?"

Men may work wickedness under cover of darkness and hide it from other men, but "All things are naked and opened to the eyes of Him with whom we have to do." (Heb. 4:13). We do well to keep in mind the word, "Thou seest me." (Gen. 16:13).—*Daniel J. Currie.*

YOUNG PEOPLE'S WORK

YOUNG PEOPLE'S CHRISTIAN ENDEAVOR TOPIC

Aug. 5, 1928: "Personal Convictions Versus Following the Crowd"

(Consecration Meeting)

Scripture: Acts 5:27-29

Point-o-graph

"A chameleon changes its color to suit the environment.

Do you change your color to suit the crowd? Be true to your personal convictions! Don't be a chameleon!"

Plans for the Meeting

Write the names of great men upon pieces of paper and have each member take one and tell in the meeting how the character assigned stood by his or her convictions rather than following the crowd. Here are suggested names: John Huss, Savanarola, John Knox, Pilgrims, Woodrow Wilson, Jefferson Davis, Abraham Lincoln, Paul, Peter, William Lloyd Garrison, Susan B. Anthony, Frances E. Willard, Francis E. Clark, etc. Use history, "Who's Who," and references to find out about these.

Hints to the Leader

The prisoners in our Scripture stood by their personal convictions. They were told to go preach and teach. When brought before their accusers they said, "We must obey God rather than men." This same spirit of being true to one's convictions has given men the moral strength to face all the terrors that men could invent, and even die for the sake of their convictions. Paul suffering with Silas in jail, Peter with head downward upon the cross, James stretching himself without flinching under the executioner's axe, the martyr Stephen being stoned to death, the heroic deaths in the arena and at the stake, Luther at the Diet of Worms, John Knox a galley slave, John Calvin in exile, John Bunyan in Bedford jail, the Pilgrims in search for religious freedom, the great host of Christians through the century daring to follow the gleam of the Holy Grail, all these have heroically chosen to follow the "voice of God rather than the council of men." May we follow in their train.

Correlation with S. S. Lesson

The Sunday school lesson for today is "Paul Unmoved by Flattery and Danger." Have some one tell of Paul's convictions and how he was true regardless of the cost.

Lessons in Life

Often one finds himself in a place where a very important question is being voted upon. It is always best to vote one's convictions rather than vote to be popular with the crowd in which one is voting. Do not be a chameleon and have a color for each occasion.

A certain young lady danced because she desired to keep up with the other young ladies of her group, yet it was against her conscience to do so. She broke from the crowd and all honor her and respect her for being true to her convictions.

John didn't think it right to go swimming on Sunday. Mary thought it wrong to go to movies when church services were being held. Jack thought car riding during C. E. hour and church hours was wrong. What should each do in their particular cases? Would they be respected for keeping true to their convictions?

Debate

Resolved: "That it is better to stand alone and lose friends than to go with them into questionable things."

Closing Minutes

Sing "Faith of Our Fathers."

Close with Mizpah.

SUNDAY SCHOOL LESSON

August 12—The Council at Jerusalem

Scripture Basis—Acts 15:1-35; Gal. 5:1-15.

Golden Text—If therefore the Son shall make you free, ye shall be free indeed. John 8:36.

Controversy Concerning Circumcision

Antioch of Syria was the foreign missionary church. When Paul and Barnabas returned from their missionary journey, described last week, and related their experiences and God's successes through them, the church rejoiced and praised God.

But a disturbance arose to somewhat dampen their ardor. Some Judaean critics came down from Jerusalem—"'down' because Jerusalem was regarded as the summit of Jewish authority and the temple hill as the center and source of revealed religion"—and insisted that Gentile Christians must be circumcised.

Circumcision was a sacred Jewish rite. "There can be no doubt that circumcision was originally a religious act. Membership in the tribe, entrance upon the rights of citizenship, participation in the religious practices of the tribe—these privileges are interdependent." This was an old Mosaic law, to which the Jews clave tenaciously, but which the Gentiles knew nothing about from experience. To submit to this practice would put a burden upon the latter, which would add nothing to their salvation.

Commission Carefully Chosen

What must they do to settle the matter permanently and satisfactorily? Paul and Barnabas, who were anxious to deliver the happy, innocent Gentiles from this Jewish yoke, defended their position earnestly. Although there was a sharp difference of opinion, the original Greek gives no indication of anger. They could disagree and yet not lose their Christian spirit.

Since they could arrive at no agreement, wisely the church decided to carefully select a commission of several men to consult with the mother church at Jerusalem. Naturally Paul and Barnabas should head this commission. Only one other is known, and that is one of Paul's disciples and helpers, Titus. (Ga. 2:3).

Making good use of their time as they journeyed from Antioch to Jerusalem, as they passed through Phoenicia and Samaria, they spoke encouraging messages to the Christians scattered through these countries, especially by apprising them of the fact of the conversion of many Gentiles. Any bits of news concerning additions to their ranks or the faithfulness of those enlisted was encouragement to these early Christians, who were always in danger of persecutions and privations because of their faith.

Church Council Called

Arriving at the Holy City, where they were received gladly, they rehearsed in the ears of the apostles, Peter, James and John, and others the glorious things God had wrought through them in the lives of the Gentiles in various places. Here some of the Pharisee converts, of which there were probably only a comparative few, insisted that the law of Moses be observed concerning circumcision.

After some discussion, Peter, the venerable and revered apostle, arose and defended the Gentiles against this Jewish rite, recalling his vision and experience with Cornelius of Caesarea, on whom the Holy Spirit descended and who was baptized a Christian. (Acts, Chap. X). He spoke for the liberty of the Gentiles.

Next, Paul and Barnabas were given an audience to inform the council "what miracles and wonders God had wrought among the Gentiles by them." (15:12). Their words had weight, for they had seen and experienced these things.

James was the next to speak. This was not John's brother, for he had been martyred. "Quite certainly this was James the Lord's brother (Gal. 1:19), Christ's brothers had not believed in him during his lifetime, but were won to the Christian faith by His resurrection." By his wisdom a compromise was offered and the problem solved. The summary of his proposal was: That the Gentiles should not be required to be circumcised; that they eat not meat offered to idols; that they abstain from fornication; that they eat not the meat and blood of animals strangled.

Committee Carries Communication

A satisfactory conclusion having been reached, a brotherly letter setting forth the factors of the decision was written and sent by two of the devout men of the Jerusalem church, namely, Judas Barsabas and Silas, along with the Antioch deputation. These two not only delivered the letter, but added words of exhortation and encouragement, which did much toward creating a fine feeling of fellowship between the two churches. May we not apply this to the present day regardless of denominational connections?

TENTH DISTRICT RALLY

The Tenth District Rally will be held the second Sunday in August, the 12th, at Love's Grove Church, Midland Charge. Two services, morning and afternoon. Dinner on the ground. Able speakers and a good program arranged.

Pastors, superintendents and leaders, take notice and plan to attend. Let every church in this district be represented with a large delegation. Come and you will be glad you attended.

H. FREO SURRATT,
District Chairman.

—The Ross Clan will hold its annual reunion at Pleasant Garden on August 9 at 10:30 o'clock.

FROM PASTORS *and* PEOPLE

New Hope Church, Pageland Circuit.—Our Sunday school is good. Brother John Richardson, our superintendent, is very faithful in the work. We had a great service Sunday night, July 22. Our good pastor preached. Oh! it was good to be there.

Now we are on the eve of a great camp meeting at New Hope Tabernacle. The camp meeting begins the second Sunday in August at 11 a. m. Rev. A. E. Belk, of Los Angeles, California, has been secured to assist Brother C. E. Phillips in the meeting. Several other able ministers will be on hand to assist in the services.

Rev. Mr. Belk is a man of wide experience, having held pastorates in several large cities in the southern states. He has also had a successful career as an evangelist and a church builder. He is truly a preacher and a teacher of the word. Now the need of the hour is prayer. Praying changes things. God continues to hear and answer prayer. Join us in prayer for the meeting.

Your sister in His name,
MRS. JULIA ST. CLAIR, Reporter.

Greensville Circuit, Matthews Chapel.—Our revival meeting began the fourth Sunday and closed the following Thursday night. Bro. Shelton, from Spring Church Circuit, came on Monday and did the preaching. We feel that our church and community were greatly blessed by the wonderful sermons Bro. Shelton brought us, and he worked so faithfully. There were two to unite with our church.

We are glad to say we are still having an interesting Sunday school.

Every Sunday night at 8 o'clock our C. E. Society meets with an interesting program. We are sorry to say our president, Mrs. C. E. Ellis, has resigned on account of bad health, and the writer has been elected to fill the vacancy.

Since our last report we have put a new coat of paint on our church, both inside and out, varnished the pews, purchased new song books and also placed a marker at the entrance of our church bearing its name, Matthews Chapel M. P. Church, and made some improvements on the yard.

LOTTIE EDWARDS.

Rehobeth, Granville Circuit.—Mr. John H. Mundy, of Henderson, N. C., departed this life Sunday, July 15, 1928.

Mr. Mundy for more than 20 years had been a loyal member of Rehoboth church, attending the church services and taking an active part while living in the community. After moving to Henderson he continued to support the church and to attend services when health permitted. He is survived by his wife and the following children: Mrs. Tom Powell, Mrs. Clifton Finch, Mrs. Tal Beckham and one son, Mr. John Mundy, all of Henderson.

The funeral was held in Rehoboth church July 16 and was conducted by the pastor, Rev. H. F. Fogleman, assisted by Rev. R. A. Hunter, of the Henderson M. P. Church. The remains were laid to rest in the Rehoboth cemetery. The large crowd and many beautiful floral designs attested the high esteem in which he was held by friends and loved ones.

In the passing of Mr. Mundy the church has lost a good member, the community a good citizen and the family a loving father and husband.

The Children's Day exercises were held the third Sunday morning of July. The program was unusually good, showing the training and effort of those who were responsible for this program.

The Missionary auxiliaries held their meeting with Mrs. Jim Wrenn. After a short program and Bible lesson, the hostess served an ice course. The August meeting will be held with Miss Crystal Bobbitt.

Rev. C. W. Bates and family have returned to Greensboro after having spent last week in the Union Chapel community, where Mr. Bates ably assisted the pastor, Rev. H. F. Fogleman, in the revival services.

It was indeed good to have Mr. and Mrs. Bates among us again, a former pastor and wife who are much loved.

The first Sunday rally was held at New Hope church July 29 with large crowd attending and a good program.

The young people held the Christian Endeavor meeting Sunday night at 7:30 o'clock. The meeting was led by Miss Lucy Rogers.

The Children's Mission Band, Circle No. 2, met with Mrs. Tom Chandler on Thursday afternoon. Mrs. Chandler read an interesting story. The children repeated Scripture verses and sang songs. After the meeting Mrs. Chandler served ice cream.

The Mission Band, Circle No. 1, met with Mrs. Richard Harris on Saturday afternoon. The children are interested and active in the mission work. REPORTER.

Vaughan, Littleton Circuit.—We are glad to have back with us Rev. N. M. Harrison, who has been assigned to the Littleton Circuit the rest of the conference year. We had our regular preaching services last Sunday. We are going to have a revival, starting the fourth Sunday in August.

We are expecting to organize a Sunday school some time in the near future.

Our pastor is trying to get all the people of Vaughan to go together and have cottage prayer meeting. We hope it will be a success.

At the third quarterly conference at Littleton the votes were counted and Mr. M. J. Morris was elected as delegate to the Annual Conference. REPORTER.

Mt. Zion, Pinnacle Charge.—Bro. Wm. Pike came to help Bro. Hunter in our special meeting which started at 11 o'clock the third Sunday in July. He preached faithfully and very properly for a revival, and while there weren't near the results that we hoped for, there were five confessions of faith and a very strong renewed interest noticed in the church.

On the third Sunday we made an effort to hold our Children's Day program, and just as we got started good with a packed house the lights went out. We finished as best we could with an oil lamp, but it was disappointing to all of us; so on the fourth Sunday night we had the program over with a large attendance and a very acceptable offering. The training committee in charge of this program are to be commended for their untiring efforts with rehearsing the program.

Our Sunday school attendance is running above a hundred now with new ones coming in every Sunday.

Bro. Roy Hunt and wife, of Shoals, N. C., came over and worshiped with us two days and nights during the special meeting.

A goodly number of our people attended the county Sunday school convention at Pinnacle recently.

President Taylor was with us the first Sunday in July and preached one of his very finest sermons, which was enjoyed by every one.

Wonder how many noticed in his report of visiting Mt. Zion what he said of Mt. Zion building a new church with Sunday school rooms. We fully believe this will be put over this time. Bro. Hunter is determined that it shall be, and each one of the church trustees is decided on building new rather than spending anything on repairing the present building.

Bro. Hunter accompanied the trustees down to Reeds, N. C., to look over and study their new building. They came back mighty well pleased with the plan and we are sure that there will something definite be started soon on a new church at Mt. Zion.

C. W. ALLEN, Reporter.

Sandy Ridge, Kernersville Charge.—There will be a Children's Day service the second Sunday in August, beginning about ten o'clock. We are expecting to have a picnic dinner and then in the afternoon there will be a community singing. Every one is invited to come and spend the day with us. Come, bring your basket and let's enjoy both services. R. K. ANDERSON.

Rehoboth, Creswell Circuit.—We are moving on as well as we could since you last heard from us, having observed all the services of the church from Christmas on as they came each year, but no one has reported for two years or more from this church.

We have a reporter now who will after the second Sunday in this month begin her work. We are praying for a good revival which begins second Sunday.

Capt. Noah Tarkington's family moved last of February to the old home of his mother in this community; his wife and several children were received in the church Easter Sunday. He and his oldest son were already members. Norma Tarkington, his oldest daughter, I introduce to you as our reporter.

Herbert Swain, son of Henry Swain, was professor of our Creswell high school last year. His church attendance is with us. It is gratifying to know he will teach again in Creswell this coming year. Bro. C. V. White is rapidly gaining his strength; was out to Sunday school Sunday. He was ill in Protestant Hospital, Norfolk, Va., for several weeks. His sister, Minnie White Bendler, died. He went down to the funeral to accompany remains to Edenton for burial, was taken ill at his son's, Thomas White, in Norfolk, was taken to hospital, his family all called, and for several days no hopes; but God mercifully raised him up again and restored him to his home and church.

Mrs. G. L. Davenport has been "under the weather" since last of May with rheumatic troubles. She's slowly improving.

Rev. R. L. Hethcox is enjoying two weeks' rest and vacation in Charleston, S. C., guest of B. G. J. Cherry. Hope Bro. C. H. Whitaker has greatly improved. A MEMBER.

Pleasant Union, Mt. Pleasant Charge.—On Saturday and Sunday, July 28 and 29, the District Rally was held at Pleasant Union church. Large crowds attended all the services. The response from the different churches represented in regard to Sunday school, Christian Endeavor and missionary work was fine. Saturday morning Dr. Taylor, president of the North Carolina Annual Conference, gave a splendid discussion of the conference program. This was followed by an open discussion. If we will each do our part it will not be a difficult matter to carry out the program as was outlined by Dr. Taylor, but a chain is no stronger than its weakest link. Am I, are you, going to be the weak link in our chain of church work? The Methodist Protestant church will be just what we make it, so let's enter whole-heartedly into this work and make this the best year thus far in the history of our church.

Saturday afternoon was given over to missions. Moriah and Julian churches gave short, interesting programs which were followed by an address by Mrs. A. G. Dixon. Mrs. Dixon carefully explained the work of the Mission Board and told of the changes made at the General Conference in Baltimore. There is a great mission work to be done at home and abroad and if we cannot go we can help send others. May our zeal for missions speak by our lives.

Saturday evening a missionary pageant or rather a short play was given by Pleasant Union church. It was entitled "The Two Masters."

At 9:45 a. m. Sunday we had our regular Sunday school. Following this at 11 a. m. Dr. Taylor gave us a wonderful sermon on "An All-the-Year Program of Evangelism." His text was Acts 2:47. He said that an all-year evangelism is the heart of the church. We must not only get sinners saved but we must keep them saved. Christ's program is an all-year program and if we accept the program of Jesus Christ for evangelism it will be one that operates 12 months in the year. May we adjust ourselves to this kind of program.

Sunday afternoon Rev. A. G. Dixon spoke to us very forcibly on "Christian Stewardship." He referred us to numerous passages of Scripture relating to the duty of a Christian steward. Following Rev. Mr. Dixon's address, Rev. R. M. Andrews, president of High Point College, gave us an address on "Christian Education." His text was Genesis 13:14-15.

The rally was helpful and inspirational. We were glad to have it at Pleasant Union church. READER.

Tabernacle Charge.—Our revival meeting at Julian began the fourth Sunday in July and closed on the following Friday night. Rev. J. C. Auman, the engaged help, came on Monday and remained until the close. His sermons were instructive and inspiring, resulting in seven conversions and three accessions. Others will join later. Pastor and people were delighted to have Brother Auman with us in this meeting.

A number of our faithful Tabernacle members are very sick at this writing. We trust that they will soon be better.

Mr. William Hardin, son of Brother P. A. Hardin, was the only representative to the Leadership Training School from Tabernacle Charge. He was present from the beginning until the close.

Miss Ezda Deviney, who has been teaching in Florida State College for a number of years, is spending the summer months with her parents at Julian. She is a great help in our church services.

Brother R. L. Jones will represent Tabernacle Charge in our next Annual Conference.

The following have remembered the pastor with substantial gifts recently: Mr. and Mrs. C. R. Fields, Mr. and Mrs. R. L. Jones, Mr. and Mrs. W. T. Hanner and Mr. and Mrs. Ivey. They have our thanks.

H. L. ISLEY.

Friendship Station.—Our protracted meeting will begin Sunday. Rev. Julius Morgan will assist in the meeting. We are indeed fortunate in securing Mr. Morgan, for we know he is a Christian man and we feel like he will feed our souls on heavenly food during this meeting. We ask an interest in your prayers for the success of our meeting.

MRS. D. W. SIDES.

Hawkins Chapel, Littleton Charge.—Our community was saddened on last Saturday by the death of little Hazel, the nearly two-year-old daughter of Mr. and Mrs. Garnett Hawkins. Little Hazel had been sick about two days but her disease developed rapidly and as a last resort was taken to Roanoke Rapids Hospital where her mother had previously been carried a week before for an operation. Little Hazel lived only a few hours after reaching the hospital. Her mother, who is still in the hospital, and her father are intensely grieved and need the prayers and sympathy of the entire community.

The funeral service was conducted at Hawkins Chapel at 2:30 Sunday afternoon by Rev. J. B. O'Briant, who married them, and Rev. N. M. Harrison, our new pastor.

After the interment the congregation reassembled at church to hear the first gospel message of Bro. Harrison to his people.

We are gratefully pleased to know that Bro. Harrison has been assigned to Littleton Charge. The people seemed much impressed with his first message. His gospel is kind and convincing. We trust there will be a harmonious loyalty in the church and that Bro. Harrison may lead us to victorious success.

Our Sunday school superintendent, with his helpers, has launched the Children's Day program, and we are working overtime to have a creditable service on the second Sunday morning in August. The revival meeting will commence in the afternoon of the same day.

This is somewhat of a home coming day, and we very often have about a thousand people in attendance.

We had expected Rev. A. D. Shelton to preach for us during this revival, but learned that he had been previously engaged. Bro. Harrison will do the preaching and, judging from his sermon yesterday, he is fully able to handle the job. We trust that there will be a unity of prayer and service.

We appreciate the interest of President Taylor in this charge and hope that he, with the care of all the churches, will not forget us in prayer in this urgent hour.

And now may all our services be blest and all our sacrifices be acceptable to Him.

BEATRICE HAWKINS, Reporter.

Asheboro.—Two more members, Mr. and Mrs. W. B. Lamb, were received Sunday evening, coming to us from Giles' Chapel, Richland Charge. We sincerely welcome them. For the past two years they have lived in Asheboro and have been regular attendants at our church.

Quite a goodly number of our people attended the District Rally at Charlotte Church last Sunday. The house was comfortably filled both morning and afternoon. Rev. W. H. Neese delivered a very fine address on "Evangelism" at the morning service and Miss Esther Ross read a fine paper on "Women's Work in the Church." At the afternoon service Rev. S. W. Taylor, president of the conference, spoke enthusiastically of the Annual Conference program. The Ridge quartette rendered several selections and the Bulla quartette gave one selection. Mildred Lamb, of Asheboro, gave a beautiful recitation.

Next Sunday there will be Sunday school as usual, but no preaching either morning or evening as the pastor will be taking a vacation. On August 12 Dr. T. C. Johnson, of High Point College, will preach at 11 o'clock. J. E. PRITCHARD.

High Point.—Last Sunday morning an interesting missionary program was given in the Baraca class at the regular Sunday school hour. At 11 o'clock the junior church, under the leadership of Rev. E. Lester Ballard, held its usual services with a good attendance. Dr. S. K. Spahr, of Greensboro, who has been preaching for us since January 1, delivered his last sermon to a very appreciative audience. His theme was the thoughtful and forceful question of James in the fourth chapter and 14th verse: "What is your life?" He said that each one of us is a distinct personality, and must give an account of his deeds to God. Life is not an accident; are we here only to gratify our desires and appetites? It is full of responsibility, and each one of us must take others into account. A selfish life is an unhappy one, and in order to make the most of our lives we must recognize our duty to God and our fellow men.

"So live, that when thy summons comes to join
The innumerable caravan that moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry-slave at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

It is with the greatest reluctance that the congregation parts with Dr. Spahr, whose ministry we have enjoyed greatly. His sermons are uplifting and full of comfort. He and Mrs. Spahr will leave Wednesday in their

car for a visit to relatives and friends at different points in Pennsylvania.

On Monday afternoon Mrs. George T. Penny honored her mother, Mrs. J. C. Welch, with a lovely birthday party at her magnificent new home, "Pennybyrn," near Jamestown. The guests were the members of the Ladies' Aid Society and a number of friends from Greensboro, Dr. and Mrs. Spahr, Mrs. J. M. Millikan, and Mrs. T. A. Hunter.

The occasion was honored with the largest attendance in the history of the society, there being 60 members present. The meeting was held in the spacious and handsome living room, and after the conclusion of business Mesdames John C. Whitesell, J. H. Allred and A. W. Bagley, of Greensboro, sang several old-time favorites such as "Silver Threads Among the Gold," "Sweet Genevieve" and others. A tea-wagon laden with many beautiful gifts was rolled to the honoree, Mrs. Welch, by dainty little Miss Katherine Ryan, which was the first hint of the real purpose of the party to the guest of honor, who was overwhelmed by surprise. A delicious salad course with iced tea was then served by Mrs. J. C. Welch, Jr., Misses Ruth Moffitt, Lucy Neal Carr, Elizabeth Oakes, Ruth and Elizabeth Welch. The guests were next invited into the elegant dining room where an exquisite birthday cake adorned the center of the table, and delicious ices, cakes and mints in roses were served, after which the hostess opened the entire mansion for inspection. This beautiful estate comprises 154 acres situated on the High Point-Greensboro highway, 10 acres of which was reserved for the house and grounds. Deep River and the beautiful reservoir lake bound the property in the rear. The house is a combination of Italian and Spanish type of architecture, brick with terra cotta trimmings, containing 20 rooms, and is elegantly furnished throughout. The villa, crowning as it does a lovely knoll, commands a magnificent view of the surrounding countryside. The setting of gently sloping lawn, shrubbery and a profusion of flowers adds greatly to the attractiveness and beauty of the dwelling, which has been two years in building, and is the largest and most handsome private home in Guilford County. Mr. and Mrs. Penny are indeed to be congratulated on the excellent taste and wonderful beauty of this ideal home, and the memory of this delightful party on Monday will linger long in the hearts of all those who were present, and the charming hospitality of the gracious hostess was a great joy to her many guests.

We are pained to announce that our beloved layman, A. M. Rankin, Sr., is confined to his room by illness, which is hoped will be of brief duration.

Miss Annie Robbins, who suffered a sudden attack of appendicitis last Sunday, and underwent an operation Monday morning, is improving satisfactorily. This will be good news to her host of friends.

Mrs. Robert M. Noble, of Chicago, and young daughter, Margaret, are guests of her mother, Mrs. M. E. Blair, and sisters, Mesdames A. M. Rankin, Sr., and Ernest L. Auman and Miss Florence Blair.

The children of Mrs. W. P. Pickett, Mrs. John S. Pickett, Mrs. Minnie P. Harrell, Mrs. John H. Walker, Jr., and Mrs. H. S. Meredith, of Tampa, Fla., who is a guest in the home, paid a beautiful tribute to their mother last Thursday when they gave a dinner party in honor of her birthday. A large number of relatives and old-time friends were guests on this happy occasion, when an elegant dinner was served.

It is with great regret that we learn of the resignation of Prof. J. D. Hardy from the faculty of High Point College. He will be assistant professor of biology in Dickinson College, Carlysle, Penn., next year. He and his charming wife have greatly endeared themselves to a large number of our church people as well as the college group, and we shall part with them with great reluctance. Many good wishes will follow them to their new home. REPORTER.

Fairview, Anderson Charge.—Our community has been saddened by the death of one who lives near the church, Miss Annie Cantrell, daughter of Mrs. Sallie Cantrell. She had been in bad health for several months, although her death was a surprise to the surrounding community.

Our Sunday school has increased greatly in number the last few Sundays. Our enrollment was 125 the past Sunday.

Rev. G. B. Ferree has recently attended the Young People's Summer Conference at High Point College. He reported the conference being very successful.

Miss Montez Henderson, who is a teacher of the young folks' class, is attending summer school at Greenville, S. C. She hopes to get her degree at the close of the session.

Miss Mildred Halley, of Pickens, S. C., the daughter of our superintendent, gave a party last Tuesday night in honor of her 16th birthday. The young people reported an enjoyable time.

The revival meeting started Sunday, July 29, and Rev. Hendry, of Concord, N. C., is doing the preaching. We hope to have a good number of converts, which will leave our community a real Christian one and one which any one would enjoy living in.

The Children's Day exercise was held Sunday night and the children did unusually well for the number of times they were drilled. The offering amounted to $8.51, which we will be glad to send across the waters to the foreign lands. We wish to say here we are glad to express our appreciation for the kindness and faithfulness which Mrs. L. H. White and Mrs. Estella Connelly showed in training these children and helping them to do their parts.

Mrs. Estella Connelly, of our church, was elected delegate to the Annual Conference, which is to be held this fall at Winston-Salem, N. C.

Our pastor, Rev. Mr. Ferree, preached a very interesting sermon Sunday from which everybody received a blessing.

Mrs. J. F. Dosier and family have purchased a home in Greensboro where they now reside at No. 9 Springdale Court.

The writer and family are spending their vacation in Vance County.

W. H. NEESE.

—The tenth annual Reitzel reunion will be held at Richland Church, about four miles east of Liberty, N. C., on Thursday, August 16, 1928.

Our Children's Home

Offerings by Churches and Individuals

Glen Raven, Children's Recital	$ 8.51
Fairview, Glen Raven, Children's Recital	2.89
Maple Springs, Forsyth Circuit	4.30
New Hope, Why Not Circuit	8.06

Offerings by Sunday Schools

Fairview, Glen Raven	$ 2.72
Roberta Station	12.00
Hickory Grove, Guilford Circuit	1.35
Mebane	13.80
Union Chapel, Granville Circuit	14.16
Hebron, Orange Circuit, June and July	7.00
Sapling Ridge, Alamance Circuit	2.06
Gideon Grove, Flat Rock Circuit	2.90
Mt. Pleasant, North Davidson Circuit	7.84
Asheboro Station	35.00

In connection with the above contributions of this week we have received from Mrs. E. M. Brower, of High Point, a very fine box of merchandise, which she terms remnants, from her store, but among them we have found several pieces containing enough for one and two dresses for the large girls.

Not from usual custom, but in all sincerity, we extend to you our thanks and deep appreciation.

May we always have your prayers.

On Wednesday evening of this week we were agreeably surprised on having a large delegation from Flat Rock Sunday school come here on their picnic.

We were happy to have them, and we extend a welcome to any other Sunday schools that wish to do likewise.

E. F. ALLMAN, Supt.

ANTAGONIZING THE AL SMITH FORCES

The writer has been reading today where influential leaders have come out against the "Anti-Smith" and "Vote for Hoover" forces. With strong language and convincing argument these antagonized leaders are massing their followers.

Some think that there are better ways of winning an argument than to antagonize the opponent. It was not the method of Jesus to antagonize. He appealed with the instrument of love and goodness. Hence evil vanished.

It seems to the writer that the best method Jesus' disciples can use just now is the method Jesus used. We have ministers in every community preaching and living the loving and righteous life. They are heard by the populace. We must have confidence that this populace will vote for the right things when the test comes. If we can have this confidence in those to whom we have preached, there is no reason for organizations that will antagonize the enemy, for right will eventually triumph.

The writer is first of all a Christian, therefore, he will not vote for wet candidates, and secondly, a Democrat when the party has a Democratic leader. F. L. GIBBS.

—Adrian College at its recent commencement conferred the degree of Doctor of Laws upon Prof. Paul S. Kennett, of High Point College.

"LEADERSHIP TRAINING SCHOOL IN MISSISSIPPI"

By F. L. Gibbs, Assistant Secretary, Board of Christian Education, Methodist Protestant Church

The third Leadership Training School of the southwest this summer was begun at Pineville, Mississippi, July 2nd. Some thirty young people signed up for the following courses: Principles of Teaching, Mrs. Leslie M. Wheeler; Evangelism, and Life of Christ, Dr. G. O. McMillan, and Vocational Guidance and Science of Leadership, Rev. F. L. Gibbs.

Rev. F. E. Roberts and his good people entertained the students in their homes and administered in other ways to make our stay a happy one.

Rev. Lawrence Little, Mrs. Leslie M. Wheeler, Dr. G. O. McMillan and F. L. Gibbs spoke at the evening services to large congregations. Each evening prior to the eight o'clock service, worshipful vesper services were conducted under the trees of the church grounds. Again we heard the still small voice of God speaking to us. Again youth responded, and many dedicated their lives to religious work as their vocation.

Each afternoon two hours were given to recreation. The Indian Tribe ideas were used. The names were Kola Akita, Onspe Akita, and Teca Akita. Competitive games, songs, yells, and stunts were participated in by the groups. Much wholesome fun was enjoyed by many. The Christian Endeavor Society of the local church served refreshments at the close of the recreational periods Wednesday and Friday. Points were given to the various tribes and the results were: Tecas 13 (winners), Onspes 8, and Kolas 6. The stunt afternoon was one of joy and laughter for all attending.

The decision service was conducted by Rev. F. L. Gibbs Friday evening. At this service 16 of the finest young men and women to be found anywhere dedicated their lives to make their vocations Christian, and signed the Methodist Protestant Life Service League pledge.

Our small conferences of the west and south are developing its youth for Kingdom service. We feel that this will make the future secure. Watch the west and south grow!

The officers selected by the Mississippi Conference Young People's Union are as follows: President, Rev. C. F. Gerald, Clara, Miss.; vice-president, Mr. Truette Roberts, Pineville, Miss.; secretary, Miss Lorena Kinsey, Richton, Miss.; treasurer, Mr. Emmison Blakeney, Meridian, Miss.; advisors of board, Miss Betty Ridgeway, Moselle, Miss., and Mr. Nate Williamson, Meridian, Miss.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$183,539.99
Mrs. Ed Kirkman	1.00
J. F. Holmes	5.00
A. M. Rankin	150.00
	$183,695.99

Endowment Insurance Fund

Amount previously reported $9,349.21
No receipts since last report.

J. NORMAN WILLS, Treasurer.

BUDGETS RECEIPTS TO DATE

	A.C.B.	G.C.B.	College	W.H.M.S.	W.F.M.S.
Alamance	$ 77.00	$46.25	$ 53.00	$ 34.00	$109.46
Albemarle	.....	.....	.....	.....	.....
Anderson	56.00	.....	.....	1.00	.....
Asheboro	75.00	69.03	85.00	68.52	241.74
Asheville	.....	45.00	.....	33.65	81.85
Bess Chapel	12.19	20.50	.....	25.00	.....
Bessemer City	.....	.....	.....	.....	.....
Bethesda	.....	.....	.....	.....	.....
Burlington, First	100.00	42.08	125.00	179.30	335.20
Caroleen	.....	.....	.....	.....	.....
Charlotte, First	69.51	33.27	43.36	31.16	125.43
Chase City	15.00	3.26	.....	.....	.....
Chatham	.....	3.66	16.00	2.50	2.50
Cleveland	3.20	5.42	15.00	.....	.....
Concord	100.00	68.24	85.00	56.00	56.00
Connelly Springs	.....	.....	2.00	.....	.....
Creswell	.....	.....	.....	.....	.....
Davidson	66.58	18.64	11.35	.....	.....
Democrat	4.90	2.50	.....	.....	.....
Denton	17.01	52.10	35.00	.....	.....
Draper	3.46	11.16	5.00	.....	.....
Enfield	5.00	117.52	55.00	63.20	.....
Fallston	.....	7.17	24.25	.....	.....
Fairfield	.....	.....	.....	.....	.....
Fairview-Glen Raven	78.05	8.00	.....	.....	.....
Flat Rock	51.86	39.60	30.00	.....	.....
Forsyth	103.40	52.67	73.25	131.30	62.22
Fountain Place	.....	.....	.....	26.00	10.00
Friendship	67.35	34.94	50.00	.....	.....
Gibsonville	.....	43.50	30.00	65.00	25.00
Graham	.....	41.00	60.00	.....	53.35
Granville	57.50	92.53	74.40	122.66	184.68
Greensboro—Calvary	.....	73.36	.....	133.73	109.20
Grace	100.00	.....	.....	400.00	555.35
St. Paul	.....	16.51	17.00	.....	.....
West End	24.00	53.00	32.00	111.95	70.90
Greensville	.....	.....	.....	.....	.....
Guilford	41.80	32.00	60.00	12.65	.....
Halifax	54.00	33.00	9.00	.....	50.00
Haw River Circuit	5.59	9.17	39.75	3.85	28.68
Haw River Mission	30.00	15.00	10.00	.....	.....
Henderson	100.00	35.00	115.00	186.04	353.73
High Point—English Street	.....	3.18	40.00	.....	.....
First	.....	98.22	.....	333.55	274.70
Lebanon	58.48	17.87	46.50	.....	117.00
Welch Memorial	.....	.....	.....	37.80	31.98
Kannapolis	6.00	6.00	.....	.....	.....
Kernersville	6.59	11.30	30.50	.....	.....
Lexington—State Street	75.00	87.90	20.00	.....	30.75
Liberty and Siler City (Liberty)	15.00	25.85	39.00	5.00	5.00
(Siler City)	70.00	42.50	26.00	7.00	10.00
Lincolnton	.....	2.00	.....	.....	.....
Littleton	7.00	2.45	.....	.....	.....
Mebane	50.00	32.79	45.00	129.50	106.23
Mecklenburg	.....	8.67	.....	.....	.....
Melton's Grove	3.25	.....	.....	.....	.....
Midland	16.00	17.00	.....	.....	.....
Mocksville	5.00	13.11	.....	.....	.....
Moriah Charge	.....	50.01	.....	13.38	79.00
Mount Hermon	19.15	68.93	.....	88.28	7.00
Mount Pleasant	300.00	85.74	85.00	63.69	141.00
N. Charlotte Mission	.....	.....	.....	.....	.....
North Davidson	.....	32.40	.....	.....	66.15
Orange	36.50	185.00	80.00	227.16	57.85
Pageland	.....	.....	.....	.....	.....
Pinnacle and Mount Zion	77.10	25.43	7.25	26.62	16.60
Pleasant Grove	100.00	33.82	19.00	.....	.....
Porter	15.00	30.00	5.00	.....	.....
Randleman	15.00	38.69	1.02	26.98	8.75
Randolph	59.75	48.05	10.00	12.55	.....
Reidsville	.....	25.00	50.00	72.94	81.50
Richland	7.30	.....	.....	.....	.....

	A.C.B.	G.C.B.	College	W.H.M.S.	W.F.M.S.
Roberta	.....	7.85	.....	.....	.....
Rockingham	9.20	5.30	.....	.....	.....
Roseneath	.....	.....	.....	.....	.....
Saxapahaw	26.50	12.61	23.88	4.60	14.00
Shelby	.....	.....	.....	.....	.....
South Lexington	13.75	7.00	.....	.....	.....
South Winston	25.00	25.00	15.00	.....	.....
Spencer Mission	6.00	7.76	10.00	12.50	.....
Spring Church	159.50	58.88	18.75	.....	.....
Tabernacle Charge	9.00	102.11	45.03	72.99	65.50
Thomasville Community	50.00	.....	50.00	153.90	99.20
Thomasville Station	.....	.....	.....	.....	.....
Union Grove	.....	4.74	10.00	.....	.....
Vance	23.20	37.39	51.01	86.55	5.00
Weaverville	20.00	.....	14.00	10.75	.....
West Forsyth	62.65	35.85	50.50	27.50	46.55
West Thomasville	.....	18.68	1.25	.....	.....
Whitakers	.....	20.00	.....	.....	103.40
Why Not	56.14	11.50	.....	22.90	18.40
Winston, First	36.89	87.50	.....	224.48	103.22
Yadkin College	15.00	.....	5.00	5.75	.....
Yarborough	.....	29.10	21.50	.....	25.00
	$2,606.77	$2,559.76	$1,955.55	$3,353.83	$3,964.07

SUPERANNUATES

Haw River Circuit ..... $ 8.01
Alamance 7.00
Vance 4.00
State Street 1.25
Porter 1.70

CHARGES PAYING IN FULL

A. C. B.

Yadkin College ..... $ 15.00
Haw River Mission 30.00
Porter 15.00
State Street 75.00

G. C. B.

Calvary $316.29
Porter 30.00

College

Asheboro ..... $ 85.00
Liberty-Siler City 65.00
Yadkin College 5.00
Haw River Mission 10.00
Tabernacle 45.00
Spencer 10.00
Union Grove 10.00
English Street 40.00
Henderson 115.00
Burlington 125.00
Mebane 45.00
Concord 85.00
State Street 20.00
Mt. Pleasant 85.00
Gibsonville 30.00
Guilford 60.00
Friendship 50.00
South Winston 15.00
Porter 5.00
Reidsville 50.00
Graham 60.00

Superannuates

Orange ..... $ 37.00
Porter 1.70

CHURCHES PAYING IN FULL

A. C. B.

Siler City ..... $ 70.00
Spring Church 90.00
Lebanon, Spring Ch. Chg. 47.00

College

Spring Church ..... $ 12.00
Spring Valley, Vance Chg. 10.00
Center, Alamance Chg. 14.00
Bethel, Alamance Chg. 15.00
Pleasant Hill, W. Forsyth 20.00
Efland, Orange Chg. 36.00
Union Grove, Orange Chg. 17.00
Hebron, Orange Chg. 27.00
Saxapahaw 8.88
Concord, Saxapahaw Chg. 15.00
Union Hill, W. Forsyth Chg. 6.00
Hickory Ridge, Forsyth Chg. 30.00
Denton, Denton Chg. 35.00
Baltimore, W. Forsyth Charge 14.00

Superannuates

Spring Valley (in full) ..... $ 4.00

CHARGES PAYING ALL CLAIMS IN FULL

Porter $53.70

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The report this week is gratifying, as to the number of charges reporting on the G. C. B., but not so as to the A. C. B. Eleven charges report for the former, and only two for the latter. The A. C. B. funds are distressingly low just now, and a little from many charges would help much. We hope that the report for next week, as to A. C. B., may be much better. Please see note regarding college in president's letter.

We are giving a full list of all charges this week, and the credits due each. An examination will show TWELVE BLANKS. Too bad! Too bad! Only three months till Conference, and yet here are TWELVE charges that have not paid a cent on any Conference claim this year. If the record of every charge were like that, what would become of the Conference? If it is a matter of inability, these charges are excusable. God does not expect of us, neither must the Conference, what is beyond our ability. But are we to believe that there is any charge in the list that has no ability to pay anything on any Conference claim during a period of NINE months? Are we to believe that? Let's not discount ourselves, brethren. "We are well able to go up and take the land."

We are doing our best to avoid errors, but even then they will sometimes be made. If you discover any regarding your charge, we shall be glad to have you call our attention to them so the necessary correction can be made.

With a deep interest in every charge, and a full appreciation of all faithfulness on the part of pastors and people, I am,

Fraternally,

S. W. TAYLOR.

August 1, 1928.

ECHO NORTH CAROLINA LEADERSHIP TRAINING SCHOOL

The Leadership Training School which was held at High Point College the past week was in every sense of the word a real success.

The recreational program, furnished by Rev. F. L. Gibbs and Miss Betty Brittingham, provided clean and wholesome, yet enjoyable, fun and recreation at just the proper times for play. We are glad that it is no longer the custom to separate the social from the spiritual side of life. And one of the main points stressed by the recreational leaders was the fact that these two sides of a person's life are, and should be, closely connected.

Standard courses for Leadership Training were offered; they were taught by competent and consecrated teachers. The young people took the study of these courses seriously and went back home with a determination to put into practice and carry out the principles and truths learned.

It is hard to believe that messages could have been given more inspirational than those delivered by Dr. Link, of Baltimore, on Wednesday, Thursday and Friday nights. Then the climax of the conference came on Friday night when forty young people, who before had not decided definitely upon their life work, came forward and dedicated their life to Christ, either to render whole or part time Christian service.

Young people, if you would like to enjoy a real mountain top experience, attend the Leadership Training School next year.

KATHLEEN PASCHALL.

REPORT OF TREASURER OF SPECIAL FUND

Special for Church Extension:

Reported last time ..... $.....
Rev. C. E. Ridge 10.00

By Balance $10.00

J. CLYDE AUMAN, Treas.

July 30, 1928.

—Bro. J. A. Cox and wife, of Calvary Church, with two friends are to make a trip to Indiana soon by automobile. They go to visit friends and to have a vacation. They will be gone two Sundays and will be missed at the church.

—Calvary's new bulletin board was formally presented to the church last Sunday morning. It is said to be the best bulletin board in the city. It was paid for by the C. E. Society, but much of the labor was contributed by members of the church who are handy with tools. It cost over $60, but would have cost about $160 if it had been bought ready made.

—Prof. J. D. Hardy, of High Point College, has resigned to accept a position in Dickinson College, Pennsylvania.

—The first state-wide anti-evolution referendum ever held occurs in Arkansas on November 6.

WOMAN'S MISSIONARY DEPARTMENT

CONSTITUTION AND BY-LAWS OF ANNUAL CONFERENCE BRANCHES OF THE WOMAN'S MISSIONARY WORK OF THE METHODIST PROTESTANT CHURCH

(The term "Missionary" in this title includes the whole program of the church.)

Constitution

Article I. Name. This organization shall be known as ——— Branch of Woman's Missionary Work of the Methodist Protestant Church.

Article II. Object. The object of the Branch shall be to organize and strengthen the work of women in the conference; to promote the spiritual, educational, social and financial welfare of the churches; to increase intelligent interest in world-wide missions and to acquaint the women with the whole program of the denomination.

Article III. Membership. The representatives of the auxiliaries in the conference shall constitute the membership of the ——— Branch of Woman's Missionary Work.

Article IV. Officers. The officers of the Branch shall consist of President, First and Second Vice-Presidents, Recording Secretary, Corresponding Secretary, Treasurer and Auditor. There shall be the following Secretaries of Departments: Missionary Education, Scholarships and Workers, Spiritual Life, Literature, Thank-Offerings, Christian Education, Young People's Work, Temperance, Benevolences, and Life, Memorial and Perpetual Members. These officers shall be elected annually and shall continue in office until their successors are elected.

Article V. Meetings. The regular meetings of the Branch shall be held in the Spring. Quarterly meetings may be held, and the one nearest to April 1 shall be designated as the annual meeting. Whenever possible, the Branch shall be divided into districts corresponding to the Conference Districts.

Article VI. Amendments. This Constitution may be amended by a two-thirds vote of the Board of Missions, notice of such amendment having been given at a previous meeting.

By-Laws

Article I. Representation. The officers of the Branch, Secretaries of Departments, District Chairmen, President and Corresponding Secretary and two elected representatives from each auxiliary shall constitute the personnel of votes at the annual meetings.

Article II. Duties of Officers. Sec. 1.—The President shall preside at all meetings of hte Branch and Executive Committee. She shall, with the approval of the Executive Committee, fill vacancies in office, appoint standing and special committees, and at the annual meeting shall present a report with recommendations for the coming year. She shall be an ex-officio member of all committees.

Sec. 2.—The Vice-Presidents shall co-operate with the President in her work and shall perform the duties usually assigned to these officers.

Sec. 3.—The Recording Secretary shall keep the minutes of the annual and quarterly meetings, and of the Executive Committee meetings. She shall also keep a record of the officers of the Branch and of the Auxiliaries, sending copies of the same to the Associate Executive Secretary of the Board of Missions.

Sec. 4.—The Corresponding Secretary shall attend to the general correspondence of the Branch, send notices of the time and place of the annual and quarterly meetings at least one month previous to the meeting, give notice of special meetings upon order of the President, send report blanks to Auxiliaries and submit a report of the work of the Branch at the annual and quarterly meetings. She shall also send an annual statistical report to the Associate Executive Secretary of the Board of Missions not later than May 1 of each year.

Sec. 5.—The Treasurer shall receive all funds, crediting the amounts received as directed by the Auxiliary Treasurers. She shall forward funds monthly to the Associate Executive Secretary of the Board of Missions. She shall disburse funds for Branch purposes at the direction of the Executive Committee and shall close the books March 31st of each year. She shall present a full report, previously audited, to the annual meeting of the Branch. She shall, with two members appointed by the President, constitute a Finance Committee whose duty it shall be to prepare a budget for the ensuing year which shall include a contingent fund for Branch expenses.

Sec. 6.—The duties of the Secretaries of the various departments shall be as follows:

The Secretary of Missionary Education shall keep in touch with the work of the Board of Missions, and shall send to the Auxiliary Secretary a monthly bulletin of information in regard to the work. She shall encourage the organization of Mission Study classes, conduct Question Boxes and promote the finances of the Board of Missions by any methods which are acceptable to the Executive Committee.

The Secretary of Scholarships and Workers shall receive applications and secure support for scholarships and workers through the Auxiliary Secretaries, and confer with tho Associate Executive Secretary of the Board in their disposition.

The Secretary of Literature shall co-operate with the departments of literature in the denomination, and, if necessary, secure material from other denominations. She shall endeavor to keep her Auxiliary Secretaries informed, and supplied with the literature necessary for all the work of the denomination.

The Secretary of Thank-Offering shall promote Thank-Offering services through special programs, envelopes and Thank-Offering boxes.

The Secretary of Christian Education shall furnish the Auxiliaries with information concerning the work and needs of our schools, summer conferences, student loan funds and other phases of the work as suggested by the Secretaries of the Board of Christian Education.

The Secretary of Young People's Work shall assist the Auxiliary Secretaries in every possible way in organizing Young People's Circles and Children's Societies. The children's organizations shall be largely missionary in character. The following rules shall govern the children's work: Any child under six years of age may become a member of the Precious Jewels by the payment of fifteen cents a year. Children between the ages of six and twelve years may be organized into Sunshine Circles, and those between 12 and 16 into Mission Clubs. Any child may belong to these organizations by paying not less than five cents a month. Each of these organizations shall be under the supervision of some active member of the Auxiliary whose duty it shall be to watch over and direct their efforts, to devise useful means of raising money, to see that all monies collected are duly paid to the Auxiliary Treasurer, and also to give them instruction in Home and Foreign missionary work.

The Secretary of Spiritual Life shall endeavor to advance through, the Auxiliary Secretaries the spiritual growth of the women of the Branch by means of Prayer Bands, Women's Bible Classes, Family Altars, Prayer Calendars, etc.

The Secretary of Temperance shall encourage the Auxiliary Secretaries to promote temperance education, and shall advise these secretaries where proper literature upon this subject can be secured.

The Secretary of Benevolences shall keep the Auxiliary Secretaries informed concerning the needs of all the general interests of our church not represented by Denominational Boards, such as Superannuate and Missionary Retirement Funds, Old People's Home, Girls' Home, Pittsburgh Mission, Children's Home and the American Bible Society. She shall also encourage stewardship studies and distribute stewardship literature.

The Secretary of Life, Memorial and Perpetual Members shall promote through the Auxiliary Secretaries the securing of these special memberships, and shall provide certificates for the same. The following rules shall govern this department: The payment of $10.00 shall constitute a Life or Memorial membership, and $30.00 a Perpetual membership. Children under the age of 16 may be made Life or Memorial members by the paymetn of $5. These secretaries shall submit annual or quarterly reports to the Branch meetings.

Article III. Executive Committee. The Executive Committee shall be composed of the officers of the Branch, Secretaries of various departments, and District Chairmen. It shall transact all business in the interim of the Branch meetings.

Article IV. Finances. Sec. 1.—The expenses of the Branch shall be met by a contingent fund apportioned to the auxiliaries by the Branch Finance Committee.

Sec. 2.—The expenses of the President, Recording Secretary, Corresponding Secretary and Treasurer, to the annual or quarterly meetings, shall be paid out of the Branch Contingent Fund.

Sec. 3.—The budget for the year shall be submitted by the Finance Committee to the Executive Committee for approval, and then to the Branch for final adoption. It shall include the apportionment given by the Board of Missions.

Article V. District Chairmen. Where it is advisable to organize the Branch into Districts, the District Chairmen shall be elected at the annual meeting, names for

these offices having been previously recommended by their respective districts. They shall be Branch visitors, organizing and strengthening auxiliaries in all their churches. They shall assist the President in the general oversight of the work in their districts and shall hold at least one district conference during the year. They shall give annual reports of their work at the Branch meetings.

Article VI. Quorum. Three shall constitute a quorum of the Executive Committee.

Article VII. Amendments. These By-Laws may be amended by a two-thirds vote of the Board of Missions, notice of such amendment having been given at a previous meeting.

CONSTITUTION AND BY-LAWS FOR LOCAL AUXILIARIES OF THE WOMAN'S MISSIONARY WORK OF THE METHODIST PROTESTANT CHURCH

(The term "Missionary" in this title includes the whole program of the church.)

Constitution

Article I. Name. This organization shall be known as the Woman's Missionary Society of the ——— Methodist Protestant Church Auxiliary to the ——— Branch.

Article II. Object. The object of this Auxiliary shall be to promote the spiritual, educational, social and financial welfare of the church; to increase inteligent interest in world-wide missions and to acquaint them with the whole program of the denomination.

Article III. Membership. The membership of the Auxiliary shall include two classes, Active and Honorary, and may be divided into Circles.

Article IV. Officers and Their Election. The general officers of the Auxiliary shall consist of President, Vice-President, Secretary, Treasurer and Secretaries corresponding to the departments in the Branch. There shall also be a Secretary of Pastor's Aid. These officers shall be elected by ballot, and a majority of the votes cast shall constitute an election.

Article V. Meetings. The Auxiliary and Circles shall each hold monthly meetings.

Article VI. Amendments. This Constitution may be amended at any meeting of the Board of Missions by a two-thirds vote of those present, provided notice of the proposed amendment has been given at a previous meeting.

By-Laws

Article I. Membership. Sec. 1.—The active membership of the Auxiliary shall consist of the women and girls of the church and congregation. All the women of the church, by such relationship, shall be considered members of the Auxiliary.

Sec. 2.—Men may become Honorary members of the Auxiliary by the payment of twenty-five cents a month. They may be invited to attend the Circle meetings, but shall not be accorded the privilege of voting.

Sec. 3.—The total membership of the Auxiliary may be divided into Circles. (The number in these groups shall vary according to the number of women in the church.) The time and place of holding these meetings shall be determined by the local Auxiliary.

Article II. Election of Officers. Sec. 1.—There shall be an annual election of officers in February, the newly elected officers assuming their duties the following month.

Sec. 2.—A Nominating Committee, appointed by the Executive Committee at the January meeting, shall present names of suitable general officers to the Auxiliary in February, and, after nominations from the floor (if any), the election shall proceed by ballot, and the majority of votes cast shall constitute an election. No officer, except the treasurer, shall serve more than two consecutive years.

Sec. 3.—The Secretaries of the various interests shall be elected by the Auxiliary at the March meeting, the incoming and outgoing officers acting as a Nominating Committee. This committee shall also appoint the Circle Chairmen and announce the names at the March meeting. The term of office of the Secretaries and Circle Chairmen shall be one year, and they may not serve longer than two consecutive years.

Article III. Duties of Officers. Sec. 1.—The President shall preside at all meetings of the Auxiliary and Executive Committee, fill vacancies occurring in office, appoint standing and special committees, assign new members to Circles with the approval of the Executive Committee, make changes in Circles when necessary, present a condensed report of the work of the year (except finances) at the annual meeting. She shall be ex-officio member of all Circles, attend such meetings as time permits, but make her free will offerings and pledges directly to the Auxiliary Treasurer.

Sec. 2.—The Vice-President shall, in the absence of the President, perform all the duties of the President.

Sec. 3.—The Secretary shall keep the minutes of the Auxiliary and the Executive Committee, conduct all correspondence and make regular reports to her Auxiliary. She shall compile quarterly and annual reports, including the Treasurer's report, on blanks provided for that purpose, and forward the same to the Branch Corresponding Secretary not later than April 1st of each year.

Sec. 4.—The Treasurer shall receive all the monies of the Auxiliary, collect all voluntary offerings and pledges from the Circle Treasurers, pay bills and disburse funds as directed by the Executive Committee and in accordance with the budget adopted by the Auxiliary. She shall remit monthly to the Branch Treasurer, annually the contingent fund to the Branch, and special funds as directed by the donors. She shall present annual and quarterly reports to the Auxiliary.

Sec. 5.—The Secretary of Missionary Education shall familiarize herself with all phases of the work at home and abroad, shall keep the members of the various Circles in touch with this work, and provide programs which shall be presented at the various Circle and Auxiliary meetings. She shall endeavor to form Mission Study classes and shall also present plans to increase the funds for these interests.

Sec. 6.—The Secretary of Scholarships and Workers shall receive applications and arrange for the support of scholarships and workers with organizations and individuals, in Home and Foreign departments, and shall confer with the Branch Secretary of the department in regard to the work.

Sec. 7.—The Secretary of Literature shall have charge of securing subscriptions for the Missionary Record, church papers and Prayer Calendars. She may have a literature table at each meeting of the Auxiliary and call attention to new and interesting books. She shall procure all necessary literature for Auxiliary and Circle programs, and shall further in every possible way the reading of missionary literature. She shall co-operate with the Secretary of Missionary Education in the organization of Mission Study classes.

Sec. 8.—The Secretary of Thank-Offering shall see that the members are provided with Thank-Offering boxes and envelopes, and shall assist in the preparation of the annual Home and Foreign Thank-Offering programs. The Home Thank-Offering service shall be held during the month of November. The Foreign Thank-Offering service shall be held during the month of February.

Sec. 9.—The Secretary of Christian Education shall plan one Auxiliary program each year in the interest of the Board of Christian Education, shall co-operate with the Rally Day Committee, shall bring information to the young people of the church concerning their colleges and summer conferences, shall co-operate with the Secretaries of the Board of Christian Education in securing gifts for the Student Loan Fund of that Board and with the missionary societies in securing funds for their Student Loan.

Sec. 10.—The Secretary of Spiritual Life shall endeavor to advance the spiritual growth of the women of the Auxiliary by means of Prayer Bands, Women's Bible Classes, Family Altars, Prayer Calendars, etc.

Sec. 11.—The Secretary of Temperance shall promote temperance education by the presentation of temperance programs and by the distribution of proper literature upon this subject.

Sec. 12.—The Secretary of Benevolences shall plan one Auxiliary program each year presenting information concerning the benevolences not included in the General Boards of the church, such as Superannuate and Missionary Retirement Funds, Old People's Home, Girls' Home, Pittsburgh Mission, Children's Home and the American Bible Society. She shall also encourage stewardship studies and distribute stewardship literature.

Sec. 13.—The Secretary of Life, Memorial and Perpetual members shall promote the securing of these special memberships and give certificates for the same. (See Branch Constitution and By-Laws.)

Sec. 14.—The Secretary of Young People's Work shall in every possible way assist in organizing the Young People into Circles, and the children into groups, according to age, for missionary instruction. She shall have a general oversight of the work and may secure the assistance of others who will take charge of the children's organizations. (See Branch Constitution and By-Laws.)

Sec. 15.—The Pastor's Aid Secretary shall co-operate with the Circle Chairmen in directing the visiting of the members among the new people of the locality, and among the sick and needy. She shall make monthly reports of her work to the pastor.

Article IV. Executive Committee. Sec. 1.—The general officers, Secretaries and Circle Chairmen shall constitute the Executive Committee of which the Auxiliary President and Secretary shall be respectively Chairman and

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Secretary. It shall have general supervision over the affairs of the Auxiliary, but shall refer with recommendations all proposed measures to the Auxiliary for decision, except such of minor importance, as may require immediate action. Such action shall be reported to the Auxiliary at its first meeting thereafter for ratification.

Sec. 2.—The Executive Committee shall, through a committee of its members appointed for that purpose, arrange a yearly schedule of visits to be made by the various secretaries to the Circles in rotation.

Sec. 3.—The Executive Committee shall convene at the call of the President.

Article V. Finances. Sec. 1.—The financial obligations of the Auxiliary shall be met by voluntary offerings and pledges, and by any other method of raising money approved by Circle members.

Sec. 2.—The Finance Committee shall present a suggestive Auxiliary budget to the Executive Committee and then to the Auxiliary for adoption. This committee shall take the apportionment given by the Branch, and the budget shall then include, besides the Auxiliary's share of the contingent fund, a sufficient fund for carrying on the local work of the Auxiliary. The Executive Committee shall present the approved budget at the first business meeting following the annual branch meeting, and when adopted by the Auxiliary it shall be assumed by the Circles. The Circles shall give their money monthly to the Auxiliary Treasurer, who will forward the same to the Branch Treasurer. No Circle shall undertake any financial responsibility outside the budget until the raising of the entire Auxiliary budget is assured.

Sec. 3.—A Circle shall not assume any financial responsibility without the approval of the Executive Committee.

Sec. 4.—Only such funds as pass through the hands of the Auxiliary Treasurer shall be included in the financial report of the Auxiliary. Funds given to the church budget by Auxiliary members through the Sunday collections sahll not be included in the financial report of the Auxiliary.

Sec. 5.—No funds shall be given to interests outside the denomination until the local church budget for the year has been paid.

Article VI. Circles. Sec. 1.—The entire membership of the Auxiliary may be divided into Circles.

Sec. 2.—Evening Circles may be organized among business women of the church and congregation, also Circles among girls of high school age and older. There may also be a Home Circle. These Circles (excepting the Home Circle) shall elect officers from among the members of the Circle, select a convenient time for meetings and outline programs They shall assume part of the Auxiliary budget, and pay monthly offerings to the Auxiliary Treasurer.

Sec. 3.—The Home Circle shall include shut-ins, non-resident members, and all who cannot attend the Auxiliary meetings. The Chairman of this Circle shall visit resident members of the Circle monthly, shall supply them with literature, and distribute to them boxes for offerings toward the local budget.

Sec. 4.—All other members of the church and congregation may be divided into groups of equal number to be known as Circles, and indicated by number. The membership of these Circles shall be shifted at the end of each year.

Sec. 5.—Each Circle shall have a Prayer Band and shall open each Circle meeting with a devotional service.

Sec. 6.—The Circles shall act in turn as hostesses of the Auxiliary.

Sec. 7.—Each Circle shall have an appointed Chairman and shall elect a Secretary and Treasurer. The Circle Chairman shall preside at Circle meetings, and direct an every-member canvass for pledges to the Auxiliary budget at the beginning of each year. She shall present monthly reports to the Executive Committee giving the number present at Circle meetings, money received, calls made, etc. She shall report for her Circle at the Auxiliary meetings.

Sec. 8.—The Secretary shall conduct the correspondence of the Circle and keep all its records.

Sec. 9.—The Treasurer shall receive all funds, credit the amounts as directed, and forward them each month to the Auxiliary Treasurer.

Sec. 10.—One day of the week may be selected as Church Day for the year. The following order of meetings is suggested for churches having Circles.

First Church Day—Executive Committee meetings.

Second Church Day—Auxiliary business meetings.

Third Church Day—Circle meetings.

Fourth Church Day—Auxiliary program meetings and social hour.

Article VII. Quorum.

Sec. 1.—Auxiliary. Five members shall constitute a quorum, provided two officers of the Auxiliary and representatives of a majority of the Circles are present.

Sec. 2.—Executive Committee. Two of the Auxiliary officers and a majority of the Circle Chairmen or two departmental secretaries shall constitute a quorum of the Executive Committee.

Sec. 3.—Circles. Five members of a Circle, provided it includes one of the Circle officers, shall constitute a Circle quorum.

Article VIII. A suggested order of business for auxiliaries, executive committees, and circles is as follows:

1. Meeting called to order by the President or Chairman.
2. Devotional service.
3. Roll call.
4. Reading of minutes.
5. Reports of officers.
6. Reports of Executive Committee, Circles and Standing Committees.
7. Reports of Special Committees.
8. Unfinished business.
9. New business.

(Election of officers.)

Article IX. Amendments. These by-laws may be amended by a two-thirds vote of the Board of Missions, notice of such amendment having been given at a previous meeting.

NOTE: In small churches where the number of women is 15 or less, an adaptation of this Constitution and By-Laws may be made by allowing one group to function as a combined Auxiliary and Circle. It is advisable in the larger churches to have Circles with a membership of not more than 30. A smaller number is even more desirable.

TAMMANY AND THE SUPREME COURT

Before 1933, Chief Justice Taft of the Supreme Court will be 75; Justice Holmes will be 91; Justice Brandeis will be 76; Justice Van de Vanter will be 73; Justice Sutherland will be 70. The probability is that the next man elected president will appoint successors to every one of these men, either because of retirement or death. The election of Gov. Al Smith may place Tammany in control of the Supreme Court of the United States.

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VOLUME XXXIV GREENSBORO, N. C., AUGUST [illegible] NUMBER 40

A Mother's Anxiety

Our mothers are our best friends. How deeply and constantly are they concerned for our welfare. When we are children, they are ever on the watch for us, and are ever fearful lest we are hurt in our play. When we grow up, they become anxious lest we hurt ourselves incurably by doing wrong. They pray for us night and day. They lose sleep for us. What a wonderful love is theirs! If we could realize what they are suffering for us, surely we would do our best to relieve them of anxious fears. We may exhort mothers not to be anxious about their children. We might as well exhort the wind not to blow. The mother will tell you that she cannot keep from being anxious, and she can't. It is her nature to be anxious for her children. God made her as she is. God saw that young people need a great human friend, and He gave them such a friend in Mother. What a shame it is to despise mother's love, what a crime to trample mother's love under feet. And yet mother's love does not die even when trampled under foot. It springs up again strong as ever. When men are shut up in prisons or insane asylums, the friend that continues longest to visit them is mother. A mother's love is said to be the fairest flower that grows on earth. A mother's anxiety is the fruitage of her love. It is through a mother's love that God would reveal to us His own wonderful love. Anxious mothers may do well to take Peter's advice and cast all their care upon Him that careth for them. Mothers are God's agents and partners in the divine work of bringing souls into His service. Their efforts and sufferings are great and protracted, and surely their reward will be correspondingly great. Their anxieties and their prayers for sons and daughters will not go for naught. They shall see of the travail of their souls and shall be satisfied.

Herald's Vacation Week

"He that fights and runs away may live to fight another day." He that fights recklessly on may fall in his tracks and be able to fight no more. This hot weather suggests that it is time for a little rest, and week after next is the time looked forward to by the HERALD forces. Therefore we expect to issue no paper on the 23rd of August. Those having announcements or department matter will please send them in time for the issue of August 16.

—No one, preacher or laymen, should allow himself to be carried away by waves of worldly excitement over temporal concerns. It would not be nearly so bad for the ——— to win as for Satan to win.

—A greater campaign than the politicians are waging is the campaign preachers and laymen are carrying on for the salvation of souls. The Kingdom of God is a far greater thing than is the government of the United States.

Diotrephes at the General Conference

We do not know whether he was at our General Conference in Baltimore. We presume he was not, as the M. E. General Conference met at the same time in Kansas City, and Diotrephes was there and had much to say. A writer in *Zion's Herald* says of him: "But for him the General Conference would evidently have been a failure. He knew what the Conference had a right to do and what it didn't. He had to speak on every subject. He made so many points of order that it was sometimes impossible to do business, but of course his points were always right. He must eulogize upon everybody who was dead or had a birthday. Mutual admiration ran so high at times that the day's work was forgotten. The obituaries of the living and the dead," to quote one of the bishops, "were freely donated, and if any dead or retired Methodist was omitted it must have been his own fault for not holding some office or having been a member of some General Conference. Of course they were all worthy and anyway the business could wait, but how we did jam that business through at the end, except what the chairmen of the committees would rather leave out!"

Diotrephes is a very eminent and influential man, but somehow the Apostle John was not well pleased with him.

—Do the duty that lies nearest to thee.—*Goethe.*

—Let no man presume to give advice to others who has not first given good counsel to himself.—*Seneca.*

—Has the office of President of the United States become so unimportant that it does not matter who is elected?

—We will be glad when this election campaign is over and people can give their attention to more important interests.

—Take your full part in civic affairs but do not let any influence cause you to degrade yourself by taking a mean or unworthy part. Your own honor is worth more to you than would be the greatest success of your party.

—The election of four years ago brought out twenty-nine million voters. It is predicted that there will be thirty-five million people who will vote in our national election this year. The politicians are very anxious about the way they will vote.

—Daniel W. Wilbur, a layman, at Kansas City voiced the will of the laymen: "I will stand here and advocate the payment of the ministers, and that they have more. I propose to help raise the flag higher, instead of pulling it down. I say to you, as a layman, it is poor judgment to cut down the askings for these men in their declining days. No industrial plant would think of doing that in the case of old employees who have been faithful for twenty or thirty or forty years."—*Zion's Herald.*

THE CHALLENGE

(Review of *The Challenge* by William G. McAdoo; The Century Co., New York City)

The voice of true Democracy on prohibition, liquor lawlessness and constitutional government speaks clearly in the volume, *The Challenge*, by William G. McAdoo, recently published by the Century Company, a collection of addresses delivered during 1927, dealing with the fundamental issues of politics from the standpoint of prohibition enforcement. Mr. McAdoo declares:

"The liquor question itself is a question that political leadership cannot ignore. The American people by writing the Eighteenth Amendment into the Constitution registered their solemn conviction that the welfare of the human beings who compose the nation demanded that they should be protected from exploitation by a traffic which took a heartless toll from millions of innocent persons, women and children for the most part, who without any act of their own were sacrificed to its financial greed. By the Eighteenth Amendment the American people determined that the resources of government should be brought into play that this wrong might cease, that this burden might be lifted from the innocent, that this source of social loss and wastage might be checked and the human resources of the nation conserved. In other words, they determined to bring into operation by constitutional processes the uncontested power of the state to safeguard the health, morals, and well-being of the community —the power to abate a public nuisance."

In view of recent happenings in the world of politics, this statement by Mr. McAdoo is of great significance.

"A great drive is being made by an alliance of all the political machines, in the section of the country where they are strongest, to gain control of the federal government for the first time in American history. This drive is being made under the guise of an attack upon the Eighteenth Amendment and the prohibition laws. That this issue should have been chosen by the machine politicians for their purposes is not unnatural. The connection between machine politics and the criminal liquor traffic has always been particularly close and intimate. The machine politician was bred by the saloon. The saloon was the center of his operations and a main source of his power. It was the gathering place of the idle and criminal class of hangers-on upon whom he depended to do his errands and to act as his go-betweens with those who desired to purchase his favors. It is asserted and perhaps with truth that many machine politicians in our great centers of population maintain speakeasies in order to retain their connection with this class of supporters and to form the indispensable basis for their political operations. Of course, politicians of this stamp are opposed to prohibition and the prohibition laws. These politicians are fighting for their lives. Not merely would prohibition, if adequately enforced, break up their centers of power, but as the population becomes more sober, more thrifty, and reaches a higher plane of comfort through the abolition of the liquor traffic, it will be much less susceptible to machine deception and more alive to its real nature and purpose."

Those responsible for the repeal of the Mullan-Gage prohibition enforcement law in the state of New York should read Mr. McAdoo's discussion of the constitutionality of such action.

"I submit that where a state has once performed its constitutional duty of enacting a law to enforce the Eighteenth Amendment, and later undertakes to repeal that act, the repeal, if unaccompanied by the substitution of another constitutional and efficacious enforcement statute, is unconstitutional and void for the same reasons that I advanced in considering the effect of a possible repeal by Congress of the Volstead act. In the case of the repeal of a state statute, however, it would probably be difficult to bring the question of the constitutionality of the repeal before the federal courts because of the porcedural obstacles; but the courts of the repealing state are under a constitutional obligation to hold the repeal void when their jurisdiction is properly invoked.

"If these views are sound, it must follow that the repeal by the state of New York in 1923 and the repeal by the state of Montana recently of their prohibition enforcement laws are void."

Elsewhere Mr. McAdoo discusses the consequences of the Mullan-Gage repeal and Governor Smith's misleading statements concerning it. He says:

"Considerable misunderstanding of the consequences of the repeal of the state enforcement act in New York has been created by recent utterances of the governor of that state. After giving his approval to the act repealing the state prohibition law, the governor now says that 'there devolves upon the state the sacred duty of sustaining the Eighteenth Amendment and the Volstead law. They are as much a part of the laws of this state as our own statutes and our own constitution,' and he then goes on to imply that even in the absence of a state enforcement act the police agencies of the state are available for the enforcement of prohibition. His effort is apparently to create the impression that no state enforcement statute is necessary because even in the absence of such a statute the state officials are under an obligation to enforce the Volstead act. This position is entirely misleading and has no justification in law. . . .

"The 'sacred duty' upon state officials of which the governor speaks doubtless exists, but the means of performing it were taken away from them when jurisdiction over prohibition offenses was removed from the state courts by repeal of the state enforcement act. The living organism of state enforcement has had its head struck off by closing the state courts to prohibition cases, and while the duty remains, the situation is precisely as if we were to say that a policeman is under a duty to protect a bystander form murderous assault when we have taken away from him the gun which is his only means of giving such protection."

The South, whose loyalty to the ideals of true Democracy, as distinguished from Tammany Democracy, finds Mr. McAdoo a defender from the assaults of the liquor group. He presents the Jeffersonian idea of individual liberty in its contrast to liquor license, thus:

"In those sections of the country where opposition to the prohibition amendment is strongest there has been unfair and misleading criticism of the South because of its vigorous support of the prohibition cause. The charge has been made that in supporting prohibition the South is untrue to its traditional Jeffersonian ideal of individual liberty. Such a charge could only be made by men whose traditions do not enable them to understand the meaning of civil liberty; by men who do not share in the Anglo-Saxon tradition of liberty

under law which is the liberty that Southern statesmanship has always fought for."

When Mr. McAdoo wrote: "The contest between the two great political parties for the control of the presidency and the Congress of the United States affords the only national referendum for the decision of great questions of this kind, and we must have the courage and sincerity to present this issue squarely to the people so that their judgment may be rendered in the light of reason and with full knowledge of the facts," he probably did not appreciate the fact that the clear-cut issue whereof he wrote would be so clearly presented for the American people as it is today.

We wish that every American citizen might read these words which sum up clearly and calmly the peril faced by our public institutions today.

"The supreme need is to put law enforcement in the White House; it is of less importance to put it in party platforms. In the White House it will transform law violation into law obedience; in party platforms it will mean nothing unless translated into the strength and authority of a fearless, righteous, and resolute president. Attempt is being made to convince the country that no matter if a 'wet' is elected president, the Constitution and laws will be enforced. This is both unsound and untrue. Neither the Constitution nor the laws of the United States are self-executing. The president is charged by the Constitution with the express duty of protecting and defending the Constitution, and executing the laws of the land. In doing this he has, of necessity, wide latitude and discretion. If he is opposed to the laws which he is called upon to execute, he can neglect them or fail to exert his power and authority in such manner that the despised laws will become impotent, without subjecting himself to tangible criticism or possible impeachment. To say that a president hostile to the Eighteenth Amendment and the prohibition laws cannot seriously impair effective enforcement throughout the United States is upon its face an absurdity. This has been conclusively demonstrated by what has been done in New York and Maryland, where hostile executives have paralyzed prohibition enforcement. The president has the power to appoint the judges of the Supreme Court, the judges of all circuit and district courts throughout the United States, the prosecuting attorneys, the United States marshals, the secretary of the treasury, and his assistants—these latter officials being directly charged with enforcement of the prohibitive laws. If he should appoint to these positions men who are hostile to the laws, the effect upon their successful enforcement would be profound. Moreover, the president is primarily responsible for the budget through which the Congress makes appropriations for prohibition enforcement. He can largely influence the size of the appropriations, which, if inadequate, seriously impair the ability to enforce the law. He has the power to veto appropriation and other bills enacted by the Congress and through such power he might be able to reduce the appropriations to such a small amount as to paralyze prohibition enforcement. He has a tremendous influence upon public opinion, and through his speeches and messages to the Congress, and the use of general patronage, which is a powerful weapon in his hands, he could, if he was opposed to the Eighteenth Amendment and the prohibition laws, lead a formidable movement for their repeal. The White House in the hands of the liquor interests would be a veritable Gibraltar of offensive operations, and the doom of the Eighteenth Amendment would be written boldly upon the face of the Constitution." —*By Ernest H. Cherrington, LL.D., Litt.D., Director of Department of Education, Anti-Saloon League of America.*

ANANIAS OF DAMASCUS

By Rev. W. A. Ledford

Damascus is not indebted to Ananias for its place in history, as is Tarsus to Saul; Nazareth to Jesus; Arimathaea to Joseph; Assisi to Saint Francis; Clairvoux to Bernard; Epworth to the Wesleys; Ayreshire to Robert Burns, and Stratford-on-Avon to the immortal Shakespeare. Numerous other places might be mentioned, which owe their historical existence to the name of some famous personage. Likewise many a small, obscure person becomes a historical character by being connected with some famous character. Simon of Cyrene will always be remembered as the man who met Jesus and bore the cross for Him. Ananias is known because he was associated with Saul rather than by any achievements of his own.

I have called this man "Ananias of Damascus" to distinguish him from the other two Ananiases named in the New Testament. The best known, perhaps, is that one which, with his wife, lied to the Holy Spirit, and died as a consequence. The other one held the office of high priest, and because of his illegal commands was called a "whited wall" by Paul. One naturally contrasts how differently these three men of the same name bore the name. Ananias, who lied to the Holy Spirit, headed the well known "Ananias Club" of the late Theodore Roosevelt. That other one, who regarded laws so lightly and his oath of office so meaningless, might properly head a great club in our own country, who take pride in scoffing at certain fundamental laws of our land. All ages and countries afford such contrasts in the character of men bearing the same name. I shudder when I read of a George Washington sentenced to be hanged, desecrating the name left so clean by the "Father of Our Country." Or of a John Wesley, or a Martin Luther, or a John Calvin, being arrested for bootlegging; desecrating the names of the "Fathers of Protestantism," who so faithfully followed the command, "To do justly, and to love mercy and to walk humbly with God." We need to wear the mantle of our fathers worthily.

All that is known of Ananias of Damascus is in his favor. Paul refers to him as a "devout man according to the law, and well reputed of all the Jews that dwelt at Damascus." Authorities hold that he was the head of the Christian Church at Damascus, and that he baptized Paul. Tradition says that he later was consecrated Bishop of Damascus by a few of the Apostles, and he met a martyr's death. His is an illustration of the fact that "a good name is rather to be chosen than great riches, and loving favor than silver and gold." The Bible says, "That the memory of the righteous is blessed." All should diligently, prayerfully, and conscientiously guard their own good names, and also those of their fellow men, remembering the often quoted words of Shakespeare, "He that steals my purse, steals trash; but he that filches from me my good name, takes that which does not enrich him; but makes me infinitely poorer."

When Ananias was bidden to go to where Saul was, he began to form excuses, pointing out Saul's former record, and the object of his present mission. After the assurance that it was God's will for him to go, he went immediately to

where Saul was in distress, and took him by the hand, and called him "Brother Saul." This salutation has led many to refer to this Ananias as "Ananias, the Methodist." Ananias learned what all Christians should learn, namely, that it is always safe and profitable to go where God says go. The Evil One sets snares, and leads on into places of grave danger; but He, who neither tempts nor is tempted of evil, will ever lead in places of "safety first." When God says, "Go forward," there is a way to march forward and it is safe to do so.

This salutation of Ananias to Saul was an ice-breaker, heart-warmer, and a soul-stirrer. Saul had gone with letters from the high priest to take the Christians at Damascus, and finally blot the name from the earth. His well known experiences on the Damascus road had thwarted his ill planned campaign against the Christians of Damascus. Now he lay in darkness, and doubtless wondered what would befall him next. The least he could expect would be for those Christians at Damascus to take him into their love and affection. By this hand clasp and warm salutation, that was just what had happened. Surely it was "a song in the night" and as cold water to Paul's thirsty soul, and good news from a far country. The world needs more of that warmth today, that led to the opening of Paul's eyes, and filling him with the Holy Spirit. That spirit once expressed so frequently and fervently by Christians by the use of the terms of "Brother" and "Sister" is dropping out of the speech of this modern age, and I fear the church is going to be the poorer for these losses, and I hope somehow the spirit may be kept.

I am aware that comparisons are odious and superlatives are dangerous; but I am sure that the greatest brotherhood this world knows anything about is the Brotherhood of Christians. Also the greatest transforming power in the world is found in the gospel of Christ, "which is the power of God unto salvation unto all that believe." The power that changed Saul from the persecutor to the defender of the faith is nothing short of miraculous. The best illustration that I know of the transforming power of the Gospel is found in the thief on the cross. That morning confined in the death cell, doomed to die for his sins, and that afternoon walking the streets of Paradise with Jesus, as free as the angels of heaven. Such a Gospel was preached by Ananias of Damascus to Paul, and is the heritage of all believers. Publish it!

TOBACCO TRAPPERS BUSY

WILL H. BROWN

The tobacco trappers are after the boys and girls in dead earnest. A big tobacco firm in New York sends a carton of 200 cigarettes to youths as "birthday presents," accompanied by a friendly letter. The firm obtains the names, addresses and birthdays of youths in a community, and shortly before the birthday sends a letter, from which the following is an extract: "Tomorrow is your birthday, and all your friends will want to help you enjoy it. For our part we are sending you, under separate cover, a carton of ——— cigarettes. And we are not going to trouble you with a long letter explaining how good they are. Just smoke 'em! We hope they will win your friendship, and that you will agree with us that 'nothing else will do.'"

It is said by one editor that the company does not send such birthday presents except to those who *do not smoke*, showing that it is a trap for the sole purpose of making smokers of boys. If any one knows of a more devilish scheme to catch the boys for nicotine slavery, they should make it known to the public.

A writer in the *Christian Endeavor World* tells of another trap to catch boys and girls—pictures on great billboards showing boys and girls, or young men and women, lighting their cigarettes, the one from the other's "smoke."

The Reform Bulletin is authority for the statement that a certain movie hero, who does not smoke in private life, receives $1,000 per week from tobacco men for rolling cigarettes in his plays. It is certainly time that the decent people of America should vigorously protest against such contemptible methods.

WHY EXEMPT RELIGION?

A good many people are going to succumb to a false plea for tolerance before they are much older. The season of the country's candidates is here. In particular, religious tolerance will be urged upon the credulous so feelingly yet speciously that they will become emotional, swallow all their convictions, and only when they hear a man's religion criticised will they take a stand. They will not tolerate that. Why is it, we ask in the name of common sense, that when a man runs for office we have a right, aye, a duty, to express ourselves on his moral character, on his political doctrine, on his tariff views, free-trade or protective, but must be mute on his religion? The press or the orator broadcasts opposition to a candidate's alleged heresies in every other field of thought and human interest, and no one ever whispers that such methods are tainted by intolerance. But let a word be said about a man's religion, and that is something else. Is it, as a matter of fact? Why should religion be exempt?

The familiar answer shows the common ignorance, it seems to us. We do not realize that religion is not merely an inner sanctity of the soul in the house of prayer, but an outward expression in public life—in other words, in politics. If an office-seeker's theories of the rights of man are subject to outspoken difference of opinion, as they surely are as between your Hamiltonian and your Jeffersonian, so much so that the two great national parties are in some part founded upon the difference, how much more are a man's theories of the nature of God, everywhere called the "Ruler of the Nation," subject to difference of opinion? Why should we not say that we do not believe in a monarchic God as He is defined in a monarchic church which claims under that God suzerainty over a virtual monarchic state? One church believes that God, through this church alone, should rule over us. All the other churches repudiate that view, and believe in the separation of church and state. There you have a great political issue on a religious proposition, as old as recorded history and most alive today. Foolish are the men who think either that it is not so or that they should smother the truth in the interest of a peace too cheap and unworthy to be mentioned.

A respect for a man's religion is exactly like a respect for his economics. Toward both one should always be decent, willing to listen, and considerate. One should also reserve the right publicly to give his own position, differ from the other, and realize that in so doing he is not only exercising his co-equal status with the other, but, in all conscience, serving the truth as he sees it for his country's sake. Let us debunk every insinuation of intolerance when it is not intolerance. There will be many opportunities.—*Christian Register.*

THE BIBLE

Born in the East and clothed in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet and enters land after land to find its own everywhere. It has learned to speak in hundreds of languages to the hearts of man. It comes into the palace to tell the monarch that he is a servant of the Most High, and into the cottage to assure the peasant that he is a son of God. Children listen to its stories with wonder and delight, and wise men ponder them as parables of life. It has a word of peace for the time of peril, a word of comfort for the time of calamity, a word of light for the hour of darkness. Its oracles are repeated in the assembly of the people, and its counsels whispered in the ear of the lonely. The wicked and the proud tremble at its warnings, but to the wounded and the penitent it has a mother's voice. The wilderness and the solitary place have been made glad by it, and the fire on the hearth has lit the reading of its well-worn page. It has woven itself into our dearest dreams; so the love, friendship, sympathy and devotion, memory and hope, put on the beautiful garments of its treasured speech, breathing of frankincense and myrrh.

No man is poor or desolate who has this treasure for his own. When the landscape darkens and the trembling pilgrim comes to the valley named of the shadow, he is not afraid to enter; he takes the rod and staff of Scripture in his hand; he says to friend and comrade, "Good-bye, we shall meet again"; and, confronted by that support, he goes toward the lonely pass as one who walks through darkness into light. —*Henry Van Dyke.*

THAT WONDERFUL NAME

The name of Jesus Christ alone will beat back the waves of darkness that are settling on the earth. It is only the name of Jesus that will protect the people in the days ahead. It is only where His name is placed above every name that there will be perfect victory and perfect deliverance from the things with which Satan is trying to crush us down.

If you possess that name, you must be an embodiment of that name and the name must possess you; and if you possess that name and that name possesses you, everything that now possesses you will have to go out of your body. The early saints knew how to possess that name. "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk." Such as I have! Some have nothing and are dead. If you have that name possessing you, you can possess the name and pass it on; and you will be able to say, "Silver and gold have I none, but I have the name, the name of One who created all the silver and the gold, all the world, and all the stars of the universe." Pray for faith to realize the meaning of that name. You possess that name, may the name possess you.

"The name of the Lord is a strong tower; the righteous runneth into it, and is safe." Are you hiding in that name —the tower on the rock? All the gates of hell cannot prevail against that name. Samson took the gates of the city away. If you possess that name, you can take hold of the gates and you can remove them, and the gates of hell shall not prevail against you. The suffocating gates of hell cannot stifle you, suffocate you, or prevail over you. You are more than conquerors through Him who loved you.

Enter your heritage, claim your prerogative, act on your faith. Christ is depending on His people to make His name act all its power that is behind it. God has given this marvelous name of His Son, but He limits Himself to make it manifest through His people. The name was coined in heaven, minted on the earth, and impressed in hell. The devils believe and tremble.

God loves him who loves the name of His Son. Reverence Him, reverence His name, use His name, magnify His name. When the fiery darts of hell are hurled against you, hurl back the name. "Thine arrows are sharp in the heart of the king's enemies." You can use *this* arrow. Ask God to take you into His school to teach you the rudiments, the alphabet of the meaning of that name. God has declared, "Yet have I set my king upon my holy hill of Zion"—on the place of authority, the place to be seen, the place of power, and the saint is seated with Him on that seat of power.

That name is also an antidote for disease—a living name. That name penetrates farther than your mind can penetrate; it is high, it is deep. It is effective in heaven, for the saint asks in that name; and it is effective in hell, for the demons are bound in that name. This is the midway place where the name is used with earthly power—heaven—earth—hell. And the redeemed ones use that name as no others can. "These signs shall follow them that believe: In my name, etc." The believers have preference—not the angels. Learn the value of the name, learn how to use the name, find it in the Word, carry it out in your life. God will honor you if you will honor His name.

The name of Jesus paralyzes all the power of the enemy and everything Satan brings against His redeemed. Will you not pray, "Father, teach us the power of that name, that from this day we may use it"?—*Selected.*

WHO PAYS?

Higher education is being more largely financed by private benefactions than out of public funds, or out of the pockets of the students, according to recent statistics.

These figures, compiled by the Federal Bureau of Education, show that in the contest between these three agencies as contributors to colleges and universities philanthropy is far ahead. For the last year for which figures are available, city, state and federal government contributed $116,000,000. Students themselves paid into the coffers of these institutions for higher education, for tuition, board and lodging, an amount aggregating $144,000,000. That same year private benefactions and incomes from them amounted to $168,000,000, a greater sum than that which came from any other source. Another $50,000,000 came from miscellaneous sources. This brought the total receipts up to $480,000,000. Seventy-two millions of this money was for additions and endowments, so altogether these institutions had $408,000,000 to spend in a year.

The buildings of these colleges and universities are valued at about $1,000,000,000. Among them they have another $1,000,000,000 in the form of productive funds. Grounds, libraries, machinery, and such, have a value between $300,000,000 and $400,000,000. Altogether there is invested in these plants that yield higher education in the United States some $2,335,000,000.

—God never imposes a duty without giving the time to do it.—*Ruskin.*

OPTIMISM | **The President's Letter** | EVANGELISM

SLOGAN

for the Closing Quarter

Not a Charge Without an Honor Roll Church

One pastor writes this week, saying that he believes one of his churches, at least, will make this slogan good. Hurrah for the spirit of this pastor and this church! We will enroll this church at the head of our list of prospects—you know that we asked last week for such a list. This is the first to come in. Please let us have the names of these churches. We are going after this goal with a determined purpose to make it true. If every charge will "come up to the help of the Lord against the mighty" in this thing, we will win sure. Church Number 1 is listed; please, brethren, make the list grow.

En Route

We were called from Cleveland charge Monday to assist in the funeral of Miss Sallie Trollinger, which was held at Providence church, Graham, Monday, 3 p. m. We are now (Tuesday) en route to Shelby, where we have an appointment with our church tonight.

Fallston

Aug. 4.—We were with two of the churches on this charge on this date—Hebron, 11 a. m., and Friendship, 8 p. m. Congregations at neither place were large, but encouraging, both in numbers and interest. In addition to preaching, the conference programs were presented at each place, and the people urged to give their earnest and prayerful support to these essentials of the development of the local church and the conference. We were at Lawndale, on this charge, Sunday night, and were accorded a respectful and pleasing hearing by a union congregation. Bro. Morgan has the esteem of his people and those of other churches. He has done a good work on this field, as is evidenced by his long pastorate. He is serving his fifth year here.

Cleveland

Aug. 5.—Sunday. The morning and afternoon were given to this charge. At 11 a. m. we were at Kistler's church and at 3 p. m. the appointment was at Oak Grove. This charge is getting ready to build a seven-room, brick veneered parsonage, which they expect to have ready by November 1. The parsonage will be located at Oak Grove church, and near a good high school. We most heartily congratulate the charge upon this evidence of progress. Bro. Morris has served this charge eight years in succession, and both in his ministry and his personal life he has been a blessing to the people.

We enjoyed our visit to these fields, and we assure pastors and people of our grateful thanks for the kindness and hospitality shown us while with them. Cleveland county is one of the very best agricultural counties in the state, and the prospects are good for a bountiful crop this year. We hope and pray that the people will show their gratitude to God by putting these two charges on the honor roll this year. Brethren of Cleveland and Fallston charges, you are well able to do this. Let us beseech you that you break the record this year, and take the place where you belong in your support of the financial programs of the Kingdom. The revival season is on with these charges; we pray that these meetings may result in great blessings to the churches.

A Free Hand

The man who is most held to account for the progress of a charge is the pastor. He is given his appointment by the conference for the express purpose of strengthening and enlarging the work to which he is assigned. His duty to the church concerns every phase of church activity and development. He should, therefore, be a part of the building programs of his charge; he should have vital connection with the Sunday school, the C. E. societies, and all of the other organizational activities of the charge that he is to develop. The Sunday and mid-week worship programs are phases of his work that should have his special attention. It is his mission, of course, to prepare sermons that will be full of spiritual food and spiritual refreshment for his hearers. But there is much more in a worship program than the sermon, as our form of worship indicates. We all need to be developed in the art of worship, and order and forms are necessary to this development. And certainly the pastor, more than any one else, because of his office, is charged with the responsibility of preparing and directing this program.

In many of our churches there are certain well fixed and well defined policies for running the church, and certainly no wise pastor will disregard these policies; on the other hand, he will readily adjust himself to them. However, there is an individuality that belongs to each pastor, and if he is to do his best work in developing and enlarging his charge, he must be given full opportunity of putting his own individuality into the programs of his churches. The pastor is supposed to take to his charge and keep before his people new ideas and new plans. No church wants a pastor who can't move only as he goes in the trail that somebody else has blazed. But what are his new ideas and new plans worth unless he can put them into operation? Brethren of the laity, recognize your pastor as the servant of Jesus Christ, charged with the responsibility of developing and enlarging His church. Give him a free hand and full co-operation. And let us, brethren of the ministry, "study to show ourselves approved unto God, workmen that need not to be ashamed," rightly thinking, planning, praying, executing, that the churches committed to our care may have peace and progress.

Financial Report

Owing to our absence from home we will not be able to get the financial report in HERALD this week. It will appear next week. Only one charge reports on the A. C. B. this week. The treasury is empty, empty, empty. Please.

Bro. Whitaker writes that Tabernacle church has paid the college assessment in full. We will see that this church is in the proper list next week. And be assured, Tabernacle, of our full appreciation.

Appointments

Aug. 12, Bessemer City and Bess Chapel.
Aug. 19, Vacation.
Aug. 25-26, Halifax.
Aug. 28-30, Creswell.
Sept. 2, Midland.
Sept. 4-6, Mecklenburg.

"Be perfect; be of good comfort; be of one mind; live in peace; and the God of love and peace shall be with you."

August 6, 1928. S. W. TAYLOR.

THE SIN OF WORRY

More people died last year from heart failure than ever before in the history of the country, and the explanation given by medical men is that people are living under too intense a strain. We are living in an age of speed never known before. That in itself tends to increase the mental tension of our daily life. But mere speed alone, where we are master of the situation, need not create an unbearable strain. The bird in the sweep of the gale does not grow distracted, but adjusts itself to the current that drives it along. The aviator, as the speed of his aeroplane increases, feels not less, but rather more, safe and sure in his flight. The great executive, sitting at the center of the mighty business machine which he controls, feels no panic, but rather is conscious of his power to guide the complex interests committed to him.

Where there is the consciousness of being in control, of being equal to the occasion, there is no inner heat or fretfulness, but a quiet, untroubled confidence even under great pressure. Where this confidence has been lost, the dangerous mood of worry arises, for worry is a state of anxiety, in which the soul sees no way out of its problem. This feeling that things have got the better of us agitates the soul to the breaking point. This mood, say the doctors, is largely accountable for the tendency of the sudden breakdowns which characterize the present generation. One of the famous Mayo brothers said at a recent medical congress in London that the age will somehow have to find a way to slow down, but he confessed himself unable to see just how this is to be done. The distinguished surgeon feels that things have almost got out of hand, and that the machinery of our modern life is running away with us.

The first step in winning any success in our effort to recover the mastery of ourselves is to face the fact that, at all cost, our program of life must be simplified. We are trying to do too many things, and many of them are not worth doing. We have too many irons in the fire, and are being consumed by the effort to handle them all. And all the time we know in our hearts that life itself is essentially simple and spacious and that breathing space is vital to its continuance.

But the lightening of our program will not of itself cure our trouble. In the last analysis, worry is not due to a badly overcrowded schedule; it is due to an unbelieving heart. We face not a case of nerves, but a state of soul. To worry is not a mistake, but a sin. Worry is a form of pessimism, and pessimism is rooted in unbelief in the love and goodness of God. Many people have never analyzed their philosophy of life, or they would discover the truth. I may be carrying a heavy load, but if my trust is in Him who bears our burdens, my load will not break me. But if my trust is in myself, my burden will certainly bear me down. When we insist thus upon managing things without God's help, are we not telling Him plainly that we do not believe that He can manage them for us? What is this but unbelief? And is unbelief ever anything but sin in God's eyes?

We must take Jesus more seriously. We have not yet faced squarely the plain meaning of His words. In nothing perhaps is this more true than in our attitude toward His teaching about trusting God. Though Jesus says, "Be not therefore anxious for the morrow," we deliberately refuse to obey Him. And when He said "therefore," He gave us the reason lying back of His command: that our lives, to their smallest detail, are in the loving care of God. He who clothes the grass and cares for the birds "much more" cares for us. If we do not know that God cares, we indeed have cause for worry. But we do know that God cares. So to continue worrying is to continue a habit as sinful as stealing.

Let us confess our sin of unbelieving care, and cast ourselves upon God's mercy to be forgiven for our past distrust of Him, and to be delivered, as we can and shall be, from the care that corrodes and weakens into the glorious peace and freedom of the trustful, obedient children of God.—*Home Department Quarterly.*

GROWING OLD

God loves the Aged.
He gives them greater visions than the young;
He puts the words of wisdom on their tongue;
And keeps His presence ever by their side,
From dawn to dusk, and on through eventide.

God helps the Aged.
Within their home His spirit ever dwells;
Their mellow hearts are touched like chiming bells;
He calms their fears, then worries disappear,
Because they know His help is always near.

God keeps the Aged.
With hearts of gold, and silver-tinted hair,
And earnestness, and greater faith in prayer;
He keeps them as a shepherd guards his sheep,
'Til in His fold they gently fall asleep.

—*Banner.*

THE TRUTH MUST BE TOLD

What is written in the Bible must be preached, whether it be gloomy or cheerful. There are some ministers who never mention anything about hell. I heard of a minister who once said to his congregation, "If you do not love the Lord Jesus Christ you will be sent to that place which it is not polite to mention." He ought not to have been allowed to preach again, I am sure, if he could not use plain words. If I saw that house on fire over there, do you think I would stand and say, "I believe the operation of combustion is proceeding yonder!" No; I would call out, "Fire! fire!" and then everybody would know what I meant. So if the Bible says, "The children shall be cast into outer darkness," am I to stand here and mince the matter at all? God forbid. We must speak the trust as it is written. Sinner here tonight without grace in your heart—without hope of heaven—you are going downward towards hell as fast as your feet can carry you.—*Charles Spurgeon.*

—Dr. A. C. Millar, editor of the *Arkansas Methodist*, an organ of the Church South, and for many years an ardent supporter of the prohibition cause, has withdrawn his candidacy for the nomination for lieutenant-governor of Arkansas, stating that he cannot support the Democratic presidential ticket and therefore cannot run for any office within the gift of the party. Dr. Millar had entered the race as a result of persistent urging on the part of the friends of good government.

OUR STORY PAGE

THE GOOD OLD DAYS

"Toot! Toot! Blare! Blare! Bang! Bang!" And all sorts of loud sounds came out of a little frame house in a quiet street. Gay bunting and flags adorned the porch and lawn in front of the house, explaining the noise to passersby. In fact, it was the Fourth of July and the Madisons were celebrating the glorious day in a safe and sane way.

"Fact is," said Phil Madison, "we can make pretty near as much noise as a giant cracker. Hey, Tommy, quit hitting that wash-boiler so hard. You'll knock the bottom out of it and then what will Mommer say?"

The kids from next door were helping the Madisons celebrate their safe and sane Fourth of July. Tad Jones, the eldest one, did not think Independence could be properly celebrated so tamely.

"Whoops!" he exclaimed. "Wish you could have been in Ithaca the year my Uncle Johnson was there. We had fifteen dollars worth of fireworks—cartwheels, crackers, Roman candles and everything. One of the rockets set fire to our old elm tree, but we soon put out the blaze. Then we did feel awful patriotic. We felt just like soldiers. Didn't they shoot off gun-powder when they fought for freedom? Sure they did. I'd risk blowing myself to show what a true American I am."

"Aw, it's too bad, but when you come to think of it, patriotism isn't just shooting," said Phil. "Tommy, you aren't going to turn on that hose! Mommer said you shouldn't play with water."

Just then Mrs. Madison came out on the porch and called the children. She knew from experience that the best way to celebrate anything was to have plenty of ice cream and cake.

The radio was playing "The Star-Spangled Banner" as the children trooped into the dining room, and Tad insisted on everybody standing up while the grand old piece was played. Tommy kept an anxious eye on his plate of ice cream, feeling sure that it would melt and dwindle away while he was paying homage to his native land.

As soon as everybody was seated, Tad began again:

"I think Grandpa is right when he says that old times are best," he said. "He used to make his own firecrackers, and some they'd buy from the Chinese."

"Chinese!" exclaimed Tommy. "I didn't know Chinese people kept the Fourth of July."

"They don't, but they knew about gunpowder before anybody else," said Tad, "but Grandpa says they never used it for guns. They just had firecrackers."

"Sillies!" sniffed Mildred, Tad's sister.

"Say," Tad exclaimed, "would you have thought of it!"

Phil had been looking thoughtful.

"We have an old gun out in the storeroom," he said. "Dad used to shoot woodchucks with it. You throw gunpowder and bullets in the muzzle. It's an old-timer. I'll get it."

He hastily scooped up the remnants of his ice cream and ran out to the storeroom.

Mrs. Madison came in and passed around more cake.

"Don't forget, children," she said, "what this day means. It stands for everything that makes our country great and glorious. Remember the heroes that died for their country and for us. Many young boys hardly older than Tad gave their lives. We mustn't forget them, and we must do everything to keep our country pure and noble and great, by being good Americans, every one of us."

"Hurray! Good speech!" cried the boys, clapping loudly.

"Oh for one big grand rocket!" sighed Tad.

Just then, Bang! Bang! Two bangs just like that! They all stared around expectantly. Tad saw a neat hole in the window glass which he had not noticed before. He gave one big yell.

"Duck!" he shouted, slipping out of his chair, and pulling little Tommy down. "Duck down. Some dumbbell is firing a gun this way."

Under the table sank all the patriots, including Mrs. Madison.

"It's Phil," said Mildred. "He went for the old muzzle-loading blunderbuss."

"I'll blunderbuss him," muttered Tad, crawling towards the door.

A bit of plaster fell from the wall and struck him in the back of the neck. What a yell he let out! Tommy began to cry with fright and Mildred sobbed: "I want to go home!"

"It's like the days of 1776," groaned Mrs. Madison. "Tad, please come back here."

But Tad was almost through the door, a grim light in his eyes, his lips set in a thin line.

He went swiftly to the door and peeped out. There was Phil whistling cheerfully, carrying a curious-looking shotgun in his hand.

Tad rushed boldly up to him and snatched the weapon out of his hand.

"Hey!" protested Phil. "What's the excitement?"

"Who wouldn't be excited, you dumbbell!" cried Tad. "You're shooting up your own family, don't you know it? One bullet went right in the window and hit the wall near your mother's head. That's a nice way to keep a safe and sane Fourth of July. I'd call it dangerous and crazy. Look at all this plaster down my neck. One of your bullets whacked a big hunk out of the wall and when it fell on me I thought I had been hit by one of those round cannon balls over at the soldiers' cemetery."

Phil began running to the house, looking a bit pale, and in the dining room he met his angry mother, who grasped his arm with a strong hand which she had inherited from her Pilgrim ancestors. The next instant Phil saw some sky-rockets and stars which were not the patriotic kind.

"Mommer, wait," he cried, dodging around the festive table. "I'm glad you're well and able to give me a slap, good old Mommer. But why are you mad at me? I didn't shoot in the window."

"You did so," cried Tad, coming in with the gun. "He had this gun in his hands."

"Why, Tad," exclaimed Margaret, Phil's sister, coming up from under the table, "that gun is all rusted and hasn't even got a trigger or a hammer on it. We've often played Indian with it."

Tad looked at the gun and saw that it was nothing but a rusty old barrel.

"Come here, you poor dear," cried Mrs. Madison to her wary son. "I'm sorry I was hasty."

Just then a step sounded outside and a voice saying: "Hip-hip-hip-hooray!" And in came Tad's grandpa waving a revolver.

"Mr. Jones!" gasped Mrs. Madison while all the children dived under the table. "Your gun is loaded!"

"Only blanks, my dear," said the old gentleman. "A few shots to celebrate our glorious independence."

"You thought it was unloaded," said Mrs. Madison. "Look!"

She pointed at the windowpane and at the crumbling wall.

"We were all in here when it happened," she said gently.

Grandpa Jones turned pale and looked around the little group. Then he handed his revolver to Mrs. Madison, and parting his coat tails, he sat down at the table.

"I'm cured," he mumbled hoarsely. "A safe and sane Fourth for me! Bring on the ice cream and cake!"

"Never mind, Mr. Jones," laughed Phil. "I took a licking for you."

And so one of the last of the Old Guard was converted to a "Safe and Sane," and Tad said no more about the good old days.—*Selected.*

WHAT FAITH IS

A letter from a radio listener asks the real meaning of the words translated "faith," "believe," and "belief" in the New Testament. He says, "I have often thought that if we could really understand the spiritual, mental or metaphysical basis upon which Jesus stood, that what He really tried to teach would be much more easily carried out." It is an interesting question, and fortunately easily answered.

There are two verbs used in the New Testament translated believe, or trust, or have faith. They are *pisteuo* and *peitho.* The former is the one more commonly used. It is used in Mark 16:13, 14 in the sense of believing what a persons says to be true. In John 11:40 it is used in the same sense, but with the especial reference to a statement about religious belief. In John 1:12 it is used to express personal trust and reliance as distinct from mere credence. Here the reference is to the thing that brings salvation. The noun *pistis* which comes from this verb is translated faith, trust, belief, confidence. Never is the word used of mere credence, or blind faith which has nothing upon which to rest.

The other verb is even stronger. It is often translated "persuade," and the thought which it always conveys is that the confidence is that which has been reached only after the person has been persuaded that the object of the faith is thoroughly trustworthy, from a careful examination of all the claims. Both of these verbs occur in II Timothy 1:12, when Paul says, "I know Him in whom I have believed, and am persuaded that He is able to guard my deposit until that day." Before making your deposit in a bank, you examine the condition of that bank, become convinced that the officers are honest men, that the bank is thoroughly solvent, and that when you put your deposit there it will be safely guarded, or kept, until the time you call for it. That is exactly what Paul meant when he used these words; he had become convinced from all the facts in the case that Jesus Christ was thoroughly trustworthy, that He was one who was not only honest, but able to take good care of what he had to deposit with Him, and that He would keep it safely until the day of reckoning. Therefore he committed all that he had to His safekeeping; he trusted Him; he believed in Him; he had faith in Him. This is the Scriptural idea of faith or belief. It is never mere credence; but it is trust, confidence based on the facts, which will stand the most critical examination.

If you have the faith that saves you, it is nothing less than believing what Jesus says is true, that He will do what He says He will do; it is having the utmost confidence in His ability and willingness; it is committing yourself and your all to Him, because you have examined His claims and are convinced that He is thoroughly trustworthy. Such faith will show itself in works. Anything less than such faith is not worth a straw.—*North Avenue Presbyterian, Atlanta, Ga.*

RICHES WE FORGET

"Uncle, how much money have you?" It was an impertinent question; yet Murray could be excused for his frankness, for he was only a lad.

Uncle Ben laughed. "Not very much, son. I own this house, the last payment on the store has been made, and there is a little bank account."

"Then you are not rich?"

"No."

"But you are always so happy," persisted the boy.

The lad was making the same error the majority of us go on making day after day. It would seem as if we cannot erase from our minds that silly, outworn idea that riches and happiness are as inseparable as poverty and unhappiness.

True, money is powerful, but enormous wealth does not always mean real riches. We tend to forget all our internal riches—riches greater than all the silver dollars one could accumulate. We forget our riches in health—feet to walk, nose to smell, mouth to eat, tongue to talk, arms to work, eyes to see and ears to hear.

We forget our riches in friends. Life would hardly be worth living without friends. If I did not have a comrade to whom I could confide my secrets, I would be poor indeed. We forget our riches in thoughts. Thank God for the freedom of thought. No matter how tied down in body one might be, he can send his thoughts as far as he likes. In thought he can be a millionaire, a king, a prince, a sailor or a soldier.

Collecting money for the sole purpose of amassing wealth is a poor excuse for a life. Hoarding money so that when the owner dies it is lying idle is not using our possessions to the best advantage. Money is made to be exchanged. Money wisely used will bring a great reward. Hoarding brings a loss. What if the leaves should be greedily held by the tree? There would be no room for new growth.

Possess money, if you can—money is a power. But do not allow money to possess you. And, while we are earning and saving money, let us remember the other riches—health, friends and thougths.—*F. C., in Boy Life.*

—Often men decry ambition, which is as foolish as it would be for a locomotive engineer to scorn steam. Ambition is simply a big purpose. Whether it is good or bad depends upon the way in which it is directed. To be without ambition is to be without an object in life with determination back of the object. Our object may be a poor one, in which case we would better have no ambition at all; but it may be a good one, in which case our ambition will be the making of us. Let us get a consecrated ambition. It will bless us and enlarge our lives.

YOUNG PEOPLE'S WORK

SUNDAY SCHOOL LESSON

Aug. 19: Paul Carries the Gospel Into Europe

Scripture Basis: Acts 15:36-16:15.

Golden Text: Come over into Macedonia and help us. Acts 16:9.

The "Mark" Contention

After the settlement of the circumcision dispute, which was communicated to the church at Antioch of Syria, the missionaries, Paul and Barnabas remained there for a while. One day Paul besought Barnabas that they re-visit the churches they had established on their first journey, to which Barnabas agreed. But a contention arose between them.

John Mark, a cousin of Barnabas, and son of Mary of Jerusalem, was in Antioch at this time, and Barnabas desired that he accompany them on this journey. Mark, having left them at Perga on their previous trip and returned to Jerusalem, Paul was insistent that he not be permitted to go. It was probable that his departure was not because of fear or home-sickness, but because he was of the group who disfavored the acceptance of Gentiles on the ground of faith alone. However much he may have changed his views, Paul would not take him, which resulted in the separation of the two, Paul taking Silas, who had come to Antioch from Jerusalem, and Barnabas taking Mark, and sailing for Cyprus, his home.

The Modest Companion

Paul and Silas started on their journey through northern Syria, into Cilicia, through the pass in the Taurus Mountains known as the Cilician Gates, westward to Derbe and Lystra. At the latter place, his attention was attracted to a goodly, modest young convert of his former visit. Brethren at Lystra and Iconium spoke well of him. He was none other than Timothy, the young man to whom Paul affectionately wrote the two epistles which bear his name.

Timothy was the son of a Greek father and a Jewish mother, apparently a native of Lystra. His father was probably dead at this time. His mother's name was Eunice, and grandmother, Lois. These Paul mentions in his second letter to this "son in the faith." (II Tim. 1:5.) Eunice was evidently converted during the apostle's first journey, since she is spoken of as one who believed (Acts 16:1). Timothy, not having been circumcised in infancy, probably because of the objection of a Gentile father, consented to this Jewish rite that there be no contention about it among the Jews. Paul then took him with him, and he became a faithful companion throughout the rest of his life.

The Macedonian Call

Leaving Lystra, the little company of evangelists went on to Iconium and Antioch of Pisidia, strengthening the faith of the converts, encouraging them to remain faithful, helping them to solve their many problems, etc. Continuing westward, Paul planned to preach in the cities of Asia not as we know it today, but "only of the western seaboard of what we call Asia Minor, the three countries of Mysia (on the north), Lydia and Caria."

Paul's plans were thwarted by the Holy Spirit. He was forbidden to preach in this province. Why, we do not know, nor how. Turning northward, the little band started for Bithynia, but again were halted. God had something else for them to do, as He often does us, when we are disappointed in carrying our plans to completion. It was God's will that they go straight to the coast town of Troas, which they did.

Troas was located on the northwestern coast of Asia (Minor) on the Aegean Sea, just south of the Dardanelles. To the north was the province of Thracia, and directly across the sea was the country of Macedonia. While the company was here, Paul received a vision of a man of Macedonia calling for help. It is thought that Luke joined the party at Troas, and urged them to go over into his home country (as some think), which might have prompted the vision. However, Paul was not disobedient to this vision, as he was not to others, for in it he saw the will of the Lord.

The next day they set sail for Macedonia. From Samothracia, an island in the northern part of the sea, they came to Neapolis, and thence by land to Philippi, supposedly Luke's home town, where they remained a few days. There was no synagogue here, so on the Sabbath Paul went down to the riverside where gathered a small company of devout women. Preaching the gospel, he was made to rejoice over the conversion of one Lydia, who represented her home town of Thyatira by selling purple-dyed cloth as a means of livelihood. She and her household, perhaps children, slaves, trade assistants, were baptized. A woman was the first European convert!

Our ears need to be opened today to the Macedonian call. It comes from Europe, yes, for Europe is not all saved. But it comes from Asia, from Africa, from South America as well—yea, even from the isolated sections of our beloved home land and from the foreign districts of our big cities. What is your answer to the call?

LEADERSHIP TRAINING OUT WEST

Arkansas—Vocational Guidance

The class of Vocational Guidance of the Leadership Training School Conference was organized Tuesday morning, July 24. Ralph Clayton was elected president and Faye Kennedy as secretary. Twenty-six were enrolled for this course and we chose for our motto: "To Strive, to Seek, to Find, but Not to Yield."

Rev. F. L. Gibbs, of Burlington, N. C., instructor of this course, emphasized the importance of keeping a notebook. In our books were the following questions:

1. What shall I do with my life?
2. Who has influenced my life most up to the present time?
3. Whom shall I have as my ideal in life?
4. What I should like to be at the age of 21. Why?
5. What I would like to be ten years from today.

One of the above questions were taken up and discussed each day in class. Each individual resolved to keep his notebook until he reached the age of 21, so he might see if he has reached his goal or lived up to the standard.

All members of the class took an active part and enjoyed it immensely; and each one feels that he is better qualified for choosing his life's purpose after studying under such an inspiring leader as Rev. Mr. Gibbs.

The conference had representatives from Haynesville, Prescott, Buckner, Leddisdale, and Magnolia.

All members of this class signed the Methodist Protestant Life Service Pledge, and we are determined to carry out that which we have signed.

I'm sure all the young people who attended received many rich blessings and will be eager to meet with us again in the next conference. FAYE KENNEDY.

Magnolia, Ark.

OUR LEADERSHIP TRAINING OUT WEST

"Leadership Training School"

Magnolia (Warnock Springs) Arkansas

The Arkansas Leadership Training School, held under the auspices of the Board of Young People's Work of the Arkansas Conference and the Department of Religious Education of the Methodist Protestant Church, met at Warnock Springs, seven miles from Magnolia, Arkansas, July 23 to July 28.

This was the third Leadership Training School of our Conference and the first school ever held in camp style. It was a glorious time Monday morning when the faculty and many young people arrived at the beautiful camp. There were wooden huts for all campers, a large wooden shed for the classes and services of the school and five beautiful, large springs of wonderful mineral water, all of these amid a grove of beautiful trees. With such surroundings, it seemed all were happier to be out in God's "out-of-doors."

Rev. J. A. Wade, pastor of the local church who is president of the Young People's Board of the Arkansas Conference, was dean of the school, and he conducted the school in an efficient way. The dean and his helpers had made all arrangements for the camp and every provision was made for our entertainment.

The following faculty offered the following courses: "The Principles of Teaching," Dr. C. M. Lippencott, pastor of the Methodist Protestant church of Haynesville, La.; "The New Testament," Rev. J. A. Wade; "Vocational Guidance, The Science of Leadership," Rev. F. L. Gibbs, assistant secretary of the Board of Christian Education of the Methodist Protestant Church, and "Stewardship," Rev. W. R. Clower, president of the Arkansas Conference.

In the afternoon study, rest, and recreational hours were observed. Rev. F. L. Gibbs was director of the recreational hours. Games of volley ball, horseshoe-pitching, and croquet; yells, songs and the three tribe groups, Tola Akita, Onspo and Iye Adita, were enjoyed by all.

The song and praise service and the morning worship service were very impressive. The evening services were very inspiring. In the opening evening service, Rev. F. L. Gibbs gave a challenging message. Other helpful evening messages were brought by Dr. C. M.

Lippencott, Rev. W. R. Clower and Rev. J. A. Wade.

The decision service was conducted by Rev. F. L. Gibbs Friday evening. At this service 36 fine young men and women dedicated their lives as Christian leaders and signed the Methodist Protestant Life Service League pledge.

Thirty-eight young men and women, and Rev. and Mrs. E. L. Hague, of Prescott, Ark., received credits at this school.

Truly we are progressing; let's make our goal a hundred next year.

WHAT I LIKED ABOUT THE LEADERSHIP TRAINING SCHOOL AT HIGH POINT COLLEGE

During the Leadership Training School at High Point College, the daily program was a busy one. In the morning every one had classes. These classes were very helpful and enjoyed by all. Then in the afternoons, rest, study, and recreational periods were observed. Every one was interested in the recreational activities, and much sportsmanship was shown. The school was divided into four groups: The Early Comers, June Bugs, July Flies, and Late Comers. Games were played in volleyball, tennis, horseshoe-pitching, etc. Each group was also called upon for stunts. At the end of the contests, it was found that the July Flies had won, by making the most points.

The devotional services in the morning and the worship services in the evening were both helpful and inspiring.

After each evening service every one came over to the girls' dormitory and much fun was afforded by the stunts.

Another part of the daily program not to be forgotten was the meals served in the College dining room. Much parise is due Mrs. Neese and the cooks for the splendid food.

On Wednesday, in spite of the downpour of rain, a picnic dinner was served, but in the dining room. This picnic dinner was enjoyed by all, as was shown by the empty table at the end of the meal.

At two o'clock on Wednesday, a splendid talk was made by Dr. J. C. Broomfield. This talk was very educational and benefited those who heard it.

Everyone greatly enjoyed the Leadership Training School, and being with the fine group of young people, and every one is hoping for a larger and better training school for the coming year.

CLARA FAUCETTE.

Gibsonville, N. C.

SOME IMPRESSIONS OF THE HIGH POINT LEADERSHIP TRAINING SCHOOL

The first thing I liked was where the Training School was held. High Point being so near the center of the denomination made it very suitable. Then the college is so convenient with its nice classrooms and dormitories, dining hall, auditorium, and club rooms.

Our schedule was arranged so nicely, everything possible was put in the few days we spent together. I feel that every one who attended was greatly benefited.

I think we all gained much from our classroom work. In my "Study of the Pupil" I learned how to classify and deal with many characteristics of children that I must deal with as a leader of children.

I was greatly impressed by the "morning worship." It seemed to come just at the right time and was led in a way that made it very impressive.

The afternoon with its rest, study and recreation periods always brought joy. Then after dinner the vesper service fitted our minds for the evening address which was always good. Of course we all enjoyed the recreation period after the evening address, but the one thing I believe every one in Woman's Hall looked forward to was the quiet hour the girls had together under the supervision of Mrs. H. W. Maier just before retiring.

MARGARET THOMPSON.

714 S. Ellis St., Salisbury, N. C.

APPORTIONMENTS OF THE BUDGET TO THE ANNUAL CONFERENCES

Alabama	$ 7,000
Alabama (colored)	1,000
Arkansas	6,000
Colorado-Texas	1,000
Colorado-Texas (colored)	1,000
Eastern	26,000
Ft. Smith-Oklahoma	5,000
Georgia	2,000
Georgia (colored)	1,000
Illinois	12,000
Indiana	28,000
Iowa-Missouri	10,000
Kansas	4,000
Kentucky	1,000
Louisiana	4,000
Maryland	110,000
Michigan	17,000
Mississippi	4,000
Missouri	4,000
North Carolina	55,000
North Mississippi	1,000
Ohio	60,000
Onondaga	8,000
Pittsburgh	50,000
South Carolina	1,000
South Carolina (colored)	1,000
Tennessee	1,000
Texas	10,000
Virginia	1,000
Washington	1,500
West Virginia	45,000

Note: These apportionments are the same as those of the last quadrennium.

Allowance is made of $21,500 for Special Gifts, to be credited as Special and not on individual church budgets. The purpose of this is to encourage giving for special projects within the scope of the General Conference Budget.

J. C. BROOMFIELD, Pres.

FEED BARN BURNS

On Saturday night the feed barn of Mrs. Gilmer Huffines was struck by lightning and burned. Among other contents that were destroyed was a good pair of mules. The barn was a good, new, modern structure, having been erected during the last few months. It will be recalled that Bro. Huffines himself was killed on July 20 because of the overturning of a tractor which he was driving. The Huffines family are among the leading members of the Mizpah church, Haw River charge.

GEO. L. CURRY.

—The rebels in Nicaragua seem to have lost hope and given up the struggle.

WOMAN'S MISSIONARY DEPARTMENT

FLAT ROCK MISSIONARY SOCIETY

Miss Mary V. White and Mrs. T. P. Hester were joint hostesses Thursday afternoon, August 2nd, when they entertained the Missionary Society of Flat Rock church at the home of Mrs. T. P. Hester.

The devotions were conducted by Rev. W. H. Neese, reading the 42nd Psalm, followed by prayer.

Quite a goodly number were present for this meeting, only one member being absent, Mrs. B. W. Jones, who was kept away on account of illness. After the business session, the program was taken up. Chapter E of the "Shining Light Booklet" was given by Miss Mary V. White. Readings were then given, as follows: "The Demands of Stewardship," Mrs. W. B. Reavis; "Sunbeams of Sorry Lands," Mrs. U. J. Parrott.

The society adjourned, after which Miss White and Mrs. Hester served delicious refreshments.

We were indeed glad to have with us our ex-pastor, Rev. W. H. Neese, wife and daughter, Sara Marie. It was Mrs. Neese who organized this auxiliary on April 5, 1921. As a token of appreciation for her never-tiring service, the auxiliary later made her a life member.

MRS. T. P. HESTER, Secretary.

A POET'S "PIPE" DREAM

By Will H. Brown

A certain poet wrote a screed about a boy named Robert Reed. (This poet's rhymes go hit or miss, just like you see I'm putting this). This youth, he says, a model was, held up to view by pa's and ma's with boys inclined to boyish pranks, who needed stern parental spanks. This poet claims that Robert Reed ne'er chewed nor smoked the "filthy weed," but later took to crime's career—got worse and worse from year to year. He tried all sorts of stunts in crime, in many jails he served his time. He broke the laws that govern speed, but never touched the filthy weed. 'Tis plain to see what it's about—who reads with brains need have no doubt. The "Anti-Bacs" have got the goat of all who're in the poet's boat. For such a nut as he sets forth is seldom found upon this earth. For in the jails and pens men plead for smokes and plugs of filthy weed. Go to the hangman, ask him what the doomed men crave that they have not. He'll tell you nothing fills the bill like nicotine for men who kill. Go down the list of all that's wrong, you'll find the victims sing one song: "Give me a pipe, fags or cigars. Oh, slip them in behind these bars! I got the habit when a kid—'twas when that I began to skid from ways of good and paths of right, and that's what brought me to this plight." Go, tell the world this golden truth, that nicotine's against the youth who wants to win in life's great fight, and stand triumphant in the right.

FROM PASTORS *and* PEOPLE

Concord.—A very beautiful and impressive communion service was held Sunday morning. The pastor brought a very touching message on "The Last Supper," using as his text, "This do in remembrance of me." A large number communed.

The Sunday school attendance has been off some during the summer months as so many of our folks are taking vacations. There were 260 present Sunday and an offering of $25, which goes to our Children's Home.

Mr. Hendry is taking his vacation now, but is spending it in special meetings. Last week he helped in a meeting at Easley, S. C., and as we were unable to get someone to fill the pulpit Sunday morning, he came home and preached, leaving immediately after service for Cleveland, where he is engaged in a meeting this week.

On next Sunday morning there will be no service, as our folks are expected to attend the 10th District Rally to be held at Love's Grove church, Midland charge.

On Sunday night Dr. Allman and a group of children from the Home will be with us and render a program.

We were glad to have Miss Annie Livengood, of Greensboro, worship with us Sunday. Miss Livengood is teaching in one of our county schools this year.

Rev. and Mrs. Lawrence Little and children and Mrs. H. C. Little and children have returned from Louisiana and Texas, where they spent six weeks.

Our people deeply sympathize with Mrs. J. R. Helms in the death of her sister, Mrs. George Foreman, of Albemarle. Mrs. Foreman was the second sister of Mrs. Helms to die in the last three months, and our hearts go out to this dear woman in her great sorrow. MRS. D. A. McLAURIN.

Anderson Charge, Fairview Church.—Our revival meeting began the fifth Sunday in July and closed the following Sunday night. Rev. G. H. Hendry, of Concord, the engaged help, came on Monday and remaiend through Friday night. His sermons were instructive and inspiring, resulting in 25 conversions and 11 accessions. Others will join later.

Our meeting at Liberty Hill will begin Sunday, August 12. Rev. G. H. Hendry will be the pulpit help there also.

Pray for us, brethren, that the meeting will be a great success, and that many may be born into the Kingdom.

G. B. FERREE, Pastor.

Bessemer City Church.—Yesterday, August 5, was Home Coming here. We had 399 present in Sunday school; collection $29.00. All seemed to enjoy the occasion and also enjoyed a sumptuous dinner which was served on the church grounds. We were glad indeed to welcome several visitors from Lincolnton church. Bro. D. B. Johnson was among them and we are always glad to have him with us. A professor of High Point College delivered a very interesting discourse Sunday morning; also Rev. Frank Schnider delivered a very forceful sermon Sunday afternoon; also Solicitor John G. Carpenter, of Gastonia, gave an address which all seemed to enjoy very much. We were glad to welcome every one to our church. We are always glad to have any visitors with us.

Pray for us that God will continue to bless us and cause His face to shine upon us. May the Heavenly Father's richest blessings rest on all, is the earnest prayer of

(MRS.) LUCY BLANTON BRASKETT, Reporter.

Orange Charge, Efland.—The special meeting began here Monday night, July 23, and continued until Wednesday night, August 1. Rev. J. D. Williams did all the preaching except one service by Rev. J. F. Minnis and three by the writer. Brother Williams was at his best. He gave us a splendid series of sermons. Visible results: 26 conversions, 11 additions to the church, others to join later. Some will join other churches. A purse of $55.00 was given Bro. Williams.

B. M. WILLIAMS.

West Forsyth Circuit.—For a month the pastor has been, in obedience to the doctor, quietly resting at home, but thanks to the president and other brethren the work has gone on. While I have lain here in bed, members from all six of the churches have been to see me. There has been only one day since they heard of it that there has been no one to see me. Flowers, fruits, vegetables and groceries have been brought. The doctor said I should drink milk, buttermilk, if available. I have had nice, fresh buttermilk nearly all the time. The stewards have been thoughtful. Every church is represented in that phase. The C. E. Society at Pleasant Hill sent cards of loving sympathy.

Messages have come to me from people who before this seemed almost strangers. Now they seem like dear friends. Almost all trades and professions have remembered me by a visit or word or letter. Bankers, merchants, teachers, farmers, preachers, old folks, young folks, little folks; almost as varied a crowd as heard the story of the resurrection on the day of Pentecost, but all speaking the same language of love and sympathy. "I commend you to God, and to the word of his grace, which is able to build you up and to give you an inheritance among all them which are sanctified."

"My God shall supply all your needs according to his riches in glory by Christ Jesus." C. H. WHITAKER.

Pine Grove, Kernersville Charge.—The consolidated meeting of the three country churches, Pine Grove, Ai, and Sandy Ridge, of Kernersville charge began the fourth Sunday in July at the warehouse in Kernersville and came to a close last Sunday night. Rev. N. G. Bethea, pastor of the M. P. church of Lexington, N. C., was pulpit help. We enjoyed listening to his inspirational and helpful sermons.

Rev. J. L. Trollinger, of the First M. P. church, Thomasville, was choir director. Miss Ruth Vuncannon, of High Point, was pianist.

Other churches in town co-operated in a very commendable way. We were glad to have the people from these churches with us in our services, and also the people from the nearby towns and surrounding communities.

President and Mrs. S. W. Taylor were with us in one of the evening services. President Andrews, of High Point College, and Mrs. Andrews were present at one service. Rev. and Mrs. E. L. Ballard, of High Point, were in our midst at one service.

We were delighted to have with us and feel grateful to the ones who rendered the special messages of song in the different services.

At one of the evening services the quartet from Lexington M. P. church sang several selections. Mrs. R. M. Andrews also sang a solo.

The children from the M. P. Children's Home sang in one evening service.

Rev. E. L. Ballard, of High Point, sang in one of the evening services.

The quartet from the M. P. church, Thomasville, sang in the evening service the second Sunday of the meeting.

At the last service of the meeting the quartet from Pine Grove sang.

There were several confessions of faith, and we feel that many were greatly blessed by the wonderful sermons Rev. Mr. Bethea brought us, and by the faithful work of Miss Vuncannon and Rev. Mr. Trollinger.

To Thy name, Father, Son and Holy Spirit, be all the praise. REPORTER.

High Point.—At the 11 o'clock service last Sunday morning the choir rendered the beautiful anthem, "Hear My Prayer, O Lord," and Mrs. John C. Whitesell and Clarence Schultheiss sang as a duet, "The Rose of Sharon." A delightful communion service was then celebrated, the associate pastor, Rev. E. Lester Ballard, officiating. The greater part of the congregation joined in this solemn and helpful service. There will be no evening services during the month of August.

An important meeting of the membership of the church will be held next Sunday morning, August 12th, following the 11 o'clock worship service. The question of disposing of the parsonage property by sale or trade will be voted upon. The parsonage is now located in the business zone on North Main street, and it is thought advisable to sell it since it will command a good price, and buy and build in a more desirable residential district. A majority vote of the qualified members, or those who are 21 years old and more, is required by our constitution and by-laws.

It is with very great pleasure that we announce that the new senior pastor, Rev. Roy I. Farmer, will be present next Sunday morning and occupy the pulpit. His regular ministry will not begin, however, until September 1, when he plans to move his family to High Point. The congregation looks forward to his coming with great interest and eager anticipation.

The Sunday school is planning to build up its library, and is calling on all who have books of good fiction, biography, history, etc., and are willing to donate them, to do so.

The numerous friends of Mr. Gorrell Payne extend their kindest sympathy to him in the loss by death of his mother, Mrs. B. E. Payne, which occurred last Saturday at High Point Hospital. Her funeral was conducted on Sunday at Pleasant Grove by her pastor, Rev. G. L. Reynolds, assisted by Rev. Edward Suits

and Rev. J. H. Moton, both of whom were former pastors. Mrs. Payne was an excellent mother of a large family, and was held in high esteem by a large circle of friends and neighbors.

Miss Virginia Pickens has returned from a pleasant trip to Washington and Atlantic City.

Misses Helen Hayes, of Henderson, and Pauline Elkins, of Liberty, were guests of Miss May Woollen last Sunday.

We are greatly pleased to note the improvement in the condition of Capt. A. M. Rankin's health.

Theodore Ballard, of Charlotte, spent Sunday here with friends.

Mrs. Herman S. Meredith and sons of Tampa, Fla., are guests of her mother, Mrs. W. P. Pickett, and other relatives.

Miss Annette Pickens is spending the week in Concord with her cousin, Miss Alice Armfield.

The A. M. Idol Philathea Class held a pleasant meeting with Miss Nellie Martin last Monday evening.

Masters Alson and Joe Gray, young sons of Mr. and Mrs. June Gray, spent last week in Charlotte with their grandmother.

Mrs. R. M. Andrews and children are guests of her parents, Mr. and Mrs. S. R. Harris, in Henderson. Dr. Andrews has been on a fishing trip to Eastern Carolina.

Fairview.—August 12 will he Home-Coming Day at Fairview. We want to see all our members and those that have been members here on that day.

Our revival meeting also begins on that day, with New Salem M. E. church united with us. Rev. T. A. Williams will preach at 11 o'clock. Picnic dinner will be served on the grounds. The afternoon will be given over to our visiting speakers and singers, so all are asked to come prepared to tell us something. On Sunday evening, Rev. L. V. Harris, of the M. E. church, will preach.

Our sympathy goes out to our pastor and family because of the illness of his daughter; we pray for her a speedy recovery. May God help them in their distress.

Pray for us that we may have a glorious revival. We want to see you at Fairview Sunday. REPORTER.

Lineberry, Davidson Charge.—On account of Brother Ridge's helping in a revival meeting near Seagrove, Brother Eddie Hill, of Denton, filled the pulpit with a sermon that was helpful and beneficial to all thirsting for spiritual food. We welcome such men as Brother Hill in our church and all who wish to be with us and who wish to draw closer to the Lord.

On last Sunday evening a faithful worker in our Sunday school and Christian Endeavor and a member of the Lineberry church, Miss Mildred Loflin, became the bride of Mr. Graham Tysinger. Miss Loflin will be very much missed in our church and community, she being secretary of our Christian Endeavor. Miss Inez Ridge will now take her place as secretary..

As the revival season is now on, I think our main thought should be bringing some poor soul to Jesus, and to do this we must be very prayerful. As the revival at this church is soon to begin, we ask the prayers of all Christian people, for it seems that our church is somewhat cold. I realize that I myself am too cold and unconcerned. Christian friends, I do want to be found in the service of Almighty God always. Please pray that I may be used of Him in the advancement of His kingdom. I feel deep down in my heart that I do have dear friends praying for me. I thank the Lord for their lives.

May we all be drawn closer to the Lord in the meetings soon to begin.

ROB'T LANIER, Reporter.

Bethany, Randolph Circuit.—We had our Children's Day service the third Sunday in June. The children rendered their parts well; offering was $8.57.

The third Sunday in July was also a good day for us. The township Sunday School Convention was held at this place. We had splendid speakers on that day; picnic dinner on the grounds.

Our Sunday school in increasing in attendance, we are pleased to say.

Our special meeting will begin the first Sunday in September. Bro. B. M. Williams will help Bro. Lindley in the meeting. Pray for us that much good may be done.

The W. H. M. S. will meet with Mrs. C. E. Julian on Saturday before the third Sunday in August. We wish all members to be present. MRS. C. E. JULIAN.

Cid, Denton Charge. -Our special meeting began the fourth Sunday. The Children's Day service began at 10 a. m. Rev. C. O. Leonard opened the exercises by making a most splendid talk for the occasion. Pastor Bingham could not be with us until after noon. The children were complimented by many, who said it was the best service of the kind they had ever attended. The church was nearly full. A most bountiful dinner was spread on a long table and there was plenty left. Our meeting lasted until July 31. We had four converts and two joined our church. Bro. Bingham and Bro. Leonard did excellent preaching.

We were pleased to have Mr. and Mrs. Ed Hill, of Denton, also a Miss Bailey, of Denton, and also to our surprise, Bro. Harris Hill, of Porter, to worship with us. He gave us a few words that were very touching. May they all come again.

We had large congregations from start to finish, and enough gospel preached to have saved the world if they could have heard and heeded. The church was much revived.

The more the people learn of Brother Bingham and family the more they become endeared to them. He visited around in quite a number of the homes, which was highly appreciated. Some of them put good things in his car.

Mr. Nathaniel Adams, one of our old friends, was found dead in bed on July 21. He was buried at Clarksburg on the afternoon of July 22 among a host of sorrowing relatives and friends. He was 73 years old. Rev. Mr. Connell, of Denton, conducted the funeral. REPORTER.

Alice—Which candidate are you going to vote for, Mabel?

Mabel—How can I tell when I haven't seen a good picture of either one of them yet?—Pathfinder.

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SONG BOOKS WANTED

My dear friends of the Methodist Protestant Church:

The people that I serve here are very poor. Our churches are without song books. If there are any church that read this appeal and have any old or used Methodist Protestant Hymnals that you are not using, we would greatly appreciate it if you will notify me or send these books to me, for which I will gladly pay the expense of sending them. By doing this you will be able to render a splendid service to the colored church of the Methodist Protestant church. For example, I have one church that has only one song book. So you can see the need.

May God bless you and help you to respond to this worthy cause.

Yours sincerely,
REV. RANSOM W. WRIGHT.
162 Rumley St., Charleston, S. C.

A GREAT CONVENTION

Like a mighty army, the Sunday school hosts of the world marched upon Los Angeles to attend the tenth quadrennial convention of the World's Sunday School Association, July 11-18. They came by train, steamer, airplane, and motor caravan, from fifty different countries, representing fifty million Sunday school scholars. Japan had the largest delegation, 194, aside from the United States. China had 53 delegates; Canada, 68; England, 18; India, 21; Mexico, 14; Korea, 34; and Hawaii, 26. There were, all together, 7,494 registered delegates. California, with 3,931 delegates, led all the states. Pennsylvania followed with 471; New York, 138; Illinois, 129; Kansas, 106; and Washington, 100.

It was not only the largest convention in the history of the association, but the most important and far-reaching as well.—E. Guy Talbott.

Minister—I wish to announce that on Wednesday evening the Ladies' Aid will have a rummage sale. This is a chance for all the ladies of the congregation to get rid of anything that is not worth keeping but is too good to be thrown away. Don't forget to bring your husbands.

—Much small grain, especially barley, will be planted in piedmont Carolina this fall to make up for an indicated shortage of corn.

IN HONOR OF THE DEAD

Rev. Joseph Franklin Allred

Rev. Joseph Franklin Allred died July 22, 1928, aged 80 years, three months and six days. He leaves three children living: Mrs. W. C. Jones, of Franklinsville, N. C., Mr. B. A. Allred, of Franklinsville, N. C., and Mrs. W. C. Slack, of High Point, N. C., and also one stepson, Mr. Wesley Kirkman, of Randolph county, 18 grandchildren and 28 great-grandchildren. His wife died last February. I do not know when Brother Allred was converted. I knew him when he was a young man; he was class-leader at Gray's Chapel. Later, he joined the M. E. church, South, and was licensed to preach in that church until about 1912; then he came back to the M. P. church and served Rockingham Circuit two years and Why Not Circuit one year. The writer has been with him in a good many special meetings. Brother Allred was very successful in winning souls to Christ. Many have told me that they were converted under his preaching. Preaching was his greatest joy and delight. Shortly after he had completed his work on Why Not Circuit his wife became afflicted, then he had to give up everything else and take care of her, and it seemed to be a pleasure to him to care for her until she died; then the old brother was worn out himself; he said he was out of a job now and had nothing more to live for and he wanted to go and be with Lou, as he called her.

On Sunday morning, July 22, I stood by his bed and saw him breathe his last and go to be with Lou in that land where we never grow old.

Funeral services were held next day in the M. E. church at Franklinsville by the writer and the Rev. Mr. Hale. Then the Freemasons of Hanks Lodge, No. 128, of which he was a member, took charge of the body and placed it by the side of his wife in the Franklinsville cemetery, there to await the resurrection morn. G. A. LAUGHLIN.

Hauser

William Henry Hauser died June 19, 1928, aged 51 years, seven months and four days. He was married to Ellen Owen December 24, 1899. To this union were born two sons, Elmer and Frederick.

The death angel came into the home January 1, 1920, and claimed for its victim the dear wife and mother.

He was again married April 19, 1926, to Mary Slate, who faithfully filled her place as wife and step mother until death again visited the home, removing Bro. Hauser to his heavenly home.

He professed faith in Christ in early life and joined Mount Zion M. P. church. He afterwards removed his membership to Shoals M. P. church, where it remained until he was called to the church triumphant.

He lived at all times a consistent church member, always abiding by the rules and government of his church, obeying all the laws of his country, and as near as possible fulfilling the commandments of his Master.

We have visited in his home numbers and numbers of times and always found him bright and cheerful, and ready to greet us with a hearty welcome and always delighted to assist us in any way, either financially or spiritually, ever having the interests of his church at heart and first in importance.

He had been a great sufferer a good part of the past ten years of his life, but always expressing himself as being so thankful that he wasn't suffering any more than he was. O, what a Christian spirit, not often found in poor, frail mortals of the dust.

He was a dutify son, a devoted husband, a loving father, a loyal brother, a true friend and a generous and noble-hearted Christian gentleman, and will be greatly missed in his home, church, and community. We personally feel the loss very deeply, as we feel that the number of our best true and tried friends is one less than before he went away. He leaves a wife, two sons, two grandchildren, a mother, one sister, eight brothers, and a host of other relatives and friends to mourn their loss.

Funeral services were conducted at Shoals church June 21 by the writer, assisted by Rev. Mr. Turner, of the Baptist church, and Rev. G. W. Holmes, of the M. P. church. Several other pastors were present.

The vast audience assembled and the beautiful display of flowers all helped to impress us with the high esteem in which Bro. Hauser was held.

The remains were laid to rest in Shoals cemetery to await the resurrection.

The bereaved have our heart-felt sympathy. A. L. HUNTER.

Brower

Louis M. Brower, aged 46 years, passed to his eternal reward May 12, 1928. Mr. Brower joined the Methodist Protestant church at Hickory Ridge about 13 years ago. Since joining the church he had been a loyal and faithful worker. At the time of his death he was superintendent of Oak Grove M. P. church at Rural Hall, N. C. He was a man much loved and respected by his community and we will surely miss him in our church and Sunday school.

The deceased leaves a wife and five children to mourn the loss of husband and father. He also leaves a large number of relatives and friends over this and other states who will sorrow at his going. The funeral was conducted in Hickory Ridge church by the writer, assisted by Rev. Mr. Buck of the Luthern church and the body was laid to rest in the Hickory Ridge cemetery. R. C. STUBBINS.

Hulin

Jesse Brinkley Hulin, son of the Rev. John W. and Sara Frances Hulin, was born in Montgomery County, N. C., October 8, 1881, and departed this life at his farm about four miles north of Asheboro July 26, 1928. His early life was spent in Montgomery County, but as he approached young manhood the family moved to Central Falls, where they remained for several years. On February 25, 1903, he was united in marriage with Miss Corrinna Neighbors, who survives.

In early life he professed saving faith in Jesus Christ and united with Love Joy Methodist Protestant church, where his membership remained for the rest of his life.

The funeral was held at Neighbors Grove Wesleyan Methodist church on July 27 at 10 o'clock, and was conducted by the writer, assisted by Revs. Joel Trogdon, S. M. Penn, of the Congregational church, and C. E. Ridge. He is survived by his parents, by his widow and nine children and by four brothers and two sisters one sister being Mrs. C. W. Hall, of Stallings, N. C., whose husband is pastor of Mecklenburg circuit.

All of these relatives have our deepest sympathy, and the sympathy of a large number of friends. J. E. PRITCHARD.

Shields

On Friday morning of last week the spirit of Wilbur Stuart Shields was called from its earthly abode. Mr. Shields was a business man of the town of Enfield and a member of the local Methodist Protestant Church. He was born August 2, 1878, and died July 13, 1928. He leaves to mourn his passing a wife and daughter, Maxine, of his immediate family. Of his father's family there remains but one brother, Professor Shields, of Enfield, a teacher in the New Bern High School. The funeral service was conducted by the writer, and his body was laid to rest in the town cemetery. J. CLYDE AUMAN.

Allen

Our church and community were made sad by the untimely death of Keith Moore Allen, seven-year-old son and only child of Mr. and Mrs. Carl Allen, of Gibsonville.

The illness was so severe that even before the operation (appendicitis) it was evident the chances for recovery were against him.

Keith had a sweet, lovable disposition, was prompt at school, not tardy or absent during the one year in school. He was courteous, obedient, faithful, really enthusiastic, in his Sunday school and special service activities. The large number present at the funeral and the numerous beautiful floral designs attested the sympathy of the church and community for the grief-stricken parents. May the kind Father comfort them in this hour of sorrow.

The pall-bearers were Herman Randolph, Samuel Whitesell, Robert Gilmer Lucas, and Talton Johnson. The flower girls, directed by Miss Georgia Clapp, were Eva Faucette, Maxine Hammer, Ella Mae Sears, Lessie Fausette, Ruby Woodard, Mae Sutton, Addie Campbell, Clara Faucette, Dewey Sutton.

T. M. JOHNSON.

Sharpe

Mrs. Fannie Jennings Sharpe passed from labor to reward July 22, 1928. For nearly a year she had been confined to her home as the result of a paralytic stroke. All of her 52 years of life had been spent in Alamance County.

Funeral services were conducted in Belmont M. P. Church July 23 at 2 o'clock by Revs. A. O. Lindley, D. I. Offman, B. R. Branson, and J. Elwood Carroll. The body was interred in the church cemetery.

The deceased is survived by her husband, Lacey E. Sharpe, Burlington, Route 7; two daughters, Mrs. T. E. Powell, Elon College, and Miss Clara Sharpe, Burlington, Route 7; one son, A. D. Sharpe, Burlington, Route 7; one sister, Mrs. J. M. Holt, Burlington, Route 7; and four brothers, Jerome H. Thompson, Greensboro; Joseph H. Thompson, Snow

Camp, Route 2; Robert C. Thompson, Burlington, Route 7; and Arthur C. Thompson, Graham, Route 1.

Sister Sharpe was united to Lacey E. Sharpe December 24, 1896. In the previous year she had united with Mt. Hermon M. P. Church. During her later years she removed to Belmont Church where she remained a member until death.

Mrs. Sharpe was a very faithful member at all the services until confined to her home through illness. During her latter days she often asked to be carried to the church. She has gone from among us, leaving a very large space of goodness to be filled by some other person. J. ELWOOD CARROLL.

Pickett

Mrs. Laura Wood Pickett, mother of our townsman, W. J. Jennings, died July 17th at the home of her son, D. W. Jennings, near Liberty. Mrs. Pickett was nearly 80 years of age, the last of the family to go. Her first husband was Harris Jennings. Since the death of her second husband, the late Alfred Pickett, she has lived with her son.

Besides the two sons named above there is one daughter, Mrs. Frank Moore; 18 grandchildren, and some great-grandchildren.

Mrs. Pickett was widely known in Guilford, Randolph and Alamance counties. She was of sweet disposition and strong character, so recognized by all who knew her. The Bible was her daily companion. She was fond of reading the Methodist Protestant Herald.

The funeral and interment were at Rocky River Friends church. T. M. JOHNSON.

Riley

Mrs. Emma Riley died July 30, 1928. Funeral services were conducted by the writer July 31 at Chestnut Ridge church.

Sister Riley had been a member of Chestnut Ridge church for a number of years.

A large congregation attended the funeral services and by so doing showed the esteem in which her memory is held.

May God comfort the bereaved ones.

B. M. WILLIAMS.

Crater

Chloe Crater, wife of A. J. Crater and daughter of Mr. and Mrs. Calaway Fletcher, departed this life July 14, 1928, aged 60 years, one month and 16 days. She was united in marriage to A. J. Crater on August 7, 1892.

Sister Crater professed a hope in Christ about thirty years ago in Winthrop Friends Church and united with Union Grove Methodist Protestant Church in September, 1926. She lived a consistent Christian life from the date of her conversion until death and will be missed very much in the home and in the church. The funeral was conducted by Rev. Grady White and the writer.

T. GLENN MADISON.

Sykes

On Saturday morning, July 21, 1928, an angel bore little Mary Elizabeth Sykes, only daughter of Mr. and Mrs. W. D. Sykes, to that heavenly home. She was only one year, six months and 21 days old.

The floral bearers were Misses Grace and Margaret McAdams, Thelma, Lucelle, and Gladys Sykes, and Annie Maie Mace. Pallbearers were Messrs. Everett and David Squires, Fletcher McAdams and Mangum Sykes.

The funeral service was held Sunday afternoon at Chestnut Ridge M. P. Church, conducted by Rev. B. M. Williams. Then the little body was laid to rest in the church cemetery, beneath a mound of flowers. May God keep and comfort the dear father, mother and little brother.

Mary Elizabeth, you have left us,
And your bright face we miss.
But your Father said,
"Of such my kingdom is."

God took her home to heaven
To be with the angel band,
Sometime we hope to meet her;
Then and there we'll understand.

Five Sudden Deaths on Haw River Charge in a Very Short Time

It is very unusual that so many as five sudden and very shocking deaths should occur on any one pastoral charge in so short a time as three months and seven days. But this is the very sad record of Haw River Charge within recent months. On April 15, as the family returned from church, Mrs. Walter Wagoner was found dead. She was as well as usual when the family left home. Mrs. Wagoner was a member of Friendship church. On May 20 Bro. B. W. Delap, of the Midway Church, met death suddenly, not being able to speak a word after he fell in his yard. On June 2 Bro. A. L. Phibbs fell dead in his home. Bro. Phibbs was not a member of any one of the churches but Mrs. Phibbs is a member of Brown Summit church. Because of the overturning of a tractor, which he was driving, Bro. Gilmer Huffines, one of the officials of Mizpah church, was instantly killed on July 20. On the morning of July 22, Bro. J. J. Mitchel was found dead in his bed. Bro. Mitchel was a member of Fair Grove Church. It is to be noticed that each of the five churches on the charge has been visited by one of these shocking deaths.

GEO. L. CURRY.

THE SKY

The sky is not all dark to me,
I know the sun's behind;
Those clouds of sombre-looking hue
Are surely silver-lined.
My fancy penetrates that veil,
Rare pictures come to view;
The sky is not all dark to me,
Beyond is rose and blue.

The sky is not all dark to me,
I trace a rainbow there
Of promised beauty yet to come
And colors wondrous fair.
The grey and black are only masks
Of amethyst and gold;
The sky is not all dark to me,
Its charm I'll see unfold.

—GRENVILLE KLEISER.

—The Department of Agriculture has given up hope for eradicating the European corn borer in this country, but its experts are now confident that the pest can be controlled so that serious loss can be avoided.

MARRIED

Wayrick-Merritt

Howard P. Wayrick and Rosamond R. Merritt, both of Gibsonville, were married at the Gibsonville Methodist Protestant parsonage July 26, 1928.

The marriage was witnessed by a few intimate friends, who with their larger circle of friends wish for them much happiness and success. T. M. JOHNSON.

Story-May

Luther H. Story and Emma B. May, both of Gibsonville, were united in matrimony at the Methodist Protestant parsonage in Gibsonville June 20, 1928.

The many friends of the happy couple wish for them a long and useful life.

T. M. JOHNSON.

Aultman-Arnold

At 1 o'clock p. m., July 19th, 1928, in the home of Rev. and Mrs. J. B. O'Briant, Rosemary, N. C., Mr. Albert Aultman, of Hopewell, Va., and Miss Claudia Arnold, of Petersburg, Va., were married by the writer. Soon after the ceremony the happy couple left for Hopewell where they expect to make their home. J. B. O'BRIANT.

VISION

(A Message for the Blind)

God is my sight,
Through Him I see;
He holds my hand
And so leads me.

God is my sight,
He makes all clear;
In light I walk
Since He is here.

God is my sight,
He knows the way;
In His dear love
I cannot stray.

God is my sight,
He guides me right;
I'll rest in peace,
Secure tonight.

—GRENVILLE KLEISER.

RALLY DAY, OCTOBER 7

Plan to make Rally Day, October 7, 1928, one of the greatest days in the history of your church. Better material than ever for your program is in preparation by the Department of Colleges and Student Training of the Board of Christian Education, 613 W. Diamond street, N. S., Pittsburgh, Pa. Samples will be along before the first of September.

"Have you been out of work long?"
"Since the death of my mother."
"And how long ago did your mother die?"
"She died bringing me into this world."—Rome Tribuna Illustra.

"What did you realize on your stock investment?"
"What a fool I was.—Pathfinder.

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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OUR CHILDREN'S HOME

Offerings by Churches and Individuals

Elbaville, Mocksville Circuit, $9.53; Mrs. Mary Hopkins, Winston-Salem, $10.00; Winston-Salem, First Church, Children's Recital, $18.77; Union Ridge, South Winston-Salem, Children's Recital, $33.31; South Side, Winston-Salem, Children's Recital, $9.17.

Offerings by Sunday Schools

Winston, First, $10.00; Bess Chapel, $8.20; Grace, Greensboro, $4.27; Grace Baraca Class, Greensboro, $15.00; Mt. Hermon, Creswell Circuit, $1.22.

Our cash contributions of the week are limited, but sincerely appreciate each one.

We have received some fine donations in the way of merchandise and peaches this week. The peaches were given by Mr. M. F. Butler, of Hoffman, who gave 35 bushels, and Mr. C. L. Steed, of Candor, 39 bushels. We have canned 215 gallons from these, for which we are thankful indeed, and hoping to get more the coming week; this means much to us.

Miss Hunter's Primary Department of Grace Church was very thoughtful in sending 10 toothbrushes for the children.

The Church Vacation School of Burlington First church was very kind in sending us quite a number of useful articles, including pillow cases and scarves, which were very neatly made, and will be a great help to us.

We deeply appreciate the splendid co-operation from the many churches and friends of the Home. Were it not for these, the Home would not exist.

May you all be richly rewarded.

E. F. ALLMAN, Supt.

A MAN WITH CURIOSITY

He took his seat in a railway train beside a one-armed man whom he had never seen before. At once he opened up conversation.

"I see you have had the misfortune to lose an arm. Did you lose it in the world war?"

"No."

"In an automobile accident?"

"No."

"In threshing wheat?"

"No."

"Ginning cotton?"

"No."

"From blood poison?"

"No."

"From a stroke of lightning?"

"No."

"From falling off of a house?"

"No."

"If you will tell me how you did lose it, I won't ask you any more questions."

"I got it bit off."

"I wish to God you would tell me what bit it off!"

—The editor spent two restful days at Wrightsville Beach last week-end with Captain C. E. McCulloch and family. They have a cottage on the Beach to which they resort every summer to spend the hot weather.

—Miss Sarah McCulloch is in Clinic Hospital where she has undergone an operation for appendicitis. She seems to be recovering well.

—Rockefeller seems to have met more than his match in Colonel Robert W. Stewart. He asked Stewart to resign the chairmanship of the Standard Oil Company of Indiana. Instead of resigning Stewart went to work and acquired control of 51 per cent of the stock and had himself re-elected to his position. So the papers report.

MANY HISTORICAL ADDRESSES

Dr. W. T. Whitsett, of Whitsett, N. C., who has been serving for some years as historian of Guilford county, and who for many years has been making extensive researches into local church, family, and state history, is busily engaged in delivering numerous historical addresses during the summer months. His recent schedule is as follows:

August 2—Field family reunion, Climax, N. C.

August 3—Summers-Cobb association, McLeansville, N. C.

August 6—Reunion of the Albert Ingle family connections, Gibsonville, N. C.

August 8—Trollinger association, Haw River, N. C.

August 9—The N. C. Ross families, Pleasant Garden, N. C.

August 15—The Coble reunion, Julian, N. C.

August 18—Springfield Memorial association, High Point, N. C.

August 19—The Kirkman families, Greensboro, N. C.

August 26—Burke family association, Bonlee, N. C.

September 4—Eastern Conference Synod, Rocky Mount, N. C.

September 9—The Raper family association, High Point, N. C.

Many of these addresses have been in course of preparation for months, and quite a number of them will be issued in a series of historical monographs, four numbers of which series have already been issued. In this way quite an extensive collection of historical matter is being gathered, pertaining to early churches, families, local events, and even matters of State and National importance.

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The Volstead Act

The eighteenth amendment to the United States Constitution demands prohibition of the supply of intoxicating liquors for beverage purposes, but leaves it to Congress to define intoxicating liquors. Congress might err in its definition and draw the line between intoxicating and non-intoxicating in the wrong place. This it might do in two ways. It might forbid as intoxicating that which is not intoxicating, and it might permit as non-intoxicating that which is intoxicating. Congress rendered its definition in the passage of the Volstead Act which defines as intoxicating, liquors having an alcoholic content of more than one-half of one percent.

Can this definition be justified? Lovers of liquor say that it cannot be justified. One-half of one percent alcohol is so weak a solution that it does not satisfy the craving of the depraved appetite for stimulants, and the rummies say that the alcoholic content might be increased to two or three percent without producing an intoxicating liquor.

Opponents of intoxicating liquors hold that if the law is wrong at all, it errs on the side of leniency. We might have expected Congress to pass a law forbidding the supply of beverages containing any alcohol at all. The difficulty of removing absolutely all alcohol from some liquors may account for the fact that the Volstead Act allows one-half of one percent. We do not know what other consideration, if any, led to the adoption of the present ratio.

The dispute about this matter, like many disputes, proceeds because the two parties are not careful to define with precision the terms they use. What is meant by "intoxicating"? The dictionary gives as its equivalent "poisonous." Poisons are of course harmful when taken into the human system. If alcohol is a poison to man, as has been abundantly proved, does it not seem reasonable that it does harm, no matter how small the quantity taken? One-half of one percent may not be enough to put a man in the ditch or even to make him stagger; but who will say that it does not have an evil effect on the human body it enters? The fact that drinking weak alcoholic beverages tends to grow into the habit of taking stronger alcoholic beverages shows that the weak have harmful effects, though they may not at first or even for a long time be realized.

The Volstead Act is a friend to health and not a foe to happiness. This law generally observed will raise the level of health and happiness throughout our country. Those who are clamoring for the privilege of poisoning themselves with alcohol know not what they ask. Their request is to be denied because it is known to be unwise and contrary to the interests of those who urge it. The prohibitionists are friends of humanity. They know the terrible nature of the enemy they fight and are unwilling that their ignorant or innocent fellowmen should fall victims to his dreadful power to hurt.

A Conjecture

There is an opinion based on New Testament statements that James, "the Lord's brother," did not believe in Jesus until after His resurrection from the dead when He appeared unto James. If this opinion be correct, then the fact of James' unbelief causes us to wonder. We are accustomed to think of Jesus' living such an exemplary life, so full of sweetness and goodness as to make it impossible for those intimately associated with Him not to believe in Him. How could James fail to be convinced by what he had seen personally of the life and spirit of Jesus? Was not Jesus sinless in the home and in all His associations with His relatives and all other men? Luke tells us that from the age of twelve years He increased in favor with God and man. The writer of the Hebrews intimates most strongly that throughout His life Jesus was "harmless, undefiled, separate from sinners." How could one live with Jesus and not be brought to believe in Him?

We should remember that Jesus as He grew up made no claims to divinity and wrought no miracles to prove His divinity. He was obedient to Joseph and Mary and doubtless lived an exemplary human life, but this would fall far short of proving the possession of extraordinary divine powers. Had He asked the members of His family before He began His public career, "Who do you think I am?" they would not have supposed that He was even a prophet, much less the Son of God. He was just one of their family with no promise of an extraordinary career. When it was reported that He had entered upon the role of a prophet, they were surprised and offended. They could only look upon Him as an upstart. And when the claim was made for Him that He was not only a prophet of God, but even the very Son of God, the only begotten Son of God, the thing to them was unthinkable. That was too far from their previous conception of Him. His mother might reach up to it, perhaps, because she had received evidences denied His brothers and sisters, but it was too much to expect that they would accept such a view.

James, in particular, was hard to convince. He was of a very different type of man from Jesus. James was a Nazarite. He drank no wine. He never shaved or had his hair cut. He did not dress in the prevailing style. He spent so much time in prayer that his knees became hard and tough like a camel's. Jesus was very different. He was a good mixer. He ate and drank with people. He was not strict like James to observe the traditions of the elders. To James He did not seem as religious a man as himself. Could such a man be the Son of God? James could not think so. There were temperamental differences that prejudiced the judgment of James. It took a long time to convert James. But Jesus was gracious and appeared to him especially after He rose from the dead. James did not cease to be a strict legalist, but he became a Christian, the most influential man in the Jerusalem church.

JESUS AND FAITH

By Rev. W. A. Ledford

A noted rope walker announced that on a certain day he would attempt to walk a rope stretched over the Niagara River, from Queen Victroia Park on the Canadian side to Prospect Park on the American side, just above the upper cantilever bridge. The day arrived, and so did multitudes of people to witness the hazardous undertaking. The man became nervous, and announced his inability to carry out his proposed undertaking that day; but would try again the next. Early next morning he placed a large, bright, silver star on the Canadian side, and fixing his eyes on the star, and starting from the American side, successfully carried out his daring deed. The dangers were no less and the crowds as numerous as on the previous day, but the man was looking at the star rather than at them. The writer to the Hebrews would have us do something like that, in our race of life, when he exhorted, "Looking unto Jesus, the author and finisher of our faith."

There are three words in this text, namely, "faith," "author" and "finisher," which justify believers in focusing their eyes on Jesus. There is no Greek word for "our" in the original, as we read in most English translations. We look at faith without any qualifying term. There is no suggestion of a narrow, sectarian dogma: whether Methodist, Baptist, Presbyterian faith. Not even Jewish, Catholic, or Protestant faith is implied. The precious faith, once delivered unto the saints, and which dwelt in Jesus, is what is meant. That vital, living principle, which makes the individual spiritually minded, rather than some cold, theological dogma, was what faith meant to those early disciples. Faith then is that which gives assurance, confidence, certainty to things in the future. By faith Dr. Washington Gladden wrote:

"In hope that sends a shining ray
Far down the future's broadening way."

By faith our fathers and mothers sang:

"When we've been there ten thousand years,
Bright shining as the stars;
We'll have no less days to sing God's praise,
Than when we first began."

Two men faced what the late Secretary Lane called "The Great Adventure"; one without and the other with faith, the difference between them comes out in striking contrast. When the end was near, some one asked the noted infidel, Tom Paine, where he was going, to which he replied, "I am making a launch into the dark." Poor, benighted soul without an eye of faith. When Dwight L. Moody was nearing his end, he exclaimed, "Earth recedes, heaven opens up before me." The writer knew a man whose devoted wife preceded him by over thirty years to the heavenly world. During those years he lived a devout, Christian life, being the first member of his church in both material and spiritual things. Walking with God for about eighty and four years, looking unto Jesus, "the author and finisher" of his faith, until the Lord suddenly called him home. A few days before his exodus, he was discovered reverently standing before the picture of his loved one, and heard to remark, "Dear one, I will soon be with you." His was a living example of a triumphant faith.

The Greek word translated "author" in most English Bibles, Heb. 12:2, and "captain" in Heb. 2:10, and in both places translated "pioneer" by Moffatt, is a rich and suggestive word. The idea expressed is more that of captain, leader, pioneer, than author or originator. Strictly speaking, Jesus is not the author or originator of faith. The notable list of Hebrew heroes of faith all lived before Jesus came into the world. The 11th chapter of Hebrews, however, should be marked "continued," until all believers have worked out their salvation through fear and trembling; by faith subduing kingdoms, working righteousness, obtaining promises, stopping the mouths of lions, quenching the power of fire, escaping the edge of the sword, from weakness being made strong, waxing mighty in war, and turning to flight the army of the aliens.

Sabine Baring-Gould wrote:

"Like a mighty army
Moves the church of God."

This mighty army proposes to engage in extensive work, until "the kingdoms of this world become the kingdoms of our Lord," and "the knowledge of the Lord covers the earth, as the waters cover the sea." Also intensively till the whole of human interests are leavened by the Gospel of Christ. Christians are not scattered fanatics, beating the air, as certain enemies would make believe, but an organized army, with King Jesus for Captain. I make no claim of being a prophet, and I know that I am no son of a prophet, but am daring enough to predict that organized Christianity is going to make itself felt morally and spiritually in national affairs more in the future than it ever has in the past. Churches should not enter politics for the purpose of gaining "spoils," but for the aiding in the bringing in "the new heaven and the new earth, where dwelleth righteousness."

Jesus is more than the pioneer or leader of the army of faith; yea, He is the "finisher" or better, "perfecter," of faith. He most certainly brought faith to its highest goal and greatest degree of perfection. We can not imagine an ideal, a consummation, a perfection of faith greater than we find in Jesus Himself. Certain inventions have been discarded; others have been improved; but faith has remained for nearly two thousand years, as we see it in Jesus. In this faith Paul tells us that we are to live, rather than in our own weak, faltering, erroring faith. Blessed are those who know from their own experience that the faith of Jesus is living in them.

—Those who are tendered advice should assume that it is offered with good intent and should express their thanks for it whether it prove to be valuable or worthless. The kindness that prompted the giving of the advice has value even if the suggestions have none.

—It is said to be a dangerous thing to give unsolicited advice, but sometimes it is justified, and indeed imperatively demanded. Parents must give such advice to their children many times. The young people do not know enough about their situation to realize that they need knowledge that their parents could easily give. There is an art in giving advice in such a way that it will be seriously considered. It should not be given in the form of commands as to little children, but in the form of information regarding pertinent facts to be considered.

A WORD OF CAUTION

I hear and read of a great deal being said about the resolution passed by our ministers at their summer conference, regarding the coming presidential campaign. I also note one article has been published in which the preachers resent the politicians telling them what to preach. Now, I am not a politician; neither do I feel capable of telling preachers what to preach. In fact, I am not very strong on giving advice anyway. Most of us spend the first half of our lives refusing to take advice that Dad, or anyone else, gives us, and the other half of our lives we attempt to swell out our chests and give a lot of advice that no one will take; but I truly and sincerely have the very best interest of all of our ministers and our church at heart, and no one would regret more to see them get off their line and make a mistake that would impair the influence of themselves and the church of God than I.

Well do I know that if you take any man out of his line, he does not know much. In fact, any of us are very fortunate if we know our own line of business.

This political issue is quite a large problem and our people are already divided on the important issues in the presidential campaign, and it has been truthfully said that there is enough dynamite in three of the issues to destroy the peace and harmony of any church, and as I look at the matter, in a common sense way, I truly believe that nonpartisanship for the happiness and usefulness of all ministers themselves, and for the sake of our dear Lord, whose servant, I trust, all ministers are, would be wonderful.

It has been truthfully said that bitterness and strife are going to have full sway all over our land during the campaign, and I fear that if a minister becomes a partisan he might lose the affection of nearly all those who oppose, of many of those whose candidate he opposes. I am quite sure that every minister realizes that it is not his pulpit, but that it is the Lord's and that His pulpit is not a political stump from which to make political speeches; and I do hope that none of our ministers, whom we love so well, will allow themselves to be persuaded that the great moral questions involved give them license to do this thing (discuss politics from the pulpit). All political issues have moral questions, and this is no exception. I have always felt that our ministers' power was of grace and not of the law and that if men were saved through their ministry, it must be of grace through faith in the Lord Jesus Christ, and I have too much faith in our ministers to think for a moment that any one of them would ever throw aside the wisdom of God and the power of God from their pulpits and hold up to the people instead the platform, or candidate, of any political party and expect, by that, to save men from the sin of intemperance, or any other sin or wrong-doing.

The good ministers that I have had the pleasure to listen to in the Methodist Protestant Church during the many years that the church has allowed me to be one of its members have insisted that there was only one name to be given in the pulpit, for the salvation of men, and that was His, Jesus Christ's, name, and from reading I learn that He, Himself, when He was in the body on earth, never made any political speeches in His sermons; nor did any of His disciples, and the minister who considers himself a servant of Jesus Christ, if he is a good, common-sense fellow, I am sure will not consider himself greater or wiser than our Lord.

Now, my friend Dr. McCulloch, what I have had to say in regard to this matter is not going to have much, if any, effect; for I am aware of the fact that the ministers are going to do just about as they please to do in regard to preaching and talking politics. It has often been said that a change of work was the best rest that one could have, and possibly some of the boys feel that they need a rest, and if any one of them should happen to make a mistake, they shall truly have my forgiveness, for I love them all and I am 100 percent for the broad-minded minister who is trying to do his best, even though he fails.

I am frank to say that I am not taking a great deal of interest in politics right at this time owing to the fact that all of my time is consumed in my own line of business and in puting forth every legitimate effort in behalf of the High Point College, a wonderful institution that is doing a great work, and I will be truly thankful to our ministers, that I well know have the best interest of High Point College at heart, if they will possibly spare the time to endeavor to interest every Methodist Protestant in North Carolina in this college which is doing so much for humanity.

Dr. J. C. Broomfield, president of our General Conference, J. M. Millikan, Dr. R. M. Andrews and I made a hot, tiresome trip through Eastern North Carolina during the week that the North Carolina Methodist Protestant Summer Conference was being held, in behalf of the High Point College; and Dr. Broomfield made some of the most wonderful talks to the people that we appeared before that I ever had the pleasure of listening to. I feel that he greatly enthused and stimulated the committee which is working in behalf of the High Point College, and all who had the pleasure of hearing him, by coming to our state.

GEO. T. PENNY.

"CODDLING SAINTS"

In a recent sermon Dr. S. Parkes Cadman said: "We want evangelism untainted by commercialism and sensationalism. We want evangelists who do not have to dig down into the gutter or ransack the vaudeville for a vocabulary. Our people in the pews should go out, two by two, as the disciples of old, and ask people individually to give their hearts to Jesus Christ. *I believe we have been so busy coddling saints that we have not had time to go out and save sinners.* We want men, hot-footed, whose tongues Christ has touched, to go out and proclaim 'the unsearchable riches.' We have been victimized by star preachers and pulpit orators. They get to be liabilities rather than assets." We italicised the line referring to "coddling saints." If pastors did not have to spend so much time "smoothing down ruffled feathers," and healing the almost weekly sores of jealousies and human vanities, they would not only have more time to spend among the unredeemed, but they would gain also new strength and peace of soul. A genuine saint never has to be 'coddled." He has forsaken the milk bottle. On no occasion does he do "the baby act."—*United Presbyterian.*

—The Guilford County Sunday School Convention meets at Moriah church tonight and tomorrow.

—Rev. C. W. Bates is to be in Georgia next Sunday to help in a campaign for our new church in Atlanta. His pulpit in Calvary is to be supplied in the morning. No service at night.

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Letter from Mrs. C. G. Soderbom

Linnegatan 104,
Stockholm, Sweden,
July 18, 1928.

Dear Friends at Home:

It does not seem possible that we have been in Sweden a month. Our trip over was a very pleasant but a cold one, and we found Sweden very cold, too. We were told that it was the coldest June in this country in 200 years. Now, however, it is much warmer, although not as warm as it was when we left the States. The days, too, are very long. June 24th is a holiday called Midsummers Day and is the longest day in the year. It is broad daylight with the sun shining before two in the morning and it is hard to tell when the night ends and the day begins. It is nice to be out of doors in the evening and still find it bright enough to read, but it is not quite so nice when you want to sleep. Of course if I were a nurse accustomed to sleep in the day I might not mind it so much.

How shall I begin to tell you about things here. Suppose I start with the day we landed in Gothenberg, with the band playing first the Swedish national anthem and then the "Star Spangled Banner" as the boat drew near the shore. The folks on the boat and those on shore were singing the Swedish anthem, both flags were flying from the docks, every one seemed so happy, many had loved ones to meet them. After we went ashore, we had to sit on our suit cases and wait for the baggage to be put ashore and then we had to search for it as it was not all in one place. After going through the custom, we went to a hotel as our train to Stockholm did not go until the next morning. Then we went out to see what we could of the city in the short time we had to stay there. The first thing that impressed me was the cleanliness; even the streets looked as if they had been scrubbed! The parks were gorgeous, lilacs abounded everywhere, and they were not bushes like we have at home, but actually trees. I had to laugh at the trolley cars for they were so small. There are seats for only 24 people in a car and if the seats are all taken, one must ride outside on the platform. Then, too, if one has a suitcase or large bundle, one must ride on the front platform and pay an extra fare for the suitcase. We went through a small museum and just got a general ideal of the city. Mr. Soderbom tried to get in touch with a friend of his that he had not seen since his school days, but was unsuccessful.

The next morning quite early we left for Stockholm. We were much surprised as our taxi left the hotel to have a man jump on the running board, but he proved to be the friend that we could not get in touch with the day before. He went with us to the station where we all had breakfast together, as it was too early to get any at the hotel. Our friend stayed with us until the train left. How happy the two were to see each other after so many years! When we reached the place where the trains went out, I was surprised to find a beautiful flower bed at the end of each track. It seemed both to welcome and to big you a cheery "good-bye." But perhaps it was to make one forget that one had to pay for the privilege of checking one's baggage, be it even a suitcase.

We traveled third class railroad to Stockholm and found it comfortable, although the seats are not upholstered as at home. At Stockholm we found our son waiting for us and how good it was to see him again. We changed trains there and went on to Sundbyberg.

Sundbyberg is just a half hour ride from Stockholm. There we stayed at the Mission shemmet which means missionary home. This home takes the outgoing missionaries and the incoming ones until they find a place to stay. We stayed at the home about two weeks and then found a place in Stockholm. You will find the address at the top of this letter. It is much more convenient living in Stockholm, as one can get most anywhere from here and with less expense.

After we moved and got settled we then went to see Mr. Soderbom's brothers and sister. One brother and his family live outside of Uppsala, where the most celebrated university in Sweden is located. While we were in Uppsala we visited some friends. We also went through the beautiful cathedral of which he is a member. You know every Swedish citizen must be a member of the State Church whether he is a member of any other church or not. There they keep all the records of the state, records of births, deaths, marriages. Here, too, is where the taxes are paid. They also keep a record of every boy of age, all of whom must take military training. Every man must tell exactly where he can be found. In case of war the whole country could be mobilized in a few hours. The cathedral is very impressive. The pulpit is about the center of the nave, perhaps that is so that the voice will carry both ways. The altar is very beautiful. On both sides of the nave are little rooms fenced off with iron railings. Here are buried in marble caskets some of Sweden's former kings and queens, great men and women, whose figures are carved on the outside of the caskets. It seemed strange to me at first to see these caskets in a church, but the place was so peaceful and quiet that they seemed to belong right there.

We had a happy visit with our brother, his wife and son, and although they could not understand English or I Swedish, we seemed to understand each other. I must tell you about two places on their little farm. The first is a little bower right near the house tucked away among the lilacs so that no one would know that it was there. It was an ideal place to have afternoon coffee which we had out there. The other place was a bit away from the house and after you had walked through or rather into an evergreen grove you came upon a cleared spot, and there was a table, chair and a hammock. It was an ideal place when one wanted to get away for a rest or a quiet time.

Then we left Uppsala and went to Dannemora to visit the other brother and the sister who still live in the old family home where Mr. Soderbom was born. This is away out in the country. Right across from the house is an evergreen woods. We surely did enjoy the country and our visit there. On Sunday we went to the State Church. This church was built in 1500 when the State Church was Catholic (it is now Lutheran). Of course I could not understand anything that was said but I found much of interest in the church. At the time it was built few people could read or write and so pictures were painted on the church walls to tell the Gospel and other Bible stories, so we found these pictures painted on the walls. Their conception of the message in pictures was much

different than what we see today. Right beside where we sat was a picture of Christ on the cross with his mother and John looking on. In a side panel were all the things relating to the passion week and crucifixion, the palms, the scourge, yes, and even the dice they threw for His garments. There were many other pictures. In fact, every inch of wall space was covered with them except the bottom of the wall which was painted to represent draperies. The bell still rings in Dannemora as in the olden time for the Angelus every evening at six. In Sweden all church bells ring on Saturday night to remind you that the next day is the Sabbath. It is rather a nice custom, is it not?

After we finished our visit there we came back to Stockholm and have been here ever since. They have the strangest custom in the churches here. No one speaks to any one after church and every one leaves the church so quickly that I told Mr. Soderbom that if it happened in our church at home I was afraid that the surprise would be too much for our pastor.

The sidewalks in Stockholm and all the other cities we have been in are paved with granite blocks like they used to pave the streets with at home. At first it bothered my feet a good bit to walk on them, but I am getting used to it now and do not mind it so much as at first.

The trolley cars have letter boxes on the back of them, so if you want to mail a letter and are near a car stop, you just drop it in while the car stops for passengers. The boxes are taken to the post office after a certain number of trips.

There are a number of things in Stockholm that we want to see while we are here but we just have not gotten to it yet. We will save all those for another letter later.

Mr. Soderbom and I want to use this opportunity to thank you all for your many kindnesses to us while we were at home. May the dear Lord bless you all, every one.

With greetings from us both,

Sincerely yours,

MAUDE L. SODERBOM.

This letter, written by Mrs. Soderbom, is a copy of a letter that she has written to a number of her friends in America. It is so good that I want all the constituency of our church, who read our church papers and the *Missionary Record,* to enjoy it with those who have received a typewritten or duplicate copy.

S. W. ROSENBERGER, *Executive Secretary.*

SHIPS THAT NEVER COME IN

All young people have their dream ships—and they expect them to come in.

But dream ships have a way fo drifting farther and farther out to sea until they finally disappear. The ship that comes in is the one captained by Common Sense, with Vision for a mate, and a crew made up of Industry, Persistence, Ambition, Determination and Enthusiasm.

A ship thus manned will reach the harbor, but the one with Idle Watching for a Captain, Thoughtlessness for a mate, and a crew made up of Delay, Indecision, Fear and Faint Hope never calls at a port.

Dream all you will, but see to it that your dreams are not merely fanciful pictures. To fix upon a possible and desirable objective and to think of it night and day, to work toward it hour after hour, is not idle dreaming; it is the practical thing that enables men and women to rise above their fellows in the scale of accomplishment.—*Southern News Bulletin.*

Attractions of the Gospel

We hear much about the attractions of the world. The shows and amusements of the world keep people from the house of God. This, however, does not discount what the church has to offer to men. It only discounts those who prefer what the world has to offer. It shows they are deficient in appreciation of that which is highest and best for them. The time may come when they will become tired of husks and turn back to the Father's House for the fatted calf. At any rate the church must continue to spread the good things of the gospel feast and must continue to invite men to partake to the satisfaction of their souls. The church in having the gospel of Christ has the keys of the Kingdom. The gospel is the power of God unto salvation. It lifts human life up to the higher realms. It has a story of love and heroism unequaled in all the world's literature. It has an assurance for the life that now is that the rich man's wealth or the strong man's position cannot give unto him. It has a hope of the future that eclipses all the fondest expectations of the succesful man of the world. The Gospel of Christ—it is balm and health to the soul; it is inspiration and achievement; it is comfort and assurance; it is joy unspeakable and full of glory. Too much enthusiasm cannot be put into the preaching of the Gospel. The man called to preach has a high commission. He should magnify his office and pray daily for grace and power from above to make him sufficient for the great task given him. Men may not at once respond, but let him keep on preaching with a sense of the worth of his message, and his earnestness and enthusiasm will arouse men and draw their attention to the most attractive thing ever offered in this world—the Gospel of Christ.

THE MASTER'S QUESTION

"Have ye looked for the sheep in the desert,
For those who have missed the way?
Have ye been in the wild, waste places,
Where the lost and wandering stray?
Have ye trodden the lonely highway,
The foul and darksome street?
It may be ye'd see the gloaming
The print of my wounded feet!
Have ye folded home to your bosom
The trembling, neglected lamb,
And taught to the lost one straying
The sound of the Shepherd's name?

"Have ye searched for the poor and needy,
With no clothing, no home, no bread?
The Son of Man was among them—
He had nowhere to lay His head.
Have ye wept with the broken-hearted
In their agony of woe?
Ye might hear him whispering beside you,
'Tis the pathway I often go.
My disciples, my brethren, my friends,
Can ye dare to follow me?
Then where'er the Master dwelleth
There shall the servant be."

—Please note that there will be no issue of the HERALD next week, our vacation week. We expect to go away for a little rest, and we hope to be back on the job week after next. All good wishes to our readers.

OPTIMISM | **The President's Letter** | EVANGELISM

SLOGAN

for the Closing Quarter

Not a Charge Without an Honor Roll Church

This goal is needful, reasonable, attainable. Enough help and we will realize it. Pastors, please take this up with your leaders and get them committed to this slogan. We expect many entire charges to be on the honor roll, and surely there is no charge that can't have at least one church in this list. Brethren, let's test it out. By an honest and persistent effort, let's see if it can't be done.

Delegates

Our polity provides that every charge may be represented in the Annual Conference by one delegate. These delegates should all have been elected by this time, and the name and address of each forwarded to the Conference Secretary, Rev. C. W. Bates, Greensboro.

For what purpose will these delegates go to conference? Most of them would, perhaps, say, "To get a pastor." Well, that is one reason for sending a delegate to the Annual Conference. It is very necessary that every charge have a pastor, and the delegate goes to represent his charge in this important matter. But that is not the only duty of a delegate, and, perhaps, not the most important one. The conference could supply every charge with a pastor if there were no delegates at all. Delegates go to conference to help do the conference work. They have committee assignments, and through these committees they must help in solving the problems and making the programs of the conference. The delegate has his place, also, in the discussions on the conference floor, and in the voting that determines the policy of the conference on all matters upon which decisions must be made. He is expected, too, to get new information and new inspiration which he can impart to his charge on his return. Through the delegate, each charge is supposed to become better acquainted with the conference and denominational plans of work, and he is counted on to arouse his charge in support of these programs. It is remarkable what interested laymen and laywomen can do in moving the church up along all lines; and of course the delegate to the Annual Conference is expected to be found with this group. When we think a moment, we see what an important matter it is to be a delegate to an Annual Conference.

Election

We are approaching the time, now, when all church and Sunday school officers are to be elected. The law regulating this is found in the Discipline, pages 47, section 3; 50, sections 8-9; 77, section 6.

We urge that the election be conducted according to the church law. By doing this, uniformity, order and consistency will be secured.

And please see to it, pastors, that this election is held in October. All officers for 1929 should be duly elected and installed before the close of this conference year. It is our opinion that all church officers should be inducted into their respective offices by a suitable installation service. This gives becoming dignity and form to church business, and emphasizes the importance of being an officer in the church. We trust that the coming Annual Conference will provide an installation form, and have it printed in the Conference Journal. Until then, we urge pastors to make their own forms and duly install all church and Sunday school officers.

Revising the Register

Our conference law requires that the church register be revised at the close of each conference year. This is important, and pastors will please see that it is properly done. Proper notations should be made on the register of all persons who have died or transferred during the year. The church law provides that no other names shall be dropped from the register except those of persons who "can not be found," and this by a vote of the church on circuits, and by the quarterly conference in stations. See Discipline, page 30, section 3. The last General Conference made some changes in this law, but we can not become acquainted with this change until the revised edition of the Discipline is ready for distribution.

Budgets

One of the serious problems that the conference has to deal with is the raising of our budgets. We are gradually growing in the grace of giving, but we are yet far from the measure of our ability and our obligation. I suppose that because our conference is largely rural, we have fallen into the habit of putting off our collections, both for pastor and budgets, until the last few weeks of the year. About half that we pay on budgets, and a large part that we pay pastors, is paid during the last month of the conference year. The justification for this is that the people in the rural communities do not have surplus money until their crops are marketed. In part, we are sure that this is true, and we must make every necessary allowance for it. On the other hand, I fear that the force of habit plays a big part in it. This has been our way so long that it is difficult to see that we could adopt some other plan, or at least make helpful departures from our present practice. That this can be done is proved by the fact that some of the largest payments on budgets to date have been made by rural charges. And the opinion that habit plays a large part in this matter is further enforced by the fact that many of our churches where the people are on weekly payrolls put off their budget payments until the close of the year. So, after all, we wonder if "putting off" is not more a habit than a necessity.

Another thing that militates against our budget receipts is our failure to get the budget out to the membership. I suspect that I shall not be far afield if I say that 90 per cent of our churches never cover the budget, either by the Every-Member canvass or by membership assessment. And that means, of course, that the budget never gets out to the people, so that the individual member knows what his allotment is. Until we can find some way of doing this, we will continue to be seriously handicapped in our budget receipts. We, of course, can not compel people to pay to the church. That is not the way of democratic Methodism. It would not be right to compel them if we could, for "the Lord loveth a cheerful giver." However, it is our duty to formulate a financial program that gets the budget out to the individual member, and then, by precept and example, by prayer and persuasion, lead the people of God to see that it is their duty and privilege to serve the church with their means, as the "Lord prospers" them.

Bess Chapel

Sunday, Aug. 12.—We were here for three services—10 a. m. (Sunday School), 11 a. m. and 2 p. m. It was pleasing to us to be with Bro. Henderson and his people. The congregations were large and attentive, and this, of course, added to the pleasure of preaching. In addition to teaching a Sunday school class and preaching twice, the conference programs were presented. An offering for college maintenance was taken, which amounted to $19.16 in cash and pledges. The church will take credit for this amount on college maintenance assessment. We earnestly hope that they will raise the balance of this assessment (the total is $50) and that the charge will take its rightful place on the Honor Roll for having raised all assessments for all causes. They are well able to do this. We have a strong church here, of well-to-do people, and they need the joy and stimulus of really discovering their strength. They talk of a new brick church, with ample Sunday school equipment. They should go forward with this. Their children make it necessary; the enlarged usefulness that would come to the church makes it necessary; and their devotion to Him whose they are and whom they serve makes it necessary. We earnestly hope that they will "Rise up and build."

The pastor tells me that more than forty copies of the Herald are going weekly to this church. Congratulations! A reading church always becomes an interested church. The revival meeting began with the services of Friday. Bro. Brittain was to arrive on Monday to assist the pastor. Our prayers are with them for a good meeting.

Bessemer City

We were here Sunday night, and but for a heavy rain we would have been greeted, we were told, by a house full of worshipers. A goodly number were present any way. This church has taken on new life, and gives promise of continued growth. As an evidence, they have paid, this year, balances due on back salaries of three pastors. This is certainly evidence of vigorous life; we heartily congratulate them. Forty or more have been added to the church this year, and others are to be received. Two much needed rooms for Sunday school work have recently been built onto the rear of the church. The Sunday school attendance two weeks ago—Home-Coming Day—was 399. On the day we were there the attendance was over 200. Here, too, a better church building is needed, and some agitation is now going on. We shall not be surprised if this church is on the Honor Roll this year. They have a mind to work and we believe that they are going to produce gratifying results.

Bro. Henderson is full of zeal for the success of his charges, and the people seem to be responding to his leadership. We enjoyed our visit on these fields.

General Conference Journal

It is now ready, and can be had from our publishing house in Baltimore or in Pittsburgh. We trust that our people will supply themselves with this Journal, and thus become acquainted with what was done at the Centennial General Conference. The price is $1.00.

Appointments

Aug. 19, Vacation.

Aug. 25-26, Halifax. The appointments are as follows: Bethesda, Saturday, 8 p. m.; Harmony, Sunday, 11 a. m.; Hollister, 2 p. m.; Ringwood, 3:30 p. m.; Eden, 8 p. m.

Sept. 2, Midland, as follows: Pine Bluff, 11 a. m.; Mill Grove, 3 p. m.; Love Grove, 8 p. m.

Sept. 4-6, Mecklenburg. The appointments will be: Stallings, Tuesday night, 7:30 p. m.; Antioch, Wednesady, 3 p. m.; Beulah, 7:30 p. m.; Zoar, Thursday, 7:30 p. m.

Hoping for the Herald editor and staff a pleasing and restful vacation, and praying the blessings of God upon every conference interest, I am,

Fraternally,

August 14, 1928. S. W. Taylor.

"JUST AS I AM"

It is strange what excuses the devil makes men put up to keep them from coming to the One who is all-loving and all-powerful, and who is waiting to be gracious to them. In some of these cases these excuses are subterfuges, but in many they are just as real as they can be and those who make them are as honest as the day. Here are some of them:

"I am not good enough." "When I can stop doing this or that I will come, for I know that it is what I should do." Well, if such an one waits until they are good enough they will never come, for we have nothing in ourselves to make us good enough; and besides Jesus said, "They that are whole have no need of a physician, but they that are sick. I came not to call the righteous, but sinners, to repentance." Matt. 9:12. Only sick people go to the hospital, and they go because they know they are sick. Those who come to the church and unite with it are those who thereby confess to the world that they know they are sinners and need a Saviour.

"I do not have any feeling." Well, the only one in the Bible who was guided by his feeling was Isaac, and he made the mistake of thinking Jacob was Esau! John 1:11-12 tells us, "As many as received Him, to them gave He the right to become the sons of God, even to them that believe on His name." It is faith, not feeling, that is needed.

"There are too many hypocrites in the church, and I am afraid I will not hold out. I certainly do not want to be a hypocrite myself, and I do not want to associate with them." Yes, there are too many hypocrites in the church; but there will be none in heaven. It is a question as to whether you will associate with some of them now, or with all of them hereafter. And the Book says, in Rom. 14:12, "So then every man shall give an account of himself to God." What the other fellow does will neither save nor damn you; every tub must stand on its own bottom. And as far as holding out is concerned, you do not have to hold out; that is God's job. And He has promised in John 10:28, "Neither shall any pluck them out of my hand. My Father which gave them me is greater than all, and no man is able to pluck them out of my Father's hand."

"There are so many things I do not understand; I want to be sure before I take any step." Listen to what Jesus said, in John 7:17: "If any man willeth to do My will, he shall know of the doctrine." This is the scientific method; put Him to the test. Believe your beliefs, and doubt your doubts; and work at what you know, and you will know more.

"I intend to do this, but not today." Listen to the Book again: "Behold, now is the accepted time; behold now is the day of salvation." II Cor. 6:2. Have you any right to dictate to God when He shall save you? When He gives the invitation for today, have you any right to say to Him, No, thank you, I may come tomorrow?—*North Avenue News, Atlanta, Ga.*

OUR STORY PAGE

"GOOD HUNTING"

A shiny black-and-yellow taxi whirled up the hill to the Harwood's door, and a tall young woman, trim as a soldier and pretty as a daisy, stepped out, as four young Harwoods, clustered in the front windows of their living room, observed.

"Aunt Ruth!" said Peter approvingly. "Didn't know she was pretty."

In answer to a smart summons of the knocker, Betty, oldest of the family, flew to open the door. "You're our Aunt Ruth Harwood, aren't you?" she asked softly, instant admiration in her eyes for Aunt Ruth's perfect appearance.

"You're not Betty?" Aunt Ruth counterquestioned. "Why, you ought not to come above my shoulder," and to the three timid young Harwoods, shyly emerging into the hall, "Mercy, I thought I was coming to guard a household of children! How dare you all shoot above your aunt in the four short years she hasn't seen you? Ah, all but one. Alicia, you've no idea how grateful I am to you for still looking up to me, instead of down on me, as Peter and Betty and Bob do. But where's your mother? She hasn't gone?"

"No," said Betty, feeling as if all ice were not only broken but completely melted in the three minutes Aunt Ruth had been inside their door. "Father's talking to her now from New York, and Mother told us to watch for you and tell you she's be right down."

"And here she is!" Aunt Ruth ran half-way upstairs to meet Mother, hurrying down.

"Ruth! You really came! Oh, I shouldn't go and leave this household in your hands, at that. Robert has just telephoned me I must start tonight, instead of tomorrow night, because he has word to leave New York a day earlier."

"Not till tonight? Why, that's all day long," said Aunt Ruth, taking in Mother's whiteness and tiredness in one quick look. "There's nothing five of us can't do in a day, is there?" She looked over the banister and smiled at the upturned faces below. "All you have to do is just give orders."

"But there's food to order, and my trunk to get down from the attic, and the laundry to count, and—"

"Betty'll order the food, and Peter'll bring down your trunk, and Alicia will count the laundry, and Bob and I'll stand by for incidental orders." Still looking over the banisters, Aunt Ruth nodded to each young relative in turn; and to their own surprise, the young relatives dispersed nimbly to perform their allotted tasks.

"Bob will show me my room, won't you, Bob?" went on Aunt Ruth, realizing that Mother was at that point of tiredness when others, without giving a sign, must do a little thinking for her.

Bob, fallen under the spell of Aunt Ruth's sweet temper, as had the other young Harwoods, scampered upstairs and opened the door next to his own. "It's all ready, Aunt Ruth," he said, as pleased to do the honors as though he himself had had a hand in making it ready.

"Wait outside a minute," Aunt Ruth smiled at him as she closed the door, and in three minutes came briskly out, transformed into housewifery capability by a plain blue linen dress and flowered smock.

No Bob awaited her. From Mother's room Aunt Ruth heard him demanding insistently:

"Where's my blue sweater, Mums? No, I looked there. No, I looked there, too. I've got to have it while you're gone, and I want to put it on now, for baseball."

Aunt Ruth met them coming out of Mother's room, Bob determined, Mother harassed. Turning Mother around, Aunt Ruth pushed her gently back into her room and shut the door.

"I'll help find the sweater, Bob," she said; and the search began, high and low, till it brought them up, low, in the cellar, before the work bench, where Bob had pulled it off.

"There! Now keep track of it!" advised Aunt Ruth, and sped upstairs to hear both Betty's and Peter's voices arguing in Mother's room.

"I looked there," said Peter. "I looked there first. I did ask Betty to help me find 'em, but all she says is she can't find her fountain pen. No, I didn't borrow it. No, she can't look through my desk. What good would that do, anyhow, when I've looked myself? I did tell her I'd looked there. But I've got to have my running shoes while you're away, Mums, and I wanted 'em this morning."

Again Aunt Ruth was in time to push Mother gently right-about-face to her own task of sorting, mending, and packing.

"My name is Nimrod," she said, a little grimly. "If you have the slightest idea of getting away tonight, leave all searching parties to me."

Closing Mother's door upon her, Aunt Ruth faced Peter and Betty. "Why in this world don't you help each other, if there must be a continuous hunt going on in this house?"

"Mother always seems to know where things are," said Peter weakly.

"You see she's home so much and we're home so little," said Betty, with the air that her reasoning was perfect. "She can't help seeing things around."

"I've heard of card catalogues," said Aunt Ruth cryptically. "But I didn't know they were vacillating."

"What's that mean?" asked Peter affably.

With equal affability, Aunt Ruth waved toward the dictionary. "This Nimrod comes to the aid of less mighty hunters only after they have really tried before they failed," said she. "The maxim applies to all manner of hunts, remember. Hunts in the dictionary, hunts over the house. Nobody is to send out an S. O. S. to Mother again this day." And into her own room disappeared Aunt Ruth, to unpack.

The hunt for running shoes and fountain pen led the searchers, if Aunt Ruth could judge from sounds, to every corner of the house. Cellar and attic were included, as they had been in Bob's sweater hunt.

Two arguing voices rose, sharp and hard.

"I certainly couldn't have taken your running shoes," Betty informed her brother curtly, as their trail led past Aunt Ruth's door. "What on earth would I want of 'em? And you would want my fountain pen."

The front door banged, and in bounced Alicia. Without so much as even looking in the hall closet, "Mums, where's my red beret? And where's—"

Before she could shout another word, Aunt Ruth leaned over the banister. "Look for it, you little tyrant," she commanded. Then, at Alicia's surprised "Where's Mums?" Aunt Ruth declared, "In her room, packing. And not one of you is to disturb her, even if, armed to the teeth, I have to do a sentry-go before her door from now till train time."

Somehow that day passed. Somehow Mother assembled her belongings, packed them, and made her train. After the same yellow taxi that had whirled Aunt Ruth to the door a few hours earlier had whirled Mother away, Aunt Ruth sank exhausted into the nearest chair and summoned her charges.

"We're going to have the best time in the world this next month, while Mother's having a vacation," she began. "And I never in all my days saw any one need one so much. But in spots we're going to reform before we have it."

The four young Harwoods looked blank. Sensing the "atmosphere" unerringly, as all children do, they knew Aunt Ruth liked them—and they all liked her instantly. Why? Perhaps they couldn't have put it in words, yet they instinctively knew pleasantness and fair play when they met them; and what more powerful drawing cards to children than those?

"What spots?" came from Peter.

"The rules of the hunt are to be completely revised," said Aunt Ruth, answering his smile with one to match. "Never have I dreamed of such wild hunting as has gone on in this house all day long. You needed only hunting horns and leather doublets."

"Hunting? Hunting what?" came from Alicia in all innocence.

"Hunting what? Mercy! Are you so accustomed to the wild ways of the pack that you don't even know you've been hunting? Don't you ever keep track of your own things? Any one of you?"

"Awful hard to," said Bob with manly frankness. "Guess Mums does help us hunt a lot."

"She's not going to any more. Not ever. When she comes back, she'll love our revised hunting laws."

"What are they?" asked Betty. "I never knew, either, how we've made Mother hunt."

"Why she hasn't changed her name to Diana years ago, I don't know," said Aunt Ruth. "Do you know what Nimrod means?"

And in answer to four puzzled faces, "It means mighty hunter."

"That's what Mother is," said Betty.

"Was," corrected Aunt Ruth. "As I said before, it's now my title. But there's this difference. No one under any circumstances is to appeal to Nimrod except as a last and desperate resort. Each hunter is to hunt alone, first. Failing, he may ask another young hunter to help, but only if he asks politely in this way: 'Good Hunting, Little Brother!' "

"We know the Jungle Book!" said Bob with enthusiasm.

"Of course," smiled Aunt Ruth. "Then you know how polite hunters should be. If properly asked, but not otherwise, other young hunters may join the chase, and they'd better, because it may soon be their turn to enlist aid."

Peter grinned. "That's fair," said he.

"And," proceeded Aunt Ruth, "all good hunters hunt in stealthy silence. Never in full cry, as this pack has hunted today."

"Won't it be fun!" said Alicia. Bowing low to Bob, she went on. "'Good Hunting, Little Brother!' Will you help me find my 'rithmetic book?"

And Bob, himself bowing low, replied, "Good Hunting, Little Brother!' I will, if you'll help me find my scout knife."

"We'll look for 'em both at once," whispered Alicia, and the two little hunters were about to steal away on tiptoe when Aunt Ruth recalled them to say:

"The final rule of the chase is: If all young hunters fail, after a quiet and honest search, they may then, as a last resort, bow low to Nimrod, who, if politely asked, will aid."

Mother and Father came home in a month, Father cheery and hale as he always was, and Mother looking "brand-new," as Alicia put it. Aunt Ruth stayed a week after their homecoming.

"You've saved my life and reason," Mother told her on the last day of the week. "But how'd you do it?"

"I never had a happier month. I hate to go. I do love my mixed quartet," said Aunt Ruth with real wistfulness.

"The children adore you; but how did you wave a magic wand over their heads and get them to keep track of their own things? That eternal hunting was driving me mad."

"Oh, that?" said Aunt Ruth, laughing. "Well, that's our secret. I promised the quartet not to tell. We invented a game that worked, that's all."—*United Presbyterian.*

SAVING SOUL AND BODY

It is significant that the Greek word translated "save" is translated in other palces "heal" or "make whole." It is easy to see in many instances that gross indulgences of bodily appetites brings on severe and loathsome disease. Visiting the City Hospital and seeing all sorts of miserable, corrupted bodies, the physician remarked that 98 per cent were made so by pandering to lower appetites. It is not so easy to see, but is often true that unrestrained spirits bring on bodily maladies. One doctor said of a patient whom we visited at the same time, "That woman is so selfish that it has become a disease of the body as well as the mind." It has been noted that some high-strung people have sick headaches or bodily prostration after a rise of temper. It has been asserted that violent anger will poison the body. We know cases of smug, self-centered narrowness of soul causing the body to be weak, unwholesome and withered. Soul and body seem to grow small, dry and impotent together.—*Selected.*

GOD'S ALPHABET

I suppose that Isaiah thought he was as good as most men, in his day, and perhaps he was a good deal better than most men, but when he saw the Lord, he cried, "Woe is me, for I am undone; because I am a man of unclean lips." When he saw the Lord, he saw his own deformity, and he fell in the dust before the Lord. And that is the proper place for the sinner. Until men realize their own uncleanness they talk of their own righteousness, but the moment they catch a sight of Him their mouth is stopped. We cannot learn to read until we learn the alphabet. We cannot come into His kingdom until we are humble. That is God's alphabet.—*D. L. Moody.*

TO THE HOME BEYOND

Bishop W. A. Quayle related the story of a little child who was tripping light-heartedly through a graveyard at dusk. Some one asked her if she was not afraid. "Oh, no, I only cross it to get home," was the answer.—*Selected.*

YOUNG PEOPLE'S WORK

SUNDAY SCHOOL LESSONS

Aug. 26: Paul in a Roman Prison

Scripture Basis: Acts 16:16-40.

Golden Text: Rejoice in the Lord always; again I will say, rejoice. Phil. 4:4.

A Miracle Performed

It seems that Paul and his little evangelistic band were wont to frequent the place of prayer by the riverside in Philippi during their brief sojourn. Doubtless the little group of women found there at first grew to be a large congregation, for these, like the inhabitants of other towns where Paul had been, had not heard such a gospel before.

One of Paul's hearers was a poor demented slave girl. A number of days she followed him and his associates to the meeting, crying after them, "These men are the servants of the most high God, which show unto us the way of salvation." (Thus did demons acknowledge God and Jesus when He came into contact with them during His earthly existence. Mark 1:23-26; Luke 4:41). Paul grew weary of being made conspicuous in this manner, and desiring to help the poor maiden, he demanded in the name of Jesus Christ that the evil spirit come out of her, which he did.

A Multitude Perturbed

This time, instead of being taken for the gods as did the Lystrans when the lame man was healed; and instead of being exalted and glorified, these people turned against them. Why? Because this mentally afflicted girl was bringing money into the pockets of a group of men by her soothsaying. She was no good to anyone save to those who would use her as a tool of the devil to profit thereby. "Instead of rejoicing over the inestimable blessing that had come to the girl, these selfish men were enraged because they could no more make money out of her misfortune. Thus does greed harden the hearts of men."

Arousing the indignation and opposition of the crowd, these "stockholders" drew Paul and Silas to the marketplace where sat the rulers of the city, and falsely accused them. Ready to agree with their fellow-countryman (perhaps those who had been largely instrumental in placing them in office), these magistrates ordered the apostles scourged with many stripes and cast into prison. The jailer, being given special charge to keep them safely, cast them into the inner cell and fastened their feet in the stocks.

A Midnight Prayer Meeting

Imagine if you can the condition of these two men. They had faithfully preached the gospel, had no doubt met with success in winning men and women to Jesus, had relieved an enslaved soul from her bondage of sin, and were cast into prison for it. How would you and I have felt? Surely we would not have felt at all like singing and praying! But that is what these two saints of God did. They held a prayer meeting of their own. The prisoners heard it, and the jailer himself. Never had he been placed in charge of such men before. They possessed something which he nor any of the other prisoners possessed.

A Mighty Phenomenon

God was present at that meeting. He was the most interested listener. And after His faithful servants had sung praises to Him and blessed Him in their prayers for His goodness to them, He answered them with a demonstration of His mighty power. An earthquake shook the foundations of the prison, and the doors were opened, and the prisoners were freed of their shackles. Paul and Silas did not know the earthquake was coming, but when they observed that they were loosed, they knew that God's hand was in it.

A Man Pardoned

The jailer, being awakened out of his sleep, went to see if the prisoners were all safe. Finding the doors open and the prisoners free, he would have killed himself had he not been arrested in his suicidal impulse by the noble Paul, who assured him that none had escaped. The keeper preferred to take his own life, rather than be disgraced by being publicly condemned to death for gross negligence. This man was nothing to Paul; why didn't he let him carry out his intent? Ah, that man's soul was precious in his sight, and all he wanted was a chance to tell him of Jesus.

His chance came, for the frightened jailer fell down before the men of God and asked how to obtain salvation. The question may have been an impulsive one from a nervous man, but certainly he must have been thinking about it, after having learned of the change in the slave girl's life and having come in contact with these saintly prisoners. It didn't take them long to answer him in the simplest form of the message of salvation. "In season and out of season, Paul believed in preaching the gospel." The jailer and his household were saved, and Paul and Silas were ministered unto by the man who several hours previously had probably treated them roughly. That's a practical demonstration of a genuine conversion.

Sept. 2: Paul in Thessalonica

Scripture Basis: Acts 17:1-15; Rom. 15: 18-20! I Thes. 5:12-23.

Golden Text: The opening of thy words giveth light. Ps. 119:130.

Thessalonians Taught Truth

At the request of the recent convert, Lydia, Paul, Silas, and the rest of the gospel band remained with her a while, gave encouragement to the other new Christians, and left the town of Philippi. Traveling in a westward course, they passed through Amphipolis and Apollonia and arrived at Thessalonica. Here they found a synagogue, the absence of which in the other two cities may have been the chief reason they did not stop there.

Thessalonica was the capital of Macedonia or northern Greece. It was so named because on the day the father of Alexander the Great, Philip of Macedon, heard of the birth of his sister, he won a victory over Thessaly, the name signifying "Thessalian Victory."

It is noticeable that it was Paul's custom to participate in the services of the synagogue wherever he went. Also, it is seen that during his stay here, which is supposed to have been more than three weeks, he "reasoned with them from the Scriptures." He opened up to them the Old Testament prophecies, and proved that Jesus was the Messiah of whom they spoke. Jews and Greeks believed, the latter in larger numbers than the former. How could they do otherwise? Fair-minded men, whose reason has been appealed to from the early days of Christianity to the present time, have seen the reasonableness of the gospel and have accepted the Christ of God as their personal Savior from sin.

Jews Jeopardize Jason

Doubtless Paul did not expect all to believe, especially of the Jews. He was not surprised when some of the jealous, narrow-minded, prejudiced Jews made an uproar and started persecutions, selecting their accomplices from among the class of inhabitants whose delight is in disturbances.

They made an assault upon the house of one Jason, where the apostles had probably resided while in Thessalonica, but were not there at that time. It may be they were preaching elsewhere in the city. Not finding the ones they sought, they violently seized Jason and other converts who were with him, and hastily brought them before the rulers of the city. The lives of these men were in jeopardy. They knew not the outcome of the rebellion.

The charges of treason and sedition were brought against Paul, Silas, Jason and the rest, which were considered very serious. The accusers unintentionally complimented the Christian religion when they declared, "These have turned the world upside down," for that is truly what the religion of Jesus Christ does. It changes superstition into sound doctrine, ignorance into intelligence, filth into cleanliness, and hate into love. It seems that the accused were treated mildly, for they were dismissed with no greater punishment than to give bond to keep the peace.

Bereans Believe Bible

Listening to the admonition of the Christians in Thessalonica, who knew the situation better than the apostles, Paul and Silas left under the cover of darkness for Berea, a little town to the southwest, 47 miles. They found a synagogue there also, and repeated their practice in this town as elsewhere. Persecution did not phase them. It did not dampen their ardor. They seemed to receive stimulation from it.

Greater satisfaction was found here among the Bereans. They were "more noble" than the Jews of the former city. They listened attentively to Paul and Silas. They possessed open minds to receive the truth. Furthermore, they inquired into the Scriptures daily to learn for themselves whether the things they heard from the mouth of the teachers were so. This was their privilege; this is the privilege of every one. It should be the practice of every devout Sunday school teacher and pupil. "This is preeminently the Sunday school verse of the Bible (17:11b), the motto for the Bible student."

Consequently many believed. The Jews were among these, as well as the Greeks. Not only those of the middle or lower classes socially, but "Greek women of honorable estate, and of men, not a few." This denotes social position. It teaches us that the gospel is for all classes.

WHAT I LIKE ABOUT HIGH POINT LEADERSHIP TRAINING SCHOOL

Perhaps the most interesting features presented at the annual Leadership Training School were the Vesper services. I like these services because they were held at the twilight hour, which marks the close of the dying day. When these services began a peaceful feeling seemed to settle upon every one.

The manner in which the breakfasts, luncheons, and dinners were carried out impressed me very much. We were grouped into clans of four, and novelty stunts and jokes were pulled by members of each clan. This made us feel as if we all belonged to one great family. In fact, we do; are we not descendants from Adam and Eve?

Coming to the serious part of the program, I will write of the different courses which were studied. These comprised junior, intermediate, and senior works. These courses were made very interesting because they were conducted by experienced and able teachers.

Every night after the Vesper services, lectures were made by preachers holding the D. D. degree. I think every one liked them and they also will be a great help to us.

Athletics played a great part in this training school. Various races and games were played by amateurs who were selected from the clans.

The things which I have mentioned are not all of the interesting things connected with the Training School, but they are the most outstanding ones.

CLARA FAUCETTE.

Gibsonville, N. C., Box 305.

MORE IMPRESSIONS OF LEADERSHIP TRAINING SCHOOL

(By Talton Whitehead)

The Leadership Training School of the North Carolina Conference met at High Point College on July 14. Saturday afternoon was taken up in making registrations and getting organized for class work.

The first program took place Sunday morning at the First Methodist Protestant Church of High Point. Dr. P. E. Lindley, dean of High Point College, delivered the opening address. He spoke on the subject, "Staggering at the Promises of God." Dr. Lindley also brought the evening message.

Class work began Monday morning at 8 o'clock. The following courses were offered in Young People's training:

"Vocational Guidance," Rev. E. L. Ballard.

"The Life of Jesus," Rev. S. W. Taylor.

"Expert Endeavor," Miss Steele.

"Christian Living" and "Missions," Mrs. A. G. Dixon.

"How to Read the Bible," Rev. J. E. Pritchard.

"The Science of Leadership," Rev. J. C. Auman.

"Stewardship," Rev. N. G. Bethea.

"Denominational History and Program," Rev. A. G. Dixon.

"Recreational Methods," Rev. F. S. Gibbs.

"Christian Citizenship," H. W. Maier.

"Evangelism," Rev. L. W. Gerringer.

The following are courses offered in the standard Leadership Training curriculum:

"A Study of the Pupil" and "Training in Worship and the Devotional Life," Mrs. H. W. Maier.

"The Principle in Teaching," Dr. P. E. Lindley.

"The New Testament," Dr. C. E. Forlines.

"Social and Recreational," Miss Brillingham.

Rev. T. M. Johnson had charge of the morning worship and Rev. A. G. Dixon had charge of the vesper service every evening.

The evening addresses were delivered by Rev. S. W. Taylor, president of N. C. Conference; Dr. J. D. Williams, pastor of West End M. P. Church, Greensboro, and Rev. J. N. Link, pastor Grace Church, Baltimore, Md. These messages were enjoyed by all who heard them. On Friday night Rev. J. N. Link had charge of service when over thirty of the students made the decision to give part or whole time service to the Kingdom. This was a very beautiful sight for those present to behold.

Rev. F. L. Gibbs, assisted by Miss Brittingham, put on a good recreation program. The school was divided into four groups. Each group had its team in volley ball, tennis, etc. These contests added much to the pleasure of all who took part, and all showed very fine sportsmanship.

The school was a very great success, and the president, Rev. F. W. Paschall, is to be very highly praised for its success.

THANKS

In whatever way and to whatever extent the summer conference was a success, those who took part are justly to be thanked. Every man placed on the program readily and promptly responded in a way that indicated that the subject assigned had been well studied and prepared. The topics were so well prepared that in almost every instance the rendering of a given part brought forth discussion on the part of those who had heard. Time was at a premium and on many occasions the only way to end a discussion was to call time for the next number. All this is to be appreciated and the president of the Summer Conference desires to extend his most sincere thanks to all who took part and made the conference the success it was thought to be. Besides the program rendered the occasion was a delightful one. It is certainly to be appreciated that young people and pastors can gather together once each year and spend a time in a way that proves to be helpful to all concerned. Sufficient words are not to be found to express high regards and appreciation for our young people. We pastors cannot do too much for our young people. God bless them! The fine class of young people that attends these summer gatherings helps wonderfully to make the occasion a success. President Paschal and the other leaders are doing a great work. It has been a pleasure to be associated with these leaders of the young.

It is hoped that the gathering for next year will be the best yet. In order to make the next the best the president of the Pastors' Conference invites any suggestion whatever from any source. Ideas from different ones will certinly help. Come on and help us.

Again thanking all who helped in any way and hoping for greater things in the future, I am,

For Christ and the Church,

GEO. L. CURRY.

WOMAN'S MISSIONARY DEPARTMENT

ASHEBORO MISSIONARY SOCIETIES

The Woman's Missionary Societies of the Asheboro Methodist Protestant Church met with Mrs. Earl Bulla on Monday afternoon, August 13, for their annual meeting and picnic. We all look forward to this event with great anticipation, because it is such an ideal place for a picnic and Mrs. Bulla is a charming hostess.

Our president, Mrs. W. C. Hammer, presided. The pastor, Rev. J. E. Pritchard, conducted the devotions.

The meeting was then turned over to the program committee. This committee had arranged a program in the form of a book called the Missionary Review.

This book contains nine pages, as follows: 1st, the cover; 2nd, the membership; 3rd, the corresponding secretary; 4th, the recording secretary; 5th, the treasurer; 6th, the editorial; 7th, the question box; 8th, the program; 9th, back cover. One person would give her page and then another the next until the book was completed. When finished it made a very attractive magazine filled with missionary news.

Mrs. W. C. Hammer made a very interesting talk in which she urged each member to acquaint herself with the new constitution. She also called attention to the special branch meeting to be held at Mebane in October.

The chairmen of the four circles of the united societies have been doing splendid work. A cash prize of $5.00 was offered to the chairman of the circle securing the most new members within this year, and a cash prize of $2.50 to the chairman securing the next most new members.

We were dismissed with prayer by Mrs. S. L. Hayworth, after which all enjoyed the sumptuous picnic supper.

MRS. JOHN SWAIM, Cor. Sec.

WELCOME

Wind
Rain
Here
Again.
Free
Light
Pure
Bright.
Cool
Sweet
Then
Retreat.
Wind
Rain
Come
Again!

—Grenville Kleiser.

—Rev. Roy Farmer, the new pastor of First Church, High Point, met members of the Conference Faculty on Tuesday P. M. He impressed them most favorable and they heartily welcome him to our Conference. May his ministry among us be both pleasant and fruitful. We have no doubt it will be so.

FROM PASTORS *and* PEOPLE

Friendship, Chase City.—We began our special meeting at this place the fourth Sunday in July. Rev. R. S. Troxler came to us on Monday and did all the preaching until Friday night, when we closed. Bro. Troxler did good preaching and endeared himself to our folks. They enjoyed his preaching and having him in their homes. We had a good meeting; had several conversions and reclamations, with four to join the church.

Our little church at this place is moving on slowly but surely, we hope. They are making some progress. They have painted the church on the outside this year and are now planning to put a new organ in, as their old one is about given out. These people deserve much credit for having a church at Chase City. We find many good people here, and are justly proud of their church.

J. B. O'BRIANT.

Mecklenburg.—We have held our third quarterly conference; had good interest. The people of this charge do their work in harmony and love. I have never lived where brotherly love abounds more than it does here.

We have held two of our special meetings. We had a good meeting at Zoar, but only two conversions. No one united with the church. Bro. J. W. Hulin, of Midland, was the help. Bro. Hulin preached some very inspiring sermons. The church was much revived. In time of our meeting at Zoar we conducted a funeral of one of the members of the church, Sister Amanda Stringfellow, aged 72 years. She leaves one son and one daughter. She united with the church at an early age.

Our meeting at Stallings church has just closed. Bro. Hulin helped at Stallings. We had a good old-time revival here; nine conversions; two united with the church during the meeting and we think more will unite later. Bro. Hulin was highly appreciated at both churches.

Our next special meeting begins tomorrow, August 12, at Antioch camp meeting ground. Bro. Baker, from the South Carolina Conference, will help us there. We are hoping for a good meeting. We are expecting the children from High Point there on Monday, the 13th.

W. C. HALL, Pastor.

Kernersville.—A union meeting of the country churches on this charge began on Sunday, July 22nd, and closed on Sunday night, August 5. The meeting was conducted in the warehouse in Kernersville. Rev. N. G. Bethea, pastor of State Street M. P. Church, Lexington, was the pulpit help. Rev. J. L. Trollinger, pastor of Thomasville First M. P. Church, directed the choir. Miss Ruth Voncannon, who has the oversight of the sewing department at the Children's Home, was our pianist.

Pine Grove, Ai and Sandy Ridge form the country churches on this charge. One of the above churches voted against a union meeting, but I am glad that a number of that church attended the meeting. Two of the country churches furnished seats, and we borrowed other benches from a church just across the road. Many people from both town and country attended the meeting, so our seating capacity was often well nigh filled.

Brother Bethea did all the preaching after the first day, and did it well. This made the third time that he has assisted in meetings at this place. Brother Trollinger did his part well, and proved to be the right man to get others to help. Miss Voncannon was quick and ready to make the piano do its full and important part in the great work to be done.

We were favored with special music by people from Lexington, High Point, High Point College, the Children's Home, Thomasville, and Pine Grove church.

One man who was afraid that it would create confusion in his church if it took part in the union meeting said the night the meeting closed that he expected to begin at once to plan another union meeting for next year to include not only the country churches, but the town church, also.

Rev. S. W. Taylor, the president, came over from Greensboro and spoke every encouragingly concerning the plan of union meetings.

Our special help made the parsonage headquarters while here. We were invited out to dine at a number of places where there was plenty and to spare, and in addition to this, many wingless ravens brought us flour, chickens, eggs, butter, milk, and vegetables of many kinds. Many thanks to all, both in and out of town, who assisted or encouraged in this meeting in any way. What could be done with full co-operation is yet to be seen. May God greatly bless every effort that has been made for good in this meeting and keep unto Himself the seven precious souls that claimed the blessing that makes people sons and daughters, heirs and joint hears of our Lord and Saviour Jesus Christ, is the prayer of the pastor,

E. G. LOWDERMILK.

Orange Charge, Union Grave Church.—The revival meeting began here Sunday, August 5, and closed Thursday, August 9. Rev. J. Clyde Auman did all the preaching and did it well.

Visible results: Church revived, nine conversions, three additions to the church; offering for Brother Auman, $34.

Rev. W. F. Kennett will preach at Hebron the fourth Sunday in August at 11 a. m. and at Chestnut Ridge the same day at 3 p. m.

B. M. WILLIAMS.

Tobaccoville.—Since writing the last notes the Sunday school at Stony Knoll has remembered me with a cash offering.

I filled my appointment at Union Hill last Sunday, August 12. Hope soon to be at regular work.

C. H. WHITAKER.

Bessemer City.—We are glad to say that the Junior Christian Endeavor has been improving rapidly not only in number, but in faith. Last night, August 12, was the sixth meeting of the society. There were about 25 or 30 present. A wonderful program was given and enjoyed by all. About 10 or 15 new members have been enrolled since the first meeting of the society.

We are more than glad to say that every girl and boys of the junior-intermediate ages is invited to come and attend these meetings every Sunday afternoon at 5 o'clock, and we welcome any visitor who wishes to come and be with us at any of our meetings.

Our leader, Mrs. Velta Beam, has been very faithful to the society and we wish to thank her for the interest and co-operation which she is giving us.

OLLIE MAE LUTZ,
Jr. C. E. Reporter.

Porter Church.—Today was our regular preaching day, but our pastor was away helping in a revival at his home church. We missed him and his wife and his sermon very much, but owing to his faithful and untiring service from time to time it was with pleasure we granted his release. However, at the preaching hour Mr. G. H. Thompson made a very helpful and interesting talk on home religion. We all enjoyed his talk and should put into practice the things he said.

Our revival meeting will begin next Sunday, August 19th. Rev. Mr. Hill, brother of our pastor, will assist him in the meeting.

Our third quarterly conference was to have been held last Friday afternoon at 1 o'clock, but owing to a severe rain at the appointed hour a great many of the members were unable to get there, so it was postponed. It will be held some time during the meeting next week.

REPORTER.

Sandy Ridge, Kernersville Charge.—We had Children's Day service last Sunday morning with a fairly large congregation. We noticed, however, that some of our own people had gone to other places instead of attending their own church that they promised at the altar to support with their presence every service possible. Yet they go where they can find a larger crowd, instead of coming to their own church and doing their bit to make their own church more interesting.

The children did their parts well considering the fact that we never did get them all together to practice. After the children were through with their part of the program, Bro. Lowdermilk gave us some very fine remarks. Mr. Ad Linville also gave us some encouraging words, which were very much appreciated.

We now have something over 100 on roll in Sunday school and the attendance is pretty good most every Sunday.

We didn't get to attend the meeting at the warehouse very much. Our church did not join in the meeting; not because we wanted to be contrary and not work with our pastor, but we din't feel that our community could get the good out of a meeting so far away, and our people are most all farmers and it wso such a busy time they didn't feel like they could work hard all day and then drive so far at night. However, we would like to have attended every service had it been so that we could. We are hoping to have a revival some time later.

Our third quarterly conference convened at the warehouse in Kernersville on Saturday before the fifth Sunday in August. Every church was represented. All the charge is somewhat behind with the budgets. There is quite a lot of work to be done if our pas-

tor has a creditable report to take to Conference. Mr. Ad Linville is our delegate.

Best wishes to all. REPORTER.

Fair Grove, Why Not Circuit.—Our special meeting began August 5 and closed the following Thursday night. Rev. Mr. Ridge did most of the preaching and he gave us good sermons. Our pastor, Rev. Joel Trogdon, is not very strong physically, but is strong in the spirit.

There were six conversion. Master Forrester Auman, Miss Louise Gilliam and Mr. J. F. Steed joined the church on profession of faith and Mrs. E. W. Auman from Denton M. P. church, and Mrs. L. A. King, from Star Methodist church. Others will join later. REPORTER.

Mount Pleasant, North Davidson Charge.—We held our Children's Day exercises the fith Sunday in July. The children rendered their parts well; the offering was good.

Our Sunday school is increasing in attendance and interest, we are pleased to say.

Our special meeting will begin the fourth Sunday in September. Rev. R. S. Troxler will assist. Pray for us that much good may be accomplished.

On the fourth Sunday in August at 11 o'clock Rev. R. S. Troxler will speak to us from the pulpit. We are always very proud to have our pastor with us. There will be dinner on the grounds at noon. At 2 o'clock, Superintendent Allman and a number of the children from the Children's Home will render a program. We are sure it will be very entertaining.

To Thy name, Father, Son and Holy Spirit, be all the praise.

(MISS) RUTH PAYNE.

Asheville.—Mrs. Mary Roberts, mother of Mayor Gallatin Roberts, passed away August 10. She was a member of Mt. Zion Methodist Protestant Church since her childhood, having joined 65 years ago. Surviving her are two sons, Mayor Roberts and Gwin W. Roberts, and the following brothers and sisters: the Rev. A. G. Buckner, of Clio, S. C.; Mrs. Rena Eller, of Dallas, Tex.; Mrs. Samuel A. Coe, of Baltimore; Mrs. W. H. White, 378 Haywood Road, West Asheville; Miss Jennie L. Buckner, of Asheville, and M. L. Buckner, of Cincinnati.

Services were held in the West Asheville Presbyterian church Saturday morning—the church of Mayor Roberts.

Mrs. Roberts' sister, Miss Jennie Buckner, is a faithful member of our church here. Another sister, Mrs. Sam Coe, of Maryland, has honored our church by her lifelong membership.

Rev. J. S. Williams assisted Pastor Gresham in the funeral services. There were many beautiful flowers. The church was filled with relatives and friends.

Every department of the city government was represented.

Pastor Paschall is now driving a new car, which will greatly aid him in his new field. His sermons and prayer meeting talks are already bearing fruit.

Two children of Bro. and Mrs. R. R. Ray recently joined our church here.

We are glad to have Miss Annie Lightbody in our services after an absence from the city.

Our Christian Endeavor Society gave a successful ice cream supper two weeks ago.

We are happy to report the continual improvement of Miss Novella McIntyre.

Bro. Walter Hardin and family are much missed since moving back to Julian, N. C. They were a great help to our church while here.

A group of men meet with Bro. Paschall every Saturday night for prayer on behalf of the church, especially for the Sunday services.

We were glad to have Mrs. Eula Miller Elliott and little daughter, of Detroit, in our services Sunday. REPORTER.

High Point.—A large and appreciative audience greeted the new pastor, Rev. Roy Irwin Farmer, on Sunday morning when he delivered his initial sermon at 11 o'clock after the preliminary exercises had been conducted by Rev. E. L. Ballard and following the rendition of an anthem, "The Lord Is My Strength," by the choir, and a beautiful solo, "Morning and Evening," by Clarence Schultheiss. Rev. Mr. Farmer chose as his subject, "The Master's Joy," and spoke from the text, John 15:11: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." He said that the Bible is a book abounding in joy, beginning as it does with an account of the beautiful Garden of Eden, and closing with a description of the Holy City, the New Testament opening with that most blessed miracle, the birth of a young babe. The happiest and most joyful lives are those that are forgetful of self and devoted to service for others and for God. Serene, untroubled lives are less fruitful than those which are burdened with care, sorrow and hardship. For instance, the blind Fanny J. Crosby has left to the world the immortal hymns, "Rescue the Perishing, "Pass Me Not, O Gentle Saviour," and others. Christians of all people have the greatest right to be happy and joyous, for they are children of a King, and heirs of eternal life. Rev. Mr. Farmer made a very favorable impression on his audience as a forceful speaker, earnest and zealous in the Master's service. He is well equipped for his work, having lately finished post graduate study in the Yale Divinity School at New Haven, Conn., and has served the church at Clinton, Conn., as pastor for two years. He will assume full charge of the pastorate here September 2nd, when a Home-coming day will be observed, and an effort will be made to have as many resident and out-oftown members present as possible, and especially the older people. The First Church has been without a regular senior pastor for nearly two years, and the membership will extend a double welcome to him and his accomplished wife, and bespeak for him our heartiest co-operation and support. We feel that he will measure up to the standard of other ministers of High Point, and compare favorably with the best of them. He will have a great field of usefulness here, and an abundant opportunity for large service awaits him in our city, which Dr. Broomfield calls "The New Hub of Methodist Protestantism."

The C. E. Society will hold its weekly meeting on Monday evening and Mr. Richard H. Shaw will lead the discussion of the topic, "True and False Standards of Success."

The Sabbath School will hold its regular annual picnic and outing at Ritter's Lake, south of Greensboro, on Thursday, August 23. The children and young people are looking forward eagerly to an enjoyable occasion.

We are greatly pleased to announce that Miss Annie Robbins, who underwent an operation for appendicitis two weeks ago at Guilford General Hospital, is improving nicely, and will be able to be moved to her home this week.

Mrs. W. M. Marr and two children, Weaver, Jr., and Peggy, of Jacksonville, Fla., have been guests of friends here for a few days returning to Reidsville last Friday with her brother, Robert A. Brown. She is very pleasantly remembered here as Miss Helen Brown.

Prof. L. R. Johnston, principal of High Point High School, is teaching in the summer school of Duke University, Durham. Prof. J. Hobart Allred of the college faculty is doing some research work in Spanish at the University of North Carolina.

Mr. and Mrs. C. L. Gray are having improvements made on their residence on Lindsay street.

The Ladies' Aid Society is serving lunch to the Civitan Club every Tuesday during the month of August.

Mrs. Nat Alexander and two children, of Charlotte, were guests last week of her sister, Mrs. June A. Gray.

While in the city, Rev. R. I. Farmer was the guest of Dr. and Mrs. S. S. Coe, Mr. and Mrs. George T. Penny, and others. He will leave this (Tuesday) evening for Ohio, where he and family are spending their vacation with his father.

Enfield.—Rev. J. Clyde Auman gave us two good sermons Sunday and he had a very large attendance at each service. The audience was favored with a solo by Mrs. Cecille Matthews at the morning service and one by Mrs. Charles Miller at the evening service.

Our Sunday school is holding up fairly well; attendance fell off some during the hot weather and vacations of some affected the attendance. Our school will hold its annual summer picnic Thursday after the third Sunday in this month.

Mr. Eli Bellamy and the writer of this letter were on a camping trip through the mountains of Virginia and North Carolina recently. On our way back to Enfield we came through Graham and stopped by to see Mr. and Mrs. D. R. Williams for a little while. We were glad to find both so well and happy. They have a host of friends in and around Enfield. I don't think they have forgotten a person, not even a child, during the four or five years they have been away. They enquired about everybody from our pastor on down to boys like Harrison Petty and Tom Porter Powers.

Mrs. R. C. Rives has been sick for a few days; we missed her from church and Sunday school Sunday, and hope she will soon be out again.

The Senior C. E. will be in iharge of Miss Mae Bellamy Wednesday evening. Next Sunday evening Miss Frances Ernest, of Lynchburg, Va., will be the leader for the Intermediate C. E. Miss Ernest is visiting Mrs. Charles Neal. We have enjoyed having her in our C. E.

Best wishes to every reader.

REPORTER.

IN HONOR OF THE DEAD

McPherson

John D. McPherson was born May 18, 1847, and died July 30, 1928. Sixty years ago he was united in marriage to Sarah Jane Dixon, to whom were born the following children: Albert Lacy McPherson, Robert Lee McPherson, Mrs. Mary Jane Foust, Caleb McPherson, Adolphus McPherson, Mrs. Martha Ann Kimry, Samuel McPherson, Miss Lilly McPherson, and William Lawrence McPherson. All survive except Robert Lee McPherson, who died when about 14 years of age. There are 36 grandchildren and 16 great-grandchildren. His wife had preceded him in death.

He had been a very earnest, active man. More than half a century ago he became a pioneer in progressive farming in South Alamance. His fine success attests his energy, good management and wisdom. He was highly esteemed by his neighbors and many friends. In early life he became a member of Bethel church, of which he remained a consistent and useful member till death.

The funeral was conducted by the writer, assisted by Rev. J. A. Burgess, in Cane Creek Friends' church, and his body laid to rest beside that of his wife in the church cemetery.

G. W. HOLMES.

Huffines

Gilmer William Huffines died July 20, 1928, and was 26 years, six months and 19 days old. The death of Bro. Huffines was extremely shocking and unusual, being caused by the overturning of a tractor which he was driving on Highway No. 70 between Brown Summit and Reidsville, N. C. He was married to Fannie Mae Howerton January 26, 1924. The home of Mr. and Mrs. Huffines was blessed with two sweet children, who survive their deceased father. Besides his wife and two children there are two surviving sisters and four brothers. The sisters are Mrs. E. N. Loverin, of Greensboro, N. C., and Mrs. D. R. Crowder, of near Reidsville, N. C. The brothers are C. W. Huffines, of Guilford College, N. C.; J. H. Huffines, of Richmond, Va.; S. B. and D. H. Huffines, of the Reidsville vicinity. These with many other relatives and a host of friends are sad because of the untimely going of one much loved.

In the industrial life Bro. Huffines was energetic and conducted his affairs with success and wisdom. He was mindful of his home to make it happy and to give every possible comfort to his beloved family. He was a very prosperous and successful farmer.

As a very young man Bro. Huffines accepted Christ as his Savior and joined Mizpah Methodist Protestant church. As a church worker he was very much appreciated by the church of which he was a part. For a number of years he was a member of the official board of his church, serving as steward, treasurer and a member of the board of parsonage trustees. In these capacities of church work he served with efficiency and will be greatly missed by his brethren.

The funeral was conducted in Mizpah Methodist Protestant church on Sunday afternoon, July 22, by Rev. W. D. Reed, Rev. J. D. Williams and the pastor. The attendance was possibly the largest that ever attended Mizpah church on any occasion. After the funeral the body was laid to rest in the church cemetery beside the graves of his parents, who had passed into the beyond a few years before. The grave was covered with a large number of beautiful floral contributions, which were tributes of love and respect of the many friends and loved ones.

GEO. L. CURRY.

Trollinger

Miss Sallie Trollinger, a member of the First Methodist Protestant church of Burlington, died Sunday, August 5th, at her home near Carolina. She is survived by one brother and four sisters. For several months she had been confined to her bed. She was a sweet-spirited, patient, Christian young woman. She had thought for some time that she could not get well, and had made plans for her funeral service, selecting her undertaker, preachers, pallbearers, and flower girls. Surely she met death bravely and calmly as only one with faith and trust could meet death.

The funeral service was conducted Monday afternoon at the Providence Presbyterian church in Graham. The pastor was assisted by President S. W. Taylor as per her request. The many beautiful floral designs and the large audience present were evidences of the high esteem in which she was held by those who knew her.

The brother, the sisters, and other relatives and friends are saddened by the passing this loved one and yet they have great comfort in the fact that she died in the faith and that all is well with her now. May the Lord graciously look upon the bereaved ones and grant them His grace for this time of extreme need.

L. W. GERRINGER, Pastor.

Mitchel

In the midst of life we are in death. Joseph John Mitchel had not been in the best of health for some time, but on the evening of July 21 he retired feeling as well as usual, but the next morning he was found cold in death. He was born April 11, 1852, and was 76 years, three months and 11 days old when he died. In 1887 he was married to Miss Jennie Bevil. Mr. and Mrs. Mitchel were the parents of eight children, two of which died in early childhood, while six, four daughters and two sons, survive. The daughters are Miss Annie and Miss Nannie and Mrs. T. J. Rumley, of the Brown Summit vicinity, and Mrs. R. B. Tysinger, of Greensboro, N. C. The sons are Joseph Mitchel, of Hamlet, N. C., and Spencer Mitchel, of near Brown Summit. The surviving wife and children are joined by a large number of other relatives and a host of friends who are mourning because of the loss of one much beloved.

For a number of years Bro. Mitchel was engaged in the mercantile business in Brown Summit, but since this business engagement he has lived on his farm in the nearby vicinity.

About 20 years ago Bro. Mitchel became a Christian and joined Fair Grove Methodist Protestant church, where he remained a member until his death. Because of declining health in recent years he was not permitted to be as attentive to his church duties as he could otherwise have been. His last attendance at church was during the Fair Grove revival. While for some time he had been in declining health, no one expected the end to come so soon or so suddenly. While Bro. Mitchel was called suddenly, death did not overtake him unawares. He was expecting it to come and he had expressed himself as being ready.

The funeral was conducted in Fair Grove church on July 23 by Rev. W. F. Ashburn and the pastor, in the presence of a large audience of friends and loved ones. After the funeral the body was laid to rest in the church cemetery, the newly-made grave being covered with the many beautiful floral contributions of those who loved the deceased.

"I would not live always; I would not ask to stay
Where storm after storm rises dork o'er the way;
The few lurid mornings that dawn on us here
Are enough of life's woes, full enough for its cheer."

GEO. L. CURRY, Pastor

Jobe

Hazel Brooks Jobe, the nine-year-old daughter of Mr. and Mrs. J. E. Jobe, of Burlington, died August 10, 1928. She had been ill only a few days, having been carried to the Rainey Hospital for an operation some 10 days or so before her death.

Hazel was a sweet, lovable little girl, having endeared herself not only to her father and mother and little brothers, but to all who knew her.

The funeral service was conducted in the Mebane Presbyterian church Sunday afternoon by Mr. Jobe's pastor, Rev. L. W. Gerringer, assisted by Dr. Buck, pastor of Burlington First Baptist church, and Rev. Mr. Ronck, pastor of the Piedmont Presbyterian church of Burlington. The little body was laid to rest in the Oakland cemetery at Mebane. A great throng of people, more than the church would hold, was present to pay their tribute of respect and to sympathize with the broken hearted parents.

The prayers and sympathies of many go out to Bro. and Sister Jobe in this trying time. Two more of their children, a boy of 12 and one of seven years, have been operated upon, one in the Rainey Hospital and the other in a hospital in Durham. Both were improving when last heard from.

May God richly bless and comfort the family in this time of sore affliction. We are so glad that His grace is sufficient, even for a time like this.

L. W. GERRINGER.

—Recently a lawyer unused to the practices of the United States Supreme Court addressed the dignified judges as "gentlemen," instead of saying "your honors." He immediately apologized. "Don't apologize for calling us gentlemen," chuckled Chief Justice Taft. "That's what we try to be."—Capper's Weekly.

—Mrs. Rev. C. W. Bates went to Love's Grove, near Concord, last Sunday and delivered an address. Rev. J. W. Hulin is the pastor.

BUDGET RECEIPTS FOR TWO WEEKS

A. C. B.

Orange	$ 13.50
Union Grove	12.00
Granville	10.00

G. C. B.

Concord	$ 98.60
Guilford	24.15
Mt. Hermon	18.15
Anderson	15.51
North Davidson	13.45
Alamance	10.49
Granville	10.00
Richland	8.10
Lincolnton	3.50

College

Asheville	$ 45.00

CHARGES PAYING IN FULL

A. C. B.

Yadkin College	$ 15.00
Haw River Mission	30.00
Porter	15.00
State Street	75.00

G. C. B.

Calvary	$316.29
Porter	30.00

College

Asheboro	$ 85.00
Liberty-Siler City	65.00
Yadkin College	5.00
Haw River Mission	10.00
Tabernacle	45.00
Spencer	10.00
Union Grove	10.00
English Street	40.00
Henderson	115.00
Burlington	125.00
Mebane	45.00
Concord	85.00
State Street	20.00
Mt. Pleasant	85.00
Gibsonville	30.00
Guilford	60.00
Friendship	50.00
South Winston	15.00
Porter	5.00
Reidsville	50.00
Graham	60.00
Asheville	45.00

Superannuates

Orange	$ 37.00
Porter	1.70

CHURCHES PAYING IN FULL

A. C. B.

Siler City	$ 70.00
Spring Church	90.00
Lebanon, Spring Ch. Chg.	47.00

College

Spring Church	$ 12.00
Spring Valley, Vance Chg.	10.00
Center, Alamance Chg.	14.00
Bethel, Alamance Chg.	15.00
Pleasant Hill, W. Forsyth	20.00
Efland, Orange Chg.	36.00
Union Grove, Orange Chg.	17.00
Hebron, Orange Chg.	27.00
Saxapahaw	8.88
Concord, Saxapahaw Chg.	15.00
Union Hill, W. Forsyth Chg.	6.00
Hickory Ridge, Forsyth Chg.	30.00
Denton, Denton Chg.	35.00
Baltimore, W. Forsyth Charge	14.00

Superannuates

Spring Valley (in full)	$ 4.00

CHARGES PAYING ALL CLAIMS IN FULL

Porter	$53.70
——— ?	——— ?

Our financial report had to go over last week owing to our absence from home. We are giving in this report the receipts for two weeks. Two outstanding items appear in the report. They are the payments from Concord and Asheville. The former sends in $98.60 on G. C. B., and the latter $45 in full for college assessment. We are glad to list Asheville with the "Paid in Full." The next largest amount is that of Guilford charge—$24.15 on G. C. B. Only three charges—Orange, Granville and Union Grove —remit on the A. C. B., totaling $35.50. The receipts on this budget are falling far short of running expenses, explained, probably, by the fact that this is vacation period, during which time all church activities run low. But please, brethren, do not let this period be too long protracted.

We, of course, have been concerned about these budgets all the year, but of necessity our attention has been divided between them and other financial programs. Now they must have right of way. Just two and one-half months, and we are at conference. What we do must be done quickly. And brethren, I plead with you that these budgets be not permitted to suffer. This will happen if we put off too long our efforts to collect them. From now until the close of this conference year let us all work and pray with unflagging zeal that the financial needs of the church may be met with every possible dollar.

And please, brethren, do not hold back your collections, but let them come in promptly. This will make them available for immediate use, and will also keep us informed on what is being raised.

With assurances of grateful appreciation for all of your faithfulness along every line of conference work, and with earnest prayers for the rich blessings of God upon every pastor and every charge, I am,

Fraternally,

S. W. TAYLOR.

Aug. 14, 1928.

REPORT OF TREASURER COLLEGE BUILDING FUND

Amount previously reported	$183,695.99
Mrs. J. R. Kernodle	3.00
	$183,698.99

Endowment Insurance Fund

Previously reported	$9,349.21
V. W. Stout	2.50
J. M. Blackwelder	30.00
Ladies' Aid Society, Calvary Church	25.00
	$9,406.71

J. NORMAN WILLS, Treas.

REPORT OF TREASURER OF SPECIAL FUND

Special for church extension:

Reported last time	$10.00
Rev. Fred W. Paschall	25.00
By balance	$35.00

J. CLYDE AUMAN, Treas.

Aug. 13, 1928.

HERALD SUBSCRIPTION RECEIPTS

Rev. J. E. Pritchard, $3.00; Rev. B. M. Williams, $3.00; Rev. W. B. Surratt, 75 cents; Rev. C. L. Spencer, $4.50; Rev. O. C. Loy, $1.50; Rev. J. A. Burgess, $1.50; Rev. L. W. Gerringer, $1.50; Rev. H. F. Fogleman, $1.50; Rev. H. L. Isley, $3.00; Rev. J. P. Pegg, $2.50; Mrs. Sallie C. Davenport, $1.50; Mrs. H. C. Nicholson, $1.50; Rev. J. M. Morgan, $1.50; Rev. M. C. Henderson, 75 cents; Rev. J. B. O'Briant, $1.50; Rev. S. W. Taylor, $1.50.

DEY'S A LI'L SIX FEET OF GROUN'

(From "High Adventure: Life of Lucy Rider Meyer," by Isabelle Horton, published by The Methodist Book Concern.)

Dey's a li'l six feet of groun' somewhere,
A li'l six feet of groun',
An' dey 'xpects to bury me dere some day,
Wid de mou'ners mou'nin' 'roun'.
But dey can't bury me in de groun', my Lord,
Dey can't bury me.
I'll be up among de stars wid de angels flyin' 'roun',
An' dey can't cotch me to bury me!

Dey's a li'l ole bell dey'll toll, some day—
Don't ye hear dat doleful soun'?—
W'en dey tries to bury me deep, dat day,
Wid de mou'ners mou'nin' 'roun'.
But dey can't bury me in de groun', my Lord,
Dey can't bury me,
For de heab'm bells'll ring, an' de angels'll sing,
An' dey can't cotch me to bury me!

Dey's some ole black clo'es dey'll wear dat day,
Some ole black clo'es dey foun',
An' dey'll wail an' weep, an' de watch dey'll keep,
Wid de mou'ners mou'nin' 'roun'.
But dey can't bury me in de groun', my Lord,
Dey can't bury me,
Got de golden shoes an' de big white wings,
An' dey can't cotch me to bury me!

—Lucy Rider Meyer.

—A new system of agriculture, based on the general adoption of mixed farming, more attention to soil conservation, and development of timber resources through protection from forest fires, is needed in Georgia and other states of the South, if they are to make the most of their agricultural opportunities, Roland Turner, general agricultural agent of the Southern Railway System declared in an address before the 82nd annual meeting of the Georgia State Agricultural Society at Macon.

—"Breddern and sistahs," began Parson Jackson, "I hab lately heard many complaints erbout de length ob mah disco'ses. Hereafter de collection will be taken up an' counted befo' I begins mah suhmon, an' de smaller de collection de longah de disco'se."—Boston Transcript.

Mrs. Ryan—Good morning, Mrs. McCarty! How's all the folks?

Mrs. McCarty—They be all doin' well except my old man. He's been enjoyin' poor health for some toime, but this mornin' he complained of feelin' better.

"Beware of a blonde woman, very pretty—"
"Too late, I've already married her."

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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OUR CHILDREN'S HOME

Offerings by Churches and Individuals

Harris Chapel, Vance Circuit	$ 5.61
Stallings, Mecklenburg Circuit	1.00
Pilot, Pinnacle Circuit	1.41
Union Grove, Orange Circuit	3.90
Bethel, Alamance Circuit, Children's Recital	17.00
Sapling Ridge, Alamance Circuit, Children's Recital	21.28
Center, Alamance Circuit, Children's Recital	24.00

Offerings by Sunday Schools

Bethel, Alamance Ct., June and July	$ 5.00
Welch Memorial, High Point	6.92
Welch Memorial, Young Ladies' Class	5.00
South Lexington, S. Davidson Ct.	2.86
Mt. Pleasant, Mt. Pleasant Ct.	4.23
Reidsville Station	10.17
Friendship Station	4.36
Mizpah, Haw River Ct.	1.05
Fairfield, Guilford Ct.	1.45
Friendship, Mt. Hermon Ct.	4.07
High Point, First Church	28.18
Graham Station	5.00
St. Paul, Greensboro	6.15
Mt. Lebanon, Randleman Ct.	4.00
Worthville, Randleman Ct.	3.25
Siler City	3.75
Rose Hill, Pageland Ct., S. C.	5.00

We come again this week to express our appreciation for the continued loyalty of our friends in a financial way.

We have also received 70 bushels of peaches this week, 35 bushels donated by Mr. George R. Ross, of West End, N. C., and 35 bushels by the Kiwanis Club of Aberdeen, N. C.

We are sincerely grateful for all this help.

E. F. ALLMAN, Supt.

DISILLUSIONMENT

(Poem for Recitation)

The wind sounds strangely weird today,
It titillates my ears,
And brings to recollection clear
Scenes of bygone years.

It whispers, wines and whistles shrill,
And comes and goes in moans;
I stop to listen to its voice
Of multifarious tones.

The pictures it recalls to mind
Are sombre, dull and gray,
Suggestive of tempestuous night
And shivering winter day;

Of swaying trees and storm-tossed craft,
And birds in headlong flight;
Of trembling witches in Macbeth,
And windy tombs at night.

It dies away, stops, starts again,
Nearer and nearer comes;
The noise grows even louder still,
Like a thousand beating drums.

But now my dream is quite dispelled,
As sense of sound grows keener;
'Tis not the weird and wizard wind,
It's Mary's vacuum cleaner!

—Grenville Kleiser.

—Brother Abraham Pressley Brower, aged eighty, died at his home near Liberty last Sunday. The funeral was on Tuesday, conducted by Dr. A. G. Dixon, assisted by Bros. Millaway, Ashburn, and A. O. Lindley. A large number of relatives and friends were in attendance. Brother Brower was a valuable member of our church, and his going will make an appreciable difference.

—We have received a circular letter charging that a committee of the United States Congress has refused to give a hearing to complainants against the practice of vivisection. It charges that many dogs are cut to pieces alive in the professed interest of science, and asserts that no good has yet come to medical science from this practice. The matter will again be brought to the attention of Congress in the hope of preventing needless suffering on the part of helpless animals.

—The southwest has harvested a tremendous wheat crop—and at less cost than ever before. This season more than 19,000 harvester—thresher "combines"—have been used in one state, Kansas, and it is estimated that 60 per cent of the entire crop will be handled that way. Given good weather conditions, the "combine" will harvest and thresh for as little as three cents a bushel whereas the use of the old binders and threshing machines ran as high as 25 cents. The reduction in labor costs is, therefore, an important factor.

—Despite depredations by bean beetles, the ordinary farm garden is still the best paying piece of land on the place.

—The Archbishop of York, Rev. Dr. Cosmo Gordon Lang, will succeed Rev. Dr. Randall Thomas Davidson as archbishop of Canterbury and primate of all England.

—The condition of Bishop Joseph C. Hartzell, who was brutally assaulted by thieves a few weeks ago, and has since been a patient in Christ Hospital, Cincinnati, shows some improvement, although ultimate recovery is not assured. At latest reports the broken bones were knitting and he was resting fairly comfortably.

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VOLUME XXXIV GREENSBORO, N. C., AUGUST 30, 1928 NUMBER 42

Pres Elderdice 5dec8
Westminster MD

Emotional Aspects of God

Emotional people are a distinguishable class. They serve to bring out into relief the emotional side of man's nature. Man is not a constant factor as gravity and some other forces seem to be, but he acts on impulse, and his impulses come from his emotions, which vary from time to time. If a man's emotions are easily excited and respond to excitement with great strength, we say he is of an emotional temperament.

Is there anything in the Divine Nature that corresponds to the emotional nature in man? Are we in respect to our emotions made in the image of God?

The question may be too deep for our theology, but it may be an interesting subject of speculation.

The play of emotions in us seems to be the result of interaction with our environment. Our environment is ever changing and consequently there is corresponding change or tendency to change in us. We find in ourselves the power to respond in different ways to the incitements of environment. We can say yes and we can say no. Our emotions do not act with the invariability of gravitation. In other words, there is a power in us higher than our emotions, a power that can restrain and direct our emotions. Our emotions are a reservoir of power ready for action when action is appropriate. In the well regulated life they are kept subject to reason. But they act with certainty and vigor when occasion comes.

There is this great and essential difference between God and men. Men are taken by surprise, they are suddenly confronted by an unexpected situation demanding immediate action. God is never surprised, He knows what to expect, and He is always prepared for what takes place. Human emotion is like the lightning flash or the thunderbolt. God's feeling manifests itself more after the fashion of the evershining sun. It must be true that God feels as well as thinks and wills. He feels the noblest emotions. John said of him, He is love. What higher emotion can there be than love? God is moved with compassion. He feels pity. He also feels indignation toward sin. According to scriptural representation, God has emotions corresponding to our own. He that formed the eye, shall He not see? He that formed the heart, shall He not feel? The great difference between us and God is that our emotions are prone to error but God's never. His emotional responses are both sure and fitting.

—To me education is living and loving and learning and developing without any expectation or desire of graduation; it's an endless process, something that lasts forever.—*Dr. Sykes.*

—What do we live for if it is not to make life less difficult for others?—*Eliot.*

What Is Success?

Success is a personal achievement. No one can inherit success. No one can come upon success by accident. Success means *going through with,* implying, purpose, method, and effort adapted to reach the end in view. A man may aim to become a scholar, and may study persistently and wisely until he has become a scholar. If so, he has succeeded. A man may aim to be rich and may scheme and toil and save for years until he has become rich. He has succeeded. A rich man may aim to give away all his wealth before he dies, as Andrew Carnegie is said to have done. If he dies poor, he has succeeded.

The quality and degree of a man's success depends upon the quality of his aim and the wisdom and persistence of his efforts. There are therefore various kinds and degrees of success. What one man esteems a great and worthy success another man would consider not worth while. No successes are cheap in expenditure of effort, but many successes are not worth what they cost. What a disappointment does a man experience when he devotes his life to gaining some species of success and then wakes up to the realization that what he has gained is not only not worth the effort, but—sadder still—it has taken away his time and opportunity to achieve some worthy success.

A success that fails to achieve the main purpose of life is evidently an unworthy one. What is the main purpose of life? Here we are liable to make a fatal mistake. Some would say that the main purpose in life is a man's strongest purpose, the purpose that appeals to him most powerfully and dictates to him his course of procedure. This would make a man's purpose justify itself by its strength. It would relieve a man from choosing his own purpose and leave him free to apply all his energies to working out the means to gratify the strongest impulse of his being, his master passion. But this cannot be accepted as a true definition of the main purpose of life. Man has a social setting, he has a necessary relation to other men, and above this, a relation to God, his Maker. Man is not free to ignore God and his fellowmen in choosing his course in life. No course can be considered high and worthy that dishonors God and works injury to fellowmen. Evidently the highest and most worthy course is that which most honors God and most helps fellowmen. How can one find this course? How can one be sure that he has found it? That is a great and vital question. Anxiety about the matter may become great enough to drive one distracted. How are we to find the way in the maze of this complex life? We couldn't find it and be sure that we had found it but by the guidance of the Holy Spirit of God promised by Christ. The highest success, the only true success, is achieved by following the divine leading, doing the things given to us from above. The soul that does this has peace and joy and assurance, a constant reward.

AN APPEAL TO FRIENDS OF OUR PUBLIC SCHOOLS

Article Nine of the Fourth Section of the Constitution of the state of New York reads as follows: "Neither the state nor any subdivision thereof shall use its property or credit or any public money, or authorize or permit to be used, directly or indirectly, in aid or maintenance, other than for examination or inspection, of any school or institution of learning wholly or in part under the control or direction of any religious denomination, or in which any denominational tenet or doctrine is taught."

In the New York Constitutional Convention, June, 1915, Gov. Smith (then a member of N. Y. Assembly) introduced a resolution for the abolition of the above article, which would have opened the door for the division of public school funds among different religious denominations, which in the end would have destroyed the American public school system in that state. Such a division has long been advocated by Catholic ecclesiastics. When I was chaplain of the state senate of Montana (1893), Senator Powers (at the request of the bishop) introduced a bill to that effect. Gov. Smith, in presenting the above resolution, as the history of the convention clearly shows, was acting as the representative and agent of the archbishop of New York City.

The Catholic Hierarchy in America, bitterly and continuously, oppose and denounce our public schools. The following (from the *Catholic World*, November, 1886), is one of their mildest statements: "The infidelity, communism, and socialism of the age; lack of reverence for all that has been considered sacred; the immorality of society that might shame a Sodom and Gomorrah—these are the fruits of secular education"—as given in the public schools.

This is not an extreme or exceptional statement. Bishops are constantly issuing pastoral letters to their flocks in which terms are used far more virulent than the above language. If one wishes fully to understand the situation, he may consult the standard work on this subject—Jenkins' *Christian vs. Godless Schools*—authorized by Cardinal Gibbons, then the head of the Catholic Hierarchy in America.

Some Protestants and all Catholics charge that all persons who oppose Gov. Smith for president, because a Catholic, are supreme bigots. They indignantly exclaim: "Just as unreasonable and un-American as to refuse to vote for a man for president because he is a Baptist, a Lutheran or a Quaker."

But the cases are radically unlike. Those who make this statement are so color blind on the subject of tolerance that they cannot see a distinction as great as that between day and night. Many persons oppose Gov. Smith, not on account of his Catholic *religion,* but on account of what stands behind him: *his ecclesiastical entanglements.* And their fears are warranted by the history of the Papal policies in all ages and in all lands where the Roman Church has had or now possesses adequate power to enforce its authority.

I oppose Gov. Smith for president, not because I am an enemy of the Catholic Church, but because the rulers of his church are enemies of our public schools; and he has never lifted his voice in condemnation of these bitter and baseless attacks. My opposition is not intolerance. It is my patriotic duty as a friend of our schools. This is not a religious question but a problem in loyalty to a fundamental American institution. The language of the great Jefferson on toleration has no application here, as Senator Robinson recently contended at the Houston convention. If living, he would be the first to resent this abuse of our secular schools as immoral and irreligious.

In his reply to Mr. Charles C. Marshall (*Atlantic Monthly,* May, 1927), Gov. Smith affirmed his loyalty to the public schools as "one of the corner stones of American liberty." But under the circumstances, this statement is inadequate. It does not touch the point at issue. How a "corner stone," if "un-Christian and godless" as his religious leaders assert? If a true friend, why so long silent in the face of priestly abuse? We have the right to demand: When your church authorities condemn our educational system as the cause of vice and crime, do you approve or do you not? Silence in the presence of such persistent and wholesale denunciation by your ecclesiastical superiors is not consistent with loyalty to this essential institution of our American civilization.

I oppose Gov. Smith, not because I fear that, if elected, he would materially injure our American system of education, but because he does not repudiate the slanders heaped upon it by the priests and bishops of his church.

If the Board of Bishops of the Episcopal Church indulged in similar language, I should vote against an Episcopal candidate for the presidency, unless he publicly condemned such statements. My motive in doing so would not be intolerance but patriotism. And let me earnestly ask here: Is it just or manly for friends of the public schools to remain silent in face of this abuse of institutions which they support by their taxes and which they cherish as helpers of their children? To remain silent in the presence of wrong-doing is to do wrong. We do our schools wrong when we ignore the abuse unjustly heaped upon them. The quickest way for Catholics to lessen what they call Protestant intolerance is for them to cease their attacks on our public schools.

If the bishops of the Methodist Episcopal Church denounced our schools as the chief cause of the vice and crime in our land, what a storm of protest would break upon their heads! And nobody would call that protest intolerance. Have we not a right as American citizens—nay, is it not our solemn duty—to demand of a candidate for the highest office in our nation what his attitude is toward these false and bitter attacks made by his ecclesiastical superiors, whom he is under obligation as a Catholic to obey?

The personal qualities of Gov. Smith do not count in this contest any more than the personality of Senator Douglas in the election of 1860. What stood behind Douglas was the negro. American citizens had then to decide by their ballots the momentous question: Is the negro a human being or a mere animal?

What stands behind Gov. Smith in the present contest is the public school and behind it the Catholic Hierarchy with an uplifted hand ready to smite it, as their words in numberless pastoral letters have bitterly smitten it for generations. This charge is not a Protestant falsehood, and it is not born of religious intolerance. It is made, not in anger, but in sorrow. He who runs may read the warrant for it in thousands of pages of literature authorized by Catholic prelates.

Therefore, I shall not vote for Gov. Smith, because I must put into my ballot, not only my loyalty to our public schools, but also my condemnation of their enemies. While he himself has not uttered these slanders, they are broadcast by his ecclesiastical superiors, and until he repudiates them

he is *particeps criminis*. But my opposition does not mean hatred of the Roman Church, nor does it express bigotry toward Catholics. All this talk of Protestant intolerance in this connection is absurd. My action is simply loyalty to our American system of education which is an essential element in all true citizenship. My vote must be a counterthrust against every one who condemns this system as un-Christian and godless; and also, against candidates who let such charges go unrebuked.

It is asserted: "A Catholic shall not be kept out of office because he is a Catholic." An excellent statement so far as it goes. But it does not apply to the situation before us. We do not seek to keep a man out of office simply because of his Catholic faith. What lies *outside* his religious belief creates our opposition. When he leaves the realm of religion, and, entering the field of civic affairs, condemns and abuses our schools, then we enter our protest. Our criticism is not intolerance, but patriotism, being directed, not against his religion but his citizenship. Abuse of our schools is not an inherent element of Catholic faith, and when we resent such abuse, we do not thereby interfere with any man's religion. We only condemn his defective patriotism.

If a Jewish rabbi used similar language about our schools and his leading layman made no protest, should they oppose him when seeking election to the school board? This opposition wuold not be bigotry toward Judaism. It would simply mean that they considered this Jew deficient in loyalty to things American. And so it is with our opposition to Gov. Smith.

The priest may charge me with disgraceful bigotry. In reply, but without bitterness, I charge him with inadequate patriotism—at least in his attitude toward our public schools. American patriotism implies loyalty to them. They are the only schools that our secular state can provide. Therefore, all persons unfriendly to them lack an essential element of true Americanism.

In these strange days, when the opponents of Gov. Smith are accused of trying to rekindle the fires of the Inquisition (who put those fires out?), it is well to remember that there is a civic intolerance as hateful and as destructive of human welfare as any bigotry that ever cursed the realm of religion. Prejudice against a neighbor simply because he is a Catholic is, indeed, hateful.

But hatred of our public schools, condemnation of them as un-Christian and godless, and misrepresentation of them as productive of vice and crime—all this is a form of political intolerance, which limits patriotism and seriously injures the American commonwealth.

To insist that members of any church, who enjoy American citizenship, have no right to take such an attitude is the duty of every loyal American. To demand that any candidate for the presidency whose church officials use such language be called upon to repudiate these criticisms, that represent a form of hostile intolerance toward things essentially American, is also the duty of all loyal Americans.

Supreme loyalty to our nation means devotion to the basic institutions of our civilization. Opposition to all those who condemn any of these fundamental institutions, or by silence condone such attacks, especially if a candidate for high office, is not intolerance but patriotism. The worst form of bigotry is chargeable to those who are intolerant toward the essential principles of the American state.—*J. H. Crooker.*

A VOICE FROM THE PHILIPPINES

Since the establishment of this country the prevailing sentiment, or at least the majority view, has been that religious or fraternal organizations should not attempt to sway their adherents in matters of the state. That individuals should form their own opinions in governmental affairs, choose their own leaders in administrative affairs of the state without undue persuasion on the part of any one, has been one of the landmarks of a country settled largely by those who sought its shores to find such freedom.

When cretain whispered rumors have been heard of a church that was seeking to put its members in strategic positions that it might attain power in civil affairs by its dominance over them; of a religion that taught union of the Church and State through its servants and was ever seeking to increase its power in the United States, the whisperers have been laughed at, called fanatical, over suspicious and narrow.

Yet certain actions on the part of this church have been hard to overlook, even though the thought of the religious question being raised in politics is abhorrent and against the fundamentals of Americanism. Even though there is an inherent desire to shrink from and avoid facing such an issue, it is no doubt better to stamp it out in its infancy.

An occurrence, happening recently in the Philippine Islands, brings the issue close to home. Despite the Roman Catholic Church's many and vociferous denials that it makes any attempt to interfere with politics, it seems that such an attempt has been brought to light in one of the territories under the jurisdiction of the United States. The *Manila Tribune* carried the following article recently:

"All the parochial churches, Catholic organizations and prominent Catholic politicians in the Philippines have received circulars from the Archbishop of Manila instructing them to work for the victory of all pro-Catholic candidates, it was learned yesterday from one of the high government officials.

"Those who have reecived the circulars would not divulge their full contents, but it is believed that they contain the lists of the candidates that are to be supported and a litany of accusations against other religious sects and anti-Catholic associations."

The editor of the *Manila Times comments* as follows:

"For the Catholics to deny that their church, as an organization, does not favor and cannot support the candidacy of any one in the coming elections, only opposes the truth to the evident machinations of certain elements to bring the power of the church into play in affairs of the exclusive jurisdiction of the state.

"The Filipinos will rue the day they tolerate any church or sect, as an institution, actively to engage in politics, so that in temporal matters the spiritual forces in the land will have, if not a decisive influence, at least a voice. They cannot envision a future of these islands free from that which leads to deeper antagonism, idle recriminations, if religious bodies are permitted to take on political color and to win ascendency in the government of the country."

The editor said further that the fact that under American rule the Filipinos had learned to eschew religious intervention in politics was one of the greatest gifts from this country.

Will the time come when America is no longer able to set this example, but struggles itself in the net of which it has taught others to beware?—*Scottish Rite News Bureau.*

HOW SHALL WE VOTE IN 1928

Everybody except a few politicians agrees that the outstanding issue of the present presidential campaign is prohibition. The issue has been forced upon us by those who bitterly oppose and have opposed it. The vote cast this year will have tremendous bearing upon what we can do henceforward to make and keep this nation sober. If this is not a moral issue, and recognized by Christian people as such, then we have lost the ability to recognize a moral issue when we see it.

Both the leading political parties have yielded to the universal demands of the people, and have inserted a plank in their platforms pledging themselves to a faithful and vigorous enforcement of the law as it now stands. And if this were all, we might be content and go on with our usual political alignment, assured that whoever was elected the law would be enforced.

But this is not all, for the candidates on the platform differ widely, and have expressed themselves unambiguously. One of them avows his sympathy with the law, declaring it "a noble experiment." The other says, "It is well known that I believe that there should be fundamental changes in the present provisions."

What sort of "fundamental changes" this candidate desires is also well known by what he has done while governor of a great state. Although he had sworn to support and defend the Constitution of the United States, he signed a bill to repeal the act supporting and enforcing one of the provisions of that Constitution in his state. If elected president there is no reason to think that his oath to support and defend the Constitution in that office would prevent him from doing the same thing if he gets the chance. If his counsels should fail to induce Congress to pass such a bill for him to sign, we know, for he has said so, that he will bring all possible pressure to bear to so change the law as to permit the sale of light wines and beer, which he calls "sane and sensible."

Now the question for us to answer is this: Why should those who believe in prohibition elect a man as president who does not believe in it? Why should we who do not want the law fundamentally changed elect a man who "is well known" to want it changed? And why should we choose a man to enforce the law whose principal interest in it is not to get it enforced, but to get it changed?

A prominent politician who has hitherto been reckoned in favor of prohibition advises us to elect this candidate and then fight him in Congress. But what sort of tomfool strategy is this which would first admit an enemy into our besieged city and then fight him after we let hi min? No. We refuse to stultify ourselves at the demand of an unintelligent and hidebound partisanship. Let all our conferences and our ministers and editors, who have again and again declared in solemn resolutions that we stand by the Constitution we helped to make, and that the law enforcing this provision of it must be enforced, say it again, and say it with ballot, so that no political party will ever again dare to assume that we only believe in prohibition when our political party nominates a candidate who believes in it.—*Rev. T. H. Lewis, D.D.*

—What one man cannot do in helping another he can do easily with the aid of other men. Where one man could not bring a needed soul to Christ, four men could easily do it.

CHURCH AND UNIVERSITY

By Rev. James C. Baker, D.D.

(Reviewed by Rev. Joseph Fort Newton, Litt.D.)

For twenty-one years Dr. Baker has been the leader of the Wesley Foundation at the University of Illinois, and minister of Trinity Methodist Church in Urbana, a city of ten thousand students. His anniversary was recently celebrated with appropriate exercises, evoking tributes from religious leaders all over the nation. No man in America has had richer or more varied contacts with student life, and the sermon here reviewed, preached on the occasion of the installation of the Student Council, gives the results of his ripe experience.

"In the last thirty-five years," Dr. Baker tells us, "the actual registration in our colleges and universities has increased six times as rapidly as our population, and the curve still moves upward. At the same time there is a growing conviction among educators that the results in the life of the student—the goal of the whole process of modern education—are decidedly unsatisfactory, because the vital spiritual element is lacking. Unless our wealth of knowledge takes on spiritual meaning, and finds a spiritual use, it will not only defeat itself, but may become a menace."

"Three things are needed," as Dr. Baker sees the situation, "and the first is a competent intellectual interpretation of religion. This does not mean that the student asks the church for philosophy, science, or sociology, but he does want his religion related to other human interests. He wants his religious teacher to be adequately trained in the thought of our day and able to speak of eternal things in the terms of our time, not in any outworn vocabulary of the past. The finest minds of the church are needed in the universities."

"The second great demand," Dr. Baker continues, "is for a convincing Christian ethic, required by the devastating confusion in the minds of the present generation concerning the meaning, art and conduct of life. Today, as of old, the church is faced by a pagan theory of life, which leaves mankind to wallow in the formless, unchannelled bog of instinct and passion. The older generation cannot hand over ready-made its standards, customs and beliefs. These may be offered as a suggestion, but they will not be repeated by rote. A new morality is needed, or at least an ancient moral life must be interpreted anew, illuminated, not by authority, but by insight."

"The third requirement," Dr. Baker does not forget, "is for an interpretation of the social meanings of religion. What does religion mean in practical life? Does it make a vital difference in the relations of men to one another? Or is our religion a make-believe? Shall society be based upon service or profit? Do we intend to end war? Do we really believe in the brotherhood of men and races? These are the questions youth is asking, getting to the root of our discontents."

"They err," Dr. Baker tells us plainly, "who regard the questionings of youth as mere juvenile squeaks, and the firing-squad type of mind, which would suppress free thought, is hopeless. It betrays its own past and darkens the sunrise in the soul of youth. Education is intended to teach youth *how* to think, not *what* to think. The church must claim and keep its freedom, if it expects to have leadership among students. To me the most hopeful fact is that thoughtful students, to a greater degree than ever in my knowledge, are seeking the vital experience of religion; and that is the path of light."—*McCall's Magazine*.

Denominational Enterprises

THE JAPAN MISSION READY FOR HEARTY CO-OPERATION

The following report was submitted by the Executive Committee of the Japan Mission and unanimously adopted at its meeting on July 3, 1928:

We, the Executive Committee of the Japan Mission, have received word of the recent actions of the General Conference, and at this our first meeting since that time wish to assure you that you may count on your Japan Mission to co-operate to the fullest possible extent to bring about a true union. For the past four years under the administration of the Union Board of Foreign Missions we believe that the Japan Mission has really functioned as a union mission. We are eagerly awaiting the board's official letter, and hope that it will give us definite instructions as to how the union affects the work of our mission. We infer that there is to be only one budget, but are awaiting definite instructions.

We are praying that the Holy Spirit may mould us into one body—a true union—that we may more effectively do our part in ministering to the spiritual needs of Japan and the world.

Paul F. Warner,
Evelyn M. Wolfe,
Committee.

A RESUME OF THE ACTIONS OF THE EXECUTIVE COMMITTEE OF THE BOARD OF MISSIONS HELD IN PITTSBURGH, PA., AUG. 14, 1928

The meeting was called to order by the president, G. H. Miller. Prayer was offered by J. W. Hawley.

Mrs. Henry Hupfield reported a conference with Miss Annie L. Forrest. For physical reasons Miss Forrest is not able to render full-time service at present, and a satisfactory arrangement was made for Miss Forrest to serve the Board of Missions part time at $50 per month.

Mrs. Thompson was asked to make arrangements with Mrs. Pettet concerning the Week of Prayer Service in New York City.

A resolution from the New York Woman's Committee for Law Enforcement in which they indorse Herbert Hoover for president of the United States and call upon the women to support him, was read and approved.

The question of our co-operation in the Theological Seminary in Japan was referred to the executive secretaries for investigation.

The headquarters of the Board of Missions was located in Pittsburgh.

The secretary was asked to consult attorneys and secure a charter for the Board of Missions.

J. C. Broomfield reported his investigation of the work at Albemarle, N. C., and Lexington, N. C. He said they were both worthy enterprises and that the congregations were to be congratulated upon their splendid progress.

The treasurer in consultation with G. H. Haddaway was asked to invest the annuity bond of Mrs. H. D. Stoneking in Baltimore Ground Rent or other securities equally reliable.

Mrs. Thompson read her report, also those of Miss Edna M. Dexter and Dr. T. W. Woodford.

The July expense for Pine Ridge school of $1,036.80 was ordered paid.

The executive secretaries were asked to provide the necessary report blanks for the work of the board, also to recommend a new blank that may be used for all branches of the missionary work.

In the cases of Grace Church, Indianapolis, Logansport, Ind., and Chatham Church, Chicago, the committee dealing with these situations was continued.

The executive secretary was made a committee upon the case of the Emmanuel Church, Phialdelphia; San Angelo, Texas; Charleston, S. C.; Quinton Church, Fort Smith-Oklahoma Conference, and West End Church, Greensboro, N. C.

An appropriation fo $400 was made to Harger Memorial Church, Detroit, Mich.

S. W. Rosenberger presented his report together with those of the missionaries on the foreign field.

The board approved the actions of the mission in Japan in using the proceeds of the old chapel in Nagoya toward the erection of the new one, also their effort to find a suitable lot at Hamamatsu. The election of Miss Ethel Hemstead and Miss Elizabeth Dawson as secretaries was approved.

S. W. Rosenberger was asked to write letters of condolence to Miss Maedomari because of the death of her mother and to Rev. and Mrs. Schichi on account of the death of their little girl.

The Japan Mission was asked to make a new deliverance concerning the present needs and location of the Nagoya III and the Astuta churches.

The language expense of $174.10 for Dr. Lacey was ordered paid.

The executive secretary was asked to write the Mission in India concerning the probable cost of building an adequate dormitory for boys at Dulia.

On motion the action of the last executive committee meeting concerning designated funds and their relation to the local church budget was reconsidered and the following policy was adopted:

1. All money raised by women for work under the direction and control of the Board of Missions shall be credited on the local church assessments for General Conference benevolences.

2. All designated funds shall be used as directed by the original donors.

3. Special funds raised by the women for misisonary purposes, and special gifts for enterprises which are not a part of the regular work of the Board of Missions nor under its direction, such as enterprises of local branches over which the Board of Missions has no control, cannot be used as a credit on the local church assessments for General Conference benevolences.

On motion the apportionments given to the branches by the Executive Boards of the W. H. M. S. and the W. F. M. S. were made the apportionments of the Board of Missions, and the total of these two apportionments shall be the apportionment for the united branches.

The General Conference treasurer was asked to write Mrs. Lida K. East assuring her that the money which she advances to him will be used for its designated purpose.

The following Committee on Examination was elected: G. H. Haddaway, Mrs. Marie Thompson, Mrs. Henry Hupfield and Prof. Rowland Watts.

The appeal from Wakford Church, Chicago, was referred to J. M. Sheridan and G. H. Haddaway.

J. C. Broomfield and J. W. Hawley were asked to prepare a manual to govern the work of our missionaries and submit it to the board for approval.

On motion it was decided to arrange for the celebration of the 50th anniversary of the W. F. M. S. in the First Methodist Protestant Church, Pittsburgh, Pa.

The meeting adjourned to meet in Baltimore September 20, 1928.

"THE JOB IS TOO LITTLE"

A committee representing the Standard Oil Company had an all-night session. The main task was to secure a manager for a new division of operation which the company hoped to open in China. The chairman insisted that the manager must have four qualifications: he must be under thirty years old; he must be thoroughly trained; he must have proved generalship; he must be able to speak the Chinese language. Many good men had been considered; but each was found to be lacking.

It appeared that the meeting would fail of its object. But finally a young man arose, addressed the chairman, and declared that he knew one man who could meet all the requirements. He added that the man was at that time in China, living in the very city where the company was planning to establish headquarters. He was twenty-eight years old; had degrees from three colleges, had three years' study and practice in the Chinese language; and had the full confidence of the Chinese people, among whom he was widely known. Moreover he had been valedictorian of his class in college and was a natural leader.

Someone asked how much salary this young man was getting, and his friend startled the committee by answering, "Six hundred dollars a year."

The chairman said, "There is something wrong."

The young man's friend replied: "I know there is. But the wrong is not with my friend; it is with the system that employs him. He works for a mission board."

After thorough questioning regarding the missionary, the chairman said to the committeeman, "You go to China and offer him the place." The committeeman was to offer ten thousand dollars a year. If that failed to secure him, he was to offer twelve thousand or even fifteen thousand.

The young agent crossed the ocean and half of China, found his friend, and offered him the situation at ten thousand a year. The young misisonary declined. The offer was raised to twelve thousand, then to fifteen, but was rejected.

Finally the agent asked, "What will you take?"

The missionary replied: "It is not a question of salary. The salary is magnificent. The trouble is not with the salary; it is with the job. The job is too little. You offer me a big salary but a small job. I get a small salary, but I have a big job; and I would rather have a big job with a small salary than a small job with a big salary. I thank you for the confidence expressed in your offer; but I feel that I should be a fool to quit winning souls to sell oil."—*W. B. Phipps in "Wings."*

New Peace Pact

Beginning with a proposal of Briand, French statesman, Secretary Kellogg of the United States has succeeded in securing the signatures of fifteen nations to an agreement to renounce war as an instrument of national progress. It is hoped that all civilized nations will come into the agreement, and that thus war will be rendered far less probable. Each nation that signs the agreement is of course bound in honor to keep it, in addition to the constant obligation all nations are under to treat others with fairness.

Only time can tell how much this treaty is worth. Already differences have arisen as to the meaning and application of the treaty. Europeans, it is said, understood that by the pact the United States has bound itself to go to war against any nation breaking the agreement, while Mr. Kellogg asserts that such is not the case.

THE BOOK THAT TELLS THE TRUTH

One of the distinctive characteristics of the Bible is that it never appeals to man's pride. Most other books do. They glorify man and his achievements. Histories tell what this or that great character has done, or what a nation has done through the leadership of capable men. Biographies make out a convincing case for notable personages. When we come to the Bible, full of biography and history, the case is different. Its greatest human characters, as a rule, are men of such glaring weakness or incapacity that God had to do the supernatural in order to use them for His great works. The worthy things done by His peculiar nation, Israel, came to pass only because God patiently bore with its failures and faithlessness toward Him, and used it in spite of itself.

It is wholesome to read the Bible, because it tells the truth about ourselves. This does not mean it is ever a discouraged or a discouraging Book; there is no literature in all the world so radiant and quickening with courage, confidence and optimism. But it sees the source of hopefulness not in man but in God. It discloses the true character of sin, its deadly weakening and destructiveness. Inasmuch as all men are sinners by nature, and left to themselves are hopelessly in the bondage of sin, the Bible prevents us from living in a fool's paradise with any notion that we can, of ourselves, make life worthy or worth while. One of its great messages is that "with men this is impossible; but with God all things are possible." The grace of God, not the greatness of men, is the theme of the Bible.—*Toronto Globe.*

MY PRAYER

Father, my prayer to Thee is not for fame,
Is not for honor or to win a game
Of distinction, or some prepossessing place,
Father, I seek the sunshine of Thy face,
My prayer, that I might pass Thy blessing to another soul,
That I might brighten the path of some one growing old,
That I may have an understanding heart, a hand to lend,
That I might be to some disparaged heart, a needed friend.
A cooling hand to some one's fevered brow;
A love and tenderness like unto the heart of Thou,
That I might be a blessing to one soul now sad,
That I might bring the happiness to make a child's heart glad.

—*By Sallie May Thrower.*

OPTIMISM | **The President's Letter** | EVANGELISM

SLOGAN

for the Closing Quarter

No Charge Without an Honor Roll Church

We do not know how much our people are hearing about this slogan, aside from what we are saying, but a great deal, we trust. We suggest that pastors announce from the pulpit the exact amount apportioned for each cause, the amount already paid, and what is yet to be raised. With this definite information before the people, they will see exactly what is to be done, and if they find it impossible to raise the total of all causes, they will certainly see that they can raise it for some, and we believe they will set about to do it. We most earnestly urge that pastors and stewards press this matter with all possible wisdom and zeal for these remaining two months, that the church may not suffer a shortage in budget receipts. "The earth is the Lord's and the fullness thereof," and we must not withhold from Him that that is His own.

College

The fall semester will soon be opening, and the student prospect is gratifying. The chief need just now is financial support. Practically every new educational institution has to pass through its financial throes, and so far, no way has been found to make High Point College an exception. But our people are well able to put the institution on a secure financial footing, and we trust that at no distant date this will be done. But let us not shift the responsibility. Many of us may not be able to meet a large share of the need. But we can meet our part. And above all we must not forget the source of unfailing relief. God, through the prayers of His people, can make help available, both where help is expected, and where it is least expected. And please, Bro. Pastor and delegate, do not think of going to conference until you have done your utmost to raise the full assessment for college maintenance.

Assigned

August 18. Upon the unanimous recommendation of those members of the conference faculty present at the duly called meeting, Rev. Roy I. Farmer, of the Ohio Conference, was on the above date duly assigned to the pastorate of First Church, High Point, his pastorate to begin September 1. We trust that this may prove a happy relationship, both for pastor and people, and that the church may have an era of increasing growth and influence under Bro. Farmer's leadership.

Spencer

August 18. We were with our people here on this date in their third quarterly conference. They have their hearts set on a new church building. Their lot is paid for, and the location seems well chosen. Bro. Dan McLauren was present and promised to meet them again on the following Thursday to give them more definite information as to details and cost of their proposed building. We hope that they may be able to go forward, and that the close of the conference year may find them worshiping in their own building. Any financial help that any church, church organization, or individual may give to them will be gratefully received. Their pastor, Bro. Madison, will leave them about the middle of September to enter Westminster Theological Seminary. We are glad that he is to become a student there, though he will be greatly missed by the Spencer people. Arrangements will be made to fill out his unexpired term as pastor.

Halifax

August 25-26. Through the kindness of Bro. B. M. Williams we were privileged to be his traveling companion in his car to this charge on Saturday, the 25th. Bro. Williams went down to assist Bro. Spencer in a meeting at Hollister. Saturday night we preached at Bethesda, and on Sunday the appointments were at Harmony, Hollister, Ringwood and Eden, in the order named. Except at Hollister, where the special meeting was in progress the attendance was not large, though the interest and the spirit of the people was encouraging. The conference program was presented and stressed at each point, and an exact financial statement given to each church. We were pleased with the reaction to this, and our faith is that every church on the charge will have a good budget showing. Halifax is one of our oldest and best charges, and numbers among its membership some of our most loyal people. It is also Methodist Protestant historic ground.

Rev. W. H. Wills, D.D., a champion of "mutual rights" in the pioneer days, resided within the present bounds of this charge. It will also be recalled that Bethesda, on this charge, is the home church of Rev. N. M. Harrison. Bro. Spencer's popularity is attested by the fact that he is closing his fourth year here. His record of four years is one of zealous and faithful service, and we trust that this year may be the best of the four. It has been a pleasure to us to be on this field and to meet old friends again, and to make new ones. Some that we esteemed in other days we have missed. For the kindness of the pastor and his family and the people for their efforts to help us in our work, and to minister to our comfort, we give assurances of our grateful thanks, and likewise of our deep concern for the spiritual and material development of the charge.

Special Number Herald

Please get us the picture of your new or improved church or parsonage for this special number. A good kodak picture will do. And let us have a brief word about the building—what has been done, the cost, amount paid, location, and other things that can be briefly told and that will be of general interest. We want to run this number about the first of October. We will thank you to let us have this picture and the note as early as possible.

Is It Being Done?

Just *two* months more and the work of this conference year will be history. During these two months much is to be done to bring the year to a satisfactory closing. And surely we do not want any closing that isn't satisfactory from the standpoint of achievement, of effort, or of both. Revival meetings are on now and others ought to be held. Four-fifths of all the money we receive on budgets is yet to be raised; nearly one-half of pastors' salaries is yet to be paid—all this yet to be done, and in addition, the various things that can't be detailed here that constitute a part of a charge's program and a conference year's work. Is it being done? Surely these two months must be months of interest and persistent work, attended with much prayer. A conference year of successful endeavor will give us gladness for the annual session, and

hope of heart and strength of hand for the new year that lies ahead.

Appointments

Sept. 2, Midland, with appointments as already announced.

Sept. 3, Albemarle, 8 p. m., meeting with the building committee.

Sept. 4-6, Mecklenburg, with appointments as announced.

Sept. 9, Chatham. Hope, 11 a. m.; Flint Ridge, 2:30; Hickory Grove, 8 p. m.

Sept. 16, Union Grove, 11 a. m.; Lincolnton, 7:30 p. m.

Sept. 23, Anderson Charge.

Sept. 30, Creswell.

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

"Neither as being lords over God's heritage, but being ensamples to the flock."

"And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

Fraternally,

S. W. Taylor.

August 27, 1928.

CO-OPERATION

Select a magnet steel
Of any given length,
Then double it, and joy you'll feel
In quadrupling its strength.
Two times two—not four—but eight
Whenever we co-operate.

Our mighty God can take just one
And make a thousand flee;
But give Him two, and then He'll run
Ten thousand to the sea.
Things increase at a ten-fold rate
When we co-operate.

Sure, I can take a hook and line
And catch a single fish,
But if you'll help me hold the seine
We'll take in all we wish.
A bigger catch and greater weight
Whenever we co-operate.

Since this great truth is written large
In products of the mine;
Exhibited in battle charge;
Rewards the fisher's time;
'Tis true indeed, without debate,
God wants us to co-operate.

We'll do this in His glorious work
Through all the days to come.
And not a single member shirk
Until the task is done.
We'll win the world a rapid rate
Whenever we co-operate.

—By Dr. Schell.

—Nothing puts an end to co-operation sooner than the jealousy and strife which Paul deprecated. If we admit them into our society, it ceases to be a society, and becomes merely a collection of individuals warring with one another.

THERE ARE SUCH

There are some people who always make a great time on great occasions when great men are present, even if they are compelled to act the hypocrite. They are clouds without water, trees without fruit, shadows without substance. A man of this sort once went several miles to hear Whitefield preach. During the sermon he was thrilled, delighted, captivated, and so powerfully wrought upon that he was exhausted and overcome, and fell to the earth. When the sermon was over, and he had recovered from its powerful effects, he said to a gentleman standing by, "What a great sermon Whitefield preached today!" To which the gentleman replied, "We were disappointed today; Mr. Whitefield failed to come, and another reverend gentleman has just preached in his place." The man looked exceedingly disappointed, and exclaimed, "That wasn't Mr. Whitefield! Then," said he, as he brushed off the dirt occasioned by his falling to the ground, "I have dirtied my new coat for nothing."—*From "Anecdotes of Whitefield."*

"CAN'T DO IT"

The story is told of a minister, a temperance man, visiting a friend. At dinner the friend wished him to take a glass of wine.

"Can't do it," said the minister. "Wine is a mocker."

"Take a glass of brandy, then."

"Can't do it, brother. Strong drink is raging."

By this time the host became excited and remarked:

"You will pass the decanter to the gentleman next."

"No, my friend. I cannot do that. Woe unto him that giveth his neighbor drink, that putteth the bottle to him."

"Well, then," said the host in desperation, "pass it over to me."

"Can't touch it," said the minister, "for the good Book says, 'Touch not, taste not, handle not.'"—*The Wesleyan Methodist.*

HEARING SERMONS

An African preacher, speaking from the words, "What is a man profited if he shall gain the whole world and lose his own soul?" mentioned, among other things, that many lost their souls by being too charitable! Seeing the congregation astonished beyond measure at his saying this, he very emphatically repeated it, and then proceeded to explain his meaning. "Many people," said he, "attend meeting, and hear the sermon; and when it is over they proceed to divide it out among the congregtaion; this part was for that man, that part for that woman; these precepts were for such persons, these warnings for such sinners—and so," continued the shrewd African, "they give away the whole sermon, and keep none for themselves."—*Commonwealth.*

SEPARATED FROM THE WORLD

The telegraph wire must be completely insulated before it can convey the electric communication. So we must be separated from the world before God's message to sinners can have free course through us. When Saladin looked at the sword of Richard Cœur de Lion, he wondered that a blade so ordinary should have wrought such mighty deeds. The English king bared his arm and said: "It was not the sword that did these things; it was the arm of Richard." We should be instruments that the Lord can use, and when He has used us, the glory should all be His.—*Selected.*

OUR STORY PAGE

"FOR HIS SAKE"

There never was a sweeter or more thoughtful girl than Marjorie Elwood, the doctor's daughter. Perhaps it was because she was his daughter, for he was an unusually tender-hearted man. He had never hardened to the profession and never would, for by nature he was always sympathetic and shared the pains of his patients.

It was the Sunday previous to Children's Day. He was returning from the Children's Hospital looking weary and sad.

"What's the matter, father?" asked Marjorie.

"Oh, I was thinking of Emily Monroe, poor child!"

"Who is she?"

"She is a young girl in the hospital. She had to have an operation a few days ago. She was so brave, but she is dropping now and I am very much afraid she will not pull through. I'm sure she is homesick. It is too bad—too bad!" and Dr. Elwood sighed.

"Why doesn't her mother go to see her?" asked Marjorie, eagerly.

"Her mother is dead."

"Where is her father?"

"On a long business trip in the Far West."

"Has she any sisters?"

"Yes, several, but they are little children and are in a distant city, too far away to come to visit Emily. If the poor girl could see her little sisters I am sure there would be a change for the better. I'm sure of it. What she needs is cheer."

It was Sunday morning. Emily lay quite still on her back, her knees fastened together, for she was not allowed to move her limbs for several weeks. Her face was pitifully pale and sad. Her eyes were closed, but slow tears forced themselves between her lids and rolled down her cheeks.

She was homesick—so homesick!

Presently the nurse came in softly, and, resting a hand on the aching head, said, "Would you like to see a dear girl who is waiting in the hall?"

The tearful lids opened, revealing an eager look in the brown eyes.

"Waiting?" she asked.

"Yes, she came to see you."

"I do not know any girl in this town. Who is she?"

"She is Marjorie Elwood, the doctor's daughter."

"Oh, I love Dr. Elwood! Please bring his daughter in."

Presently Marjorie stood by Emily's bedside. Her face was radiant.

"I know you're Emily," she said gently. "Papa told me about you. I'm Marjorie Elwood. I've brought these; aren't they sweet?" and she held out a bouquet of sweet June roses.

A smile broke out over the wan face as the frail hand clasped the roses and kissed them.

"Oh, I thank you! I thank you so!" she cried out. "How did you happen to think of bringing these to me?"

"Why, it's Children's Day at the church and I wanted you to have a share."

The burden of the sick girl's face was not so heavy now, the nurse observed, so, pushing forward a chair, she said kindly, "Sit down, Miss Marjorie, and tell Emily what you are doing over at the church for Children's Day."

She left the young people alone for fifteen golden minutes, during which time Marjorie did most of the talking. She told Emily of the songs that were to be sung that night, of the flowers and the birds, and the recitation that little Tom Clark was to give. "I'll coax him to come over with me some day and recite it for you," she said.

Marjorie told other cheering things—how her brother, Roland, had a wonderful dog that could play many tricks and dance, and that when she came again she would bring some more interesting things.

"Time is up," said the nurse, coming in quietly.

"All right," was Marjorie's cheerful response. Then, bending over Emily, she touched her forehead softly with her rosy lips, and laid down on the coverlet a small box with a pictured cover.

Marjorie was just ready to start for the "children's service" that Sunday night when her father came in. She looked charming in her dainty white dress. Her father regarded her with loving eyes.

"My dear," he said, "Emily is much better. She has improved wonderfully since morning."

"Oh, I am so glad!" said Marjorie.

"She was asleep when I went in," he continued, "and there was a smile on her face. Upon a little stand beside her bed was a beautiful bowl of June roses. In her frail hand there were clasped some sweet rosebuds. A small box lay on the side of the bed. Its contents were scattered over the spread. There were pictures and booklets that would interest her. I took her temperature and felt her pulse, and then looked at the nurse. She said, 'It's Children's Day, you know.' 'Children's Day,' I repeated. 'Yes,' she answered, it was Miss Marjorie who brought these flowers and pictures and made it so cheerful for Emily.' It was a heaven-born thought that took you there, my dear. I verily believe she was pining for home or the sight of some of her people. You did a good deed, Marjorie, and Emily is likely to get well."

Marjorie's face was beaming as she heard these words. Do you wonder that she felt happy as she kissed her father and hurried away to the service? That Children's Day meant a lot to Marjorie. It was a happy, happy day.—*Youth's Banner.*

THE BROKEN INSTRUMENT

There is a beautiful legend of a broken instrument. Its strings were gone; its parts were out of alignment; its exterior and interior were dust covered. It was thrown into a rubbish heap, till one day a musician came to the castle. He saw the neglected instrument and repaired it, for he was its builder. Then he played on it the most exquisite music. He drew from it harmony that pleased the most cultivated because he understood its laws. This is a parable of life. You and I are so unstrung and dissonant that no culture can attune us, no age-spirit can restore the lost chord. But the great Musician, the loving Maker of us all, can repair the ruin wrought by evil, can change the worldling and sinner into a saint, can restore the divine image and set us back among the approved of the Father. Oh, for the harmony that enables the soul to hold unbroken communion with the Lord!—*Selected.*

YOUNG PEOPLE'S WORK

SUNDAY SCHOOL LESSON

Sept. 9—Paul in Athens and Corinth

Scripture basis—Acts 17:16-18:17; I Cor. 2:1-16; I Tim. 2:3-7.

The Apostle Argues at Athens

a. Athenians Admonished. Leaving Berea, the Apostle Paul journeyed by sea to Athens in the province of Achaia, 250 Roman miles south of Beraea by land. Silas and Timothy were left at the latter place, perhaps to further strengthen the new converts, and were bidden to hasten to meet Paul at Athens.

Here in this wonderful city, where learning and art abounded, he found the absence of the worship of the true God and His Son, Jesus Christ. Right away he began to argue in the synagogue with the Jews and in the market place with the devout and those who would listen to him.

He had not been discoursing very long before he encountered the two extreme schools of philosophy in evidence there, Stoicism and Epicureanism. The former believed that the Supreme Being cared only for the universe, that human beings were subjects of fate, that they must show indifference toward their fate, whether joyous or sorrowful. The latter, too, believed that the gods only cared for the material world, but differed from the other school in that they held that pleasure was the chief good in the world.

That they might hear him more fully, they escorted Paul to Mars' Hill (Areopagus), a rocky platform to the northwest of the hill called the Acropolis, where were gathered an assembly of men, who were always ready to listen to a new doctrine.

In his opening remarks, he courteously addressed them as "Ye men of Athens" and tactfully observed that they were very religious, for, it is held, "they had on show no fewer than 3,000 public statues, most of them representing gods or goddesses." Among these was one with the inscription, "To the Unknown God," which seems to signify that with all their deities there was a reaching out of the human soul for that which none of these others could supply. Paul, using this as the basis of his argument, declared unto them Jesus.

b. Athenians Accept. Not all accepted, by any means, for when Paul discussed the resurrection of Jesus, it was beyond their grasp, and the assembly was dismissed without much serious consideration. However, the word of the Lord goes not from the mouth of faithful witnesses without effect (Isa. 5:11), so a number of converts were made, several of whose names are recorded in this chapter (17:34).

The Corinthians Called to Christ

a. Corinthian Characteristics. Lying fifty miles west of Athens, Corinth enjoyed a most favorable situation for trade. The cargoes of ships plying through the Aegean and Adriatic Seas were transferred here, and trade was conducted through it between the north and south.

"At one time the city is said to have had 300,000 inhabitants, with more than a half million slaves at work in its fleet and its colonies. It was a city of pleasure and of unbridled license, where the idle rich of all lands went to satisfy beastly desires."

Here the apostle met Aquila and Priscilla, fellow-craftsmen in tent-making, and he abode with them while in Corinth. Silas and Timothy joined him here. He remained in the city 18 months, "teaching the word of God among them."

b. Corinthians Contentious. In the synagogue, Paul taught the Jews and Greeks concerning the Christ of God. He testified, he persuaded, he admonished, but the Jews became bitter against him. This led him to denounce them for their hard-heartedness and to declare his intention to turn to the Gentiles, which he did.

Leaving the synagogue, he went next door where dwelt a Roman convert to Judaism, Titus Justus, which was a convenient place in which to hold services. Crispus, the chief ruler of the synagogue, became converted together with his household and many other Corinthians, and all were baptized.

In this city of licentiousness, where the Jews turned against him, and perhaps being fatigued mentally and physically, Paul became despondent. But God was with him, and manifested His presence in a vision. "Be not afraid; I am with thee; no man shall hurt thee;" thus came the message of assurance. No wonder he remained there 18 months, and even tried to enlist the support of the proconsul, Gallio, against him. But Gallio was a just, merciful ruler, whose "popularity and bright, lovable character are indicated by the accectionate nickname given him, 'Sweet Gallio'." He dismissed the accusers, and the Greek sympathizers with Paul took advantage of the occasion to give the Jewish spokesman, Sosthenes, a good thrashing.

THE EDITOR'S VACATION

We were gone ten days and spent six of them in rapid automobile travel. The riding we consider a helpful exercise to people grown sluggish by too little physical activity. The end of the first day found us in Washington, D. C. While we were stopping at a traffic signal a young man came near and offered to conduct us to an inn within a block of the White House where we could procure lodging for the night for one dollar each. We knew that President Coolidge was not at home, but we decided to go and see this inn. We found things tolerable but of course not luxurious.

The next day brought us to Pittsburgh, Pa., where the editor's older son lives. We had with us the other son, his wife, and his sister, so that we had a family reunion.

We spent Sunday in Pittsburgh. I attended church at the Second Church and heard an inspiring sermon by Dr. A. J. Allen, now president of the Pittsburgh Conference, succeeding Rev. J. C. Broomfield who was in May promoted to the presidency of the General Conference. The pastor of this church has given notice that he will not be available for next year, and the congregation held a meeting to call a successor. Of course the arrangement they make is subject to the approval of the Annual Conference. But they know this and are careful to take only such steps as they have reason to believe the Annual Conference will approve. This combination of congregational and connectional practice seems to work without much friction in the Pittsburgh Conference.

Our third day's travel took us through Cleveland, Ohio, where we stopped to see a brother-in-law and two sisters-in-law. A son of this brother-in-law had just returned from Haiti where he has spent months in building some government buildings. This is a family of contractors, the father and two sons all being builders. The father, Mr. J. W. Deitrick, has built a number of large buildings in different parts of the country. The younger son was graduated from the University of Michigan in June of last year, but is already a busy builder. By night we reached Adrian, Mich., the seat of Adrian College. Here we visited another brother-in-law, Mr. James Barrow, and his family. He has two sons and one daughter, all married and living nearby, so that we were permitted to see them all. One of the sons is a building contractor and the other is game warden for that part of the state. We had a very pleasant visit with these relatives. The next day we showed our two sons the houses in which they were born and which they left in early childhood. We also hurried past Adrian College where the editor and his younger son both attended school (but not at the same time). Another day's drive and we were back in Pittsburgh. While there we were permitted to visit the office of the Methodist Recorder and see Editor Davis, Publishing Agent Darling, Editor Johnson of the Sunday school publications, Secretary Stephenson of the Board of Education, and several ministers, including our own Dr. S. K. Spahr, who with Mrs. Spahr is spending the summer months in their old home. We were glad to hear them say that they expect to return to Greensboro about October first to spend the winter. Time failed us to call on several acquaintances and friends of former years whom we would have been delighted to see. Pittsburgh is a big city and its winding streets present a problem to a stranger trying to go here and there. We concluded that very few Pittsburgh people really know Pittsburgh.

We saw a most notable man in Pittsburgh. He has a face remarkable for its breadth and this is greatly enlarged by a growth of jet black whiskers, hanging low and spreading wide. We never saw such a man anywhere else. We were told that he is a Jewish rabbi. While his appearance in some respects would invite remark, in other respects it would intimidate those who might be disposed to ridicule. He looked as though he might fell an ox with one blow of his fist.

Pastor Leland of the Fourth Church showed us through his church. It is built of stone and presents a good appearance outside and inside. It has a seating capacity of five hundred with quite a number of classrooms for Sunday school. It is growing year by year and is gradually paying itself out of debt. It has a duplex parsonage next to the church. The rent from half this is helping financially.

We left Pittsburgh with pleasant recollections of many kindnesses received from several friends there. One of the most interesting places visited was the Westinghouse Laboratory where our older son is employed in research work. Many experimenters work here in separate rooms set apart and equipped

for their use. We cannot describe all the wonders we saw. We will mention one: Mr. Knowles, an experimenter in electricity, who has received a thousand-dollar prize for a discovery of his, was working with some apparatus so delicate that a wave of the hand through the air would turn on and turn off an electric light.

We were especially impressed with the kindness of Mr. Kellogg, a Connecticut Yankee, who conducted us from room to room, explaining operations. He is manager of one of the sections of the laboratory. One of the experimenters we talked with was a Russian who speaks English very brokenly.

Coming home across the mountains of Pennsylvania, our car was halted by an officer in uniform. He did not mistake us for bootleggers, but he thought we might have some green corn in our car. He was trying to prevent the spread of the European cornborer. We had no green corn and he did not detain us.

Our last night from home was spent in New Market, Va., where three of our party visited the Endless Caverns and saw charming wonders under the earth.

We were glad to reach home at the end of the tenth day and find our usual place again. We take up the fight where we left off, and hope to have a little more strength for the day.

SURPRISED!

Having been away on vacation, have not kept up with what was in our church papers. But today am looking them over and am surprised to find an editorial under this caption: "Diotrephes at the General Conference," in which the editor seems to think that he was not at ours. How he could be in both places at the same time I do not know, but am sure that if he was not at ours he had a substitute that filled his place to perfection.

This one at Baltimore seemed to know how to get in on most any subject twice or more perhaps; he worried some of us so much that we felt more like leaving than listening.

Our editor is such a fine-spirited fellow that he perhaps was not as critical as the writer, for this man had so much to say that he seemed to think that no subject introduced was complete until he had put the finishing touches on by his arguments in some direction—for often it seemed that just so he got to speak he was satisfied. In fact, he talked so much that some of us "dubbed" him "The ——— Dirigible," and when I say that some of the readers of this who were there will remember at once to whom the writer has reference.

I never feel like taking issue with the editor, for he is always on the right side, but thought perhaps as he has a fine sense of humor he would enjoy this "correction."

N. G. BETHEA.

(The editor thanks Bro. Bethea for the correction.—Ed.)

—Pittsburgh has several tunnels under the mountains for automobile travel, also for foot passengers. An accident in one of them, tying up traffic, resulted seriously from the poison gas. They are better ventilated now, fans keeping the air in circulation.

Our Children's Home

Offerings by Churches and Individuals

Flat Rock, Vance Circuit	$ 6.20
Concord, Saxapahaw Circuit	1.05
W. J. Spainhower, Winston-Salem	1.00
W. H. Greenway, Oxford, N. C.	7.00
Miss Mamie Johnston, Sunday eggs	1.00
Mrs. D. T. Gaster, Sunday eggs	.75
Roberta, Children's Recital	50.00
Concord Station, Children's Recital	11.25
Antioch, Mecklenburg Circuit, Children's Recital	10.00
Love's Grove, Midland Circuit, Children's Recital	15.62
Fallston, Fallston Circuit, Children's Recital	15.66
Pleasant Hill, Cleveland Circuit, Children's Recital	14.63
Lincolnton Station, Children's Recital	10.00
Bess Chapel, Children's Recital	55.70
Bessemer City, Children's Recital	14.33
Kannapolis, Children's Recital	15.01
Mt. Pleasant, N. Davidson Ct., Children's Recital	21.26

Offerings by Sunday Schools

State Street, Lexington	$ 4.26
Concord Station	25.00
Lebanon, High Point	5.95
Mt. Pleasant, Mt. Pleasant Circuit	5.50
Haw River Mission	3.49
Pleasant Grove Station	9.10
Hickory Ridge, Forsyth Circuit	5.60
Tabernacle	5.50
Denton, Denton Circuit	2.40
Bethany, Randolph Circuit	1.20
Shoals, Pinnacle Circuit	2.03
Midway, Haw River Circuit	5.00
Fallston, Fallston Circuit (2 months)	10.85
Bethel, Alamance Circuit	8.70
Bethesda, Halifax Circuit, Ladies' Aid	3.00
Bethesda, Halifax Circuit	1.50
Mt. Carmel, Forsyth Circuit	4.25
Whitakers	7.00
Friendship, Haw River Circuit	5.00
Bethesda, N. Davidson Ct.	5.58
Maple Springs, Forsyth Circuit	3.83
Center, Alamance Circuit	4.75

Since our last report we have received the following donations:

Mr. and Mrs. John T. Warlick, one bolt of sheeting.

Some nice, useful articles made by the Concord Vacation Church School.

Mr. Earnhart, Concord, one box of clothing.

Junior C. E. Society of Arlington, Ohio, one box of towels.

Ladies' Aid Society of Bethesda Church, Halifax Circuit, one box containing nice materials, towels, etc.

Mrs. M. J. Hunter, Halifax Circuit, three beautiful pieces of fancy-work, which she made at the age of 80 years.

The Girls' Mission Band, Burlington First Church, one box containing various useful articles

Mr. W. F. Grabs, of King, remembered us in his usual good manner with two bags of apples.

Mr. and Mrs. H. A. Garrett, two bags of apples.

Mrs. Pickett, of High Point, two bushels of apples.

We are unable to express our deep appreciation for the cash and many other donations received, all of which are very helpful. We trust that each contributor may be richly rewarded for their loyalty to this Home.

We were cordially received at each church which we have visited with the Children's Recital. We appreciate very much the hospitality shown us wherever we take the children.

E. F. ALLMAN, Supt.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$183,698.99
R. M. Cox	1,000.00
M. J. Wrenn	500.00
W. L. Ward	500.00
C. C. Robbins	500.00
R. N. Hauser	500.00
	$186,698.99

Endowment Insurance Fund

Amount previously reported	$9,406.71
Melvin Garner	2.50
B. L. Heavner	5.00
	$9,514.21

These payments have been made on additional pledges toward the indebtedness of the college.

The energetic chairman of our Finance Committee, Mr. George T. Penny, is very much interested in providing the means for meeting the acute financial situation of the college, and deserves the utmost co-operation of all the members of the church.

In this connection, may I call the attention of those who made pledges for the endowment insurance fund to the fact that the premiums are now falling due, and that it is of the utmost importance that those who have made pledges remit payments due as early as possible. Statements will be sent out soon, but it is hoped that all who can possibly do so will not wait for the statement, but will forward check to the treasurer.

J. NORMAN WILLS, Treas.

—Rev. J. D. Williams is preaching at Moriah church this week. Meetings are held at 3 p. m. and at night. The attendance is good, but few unconverted people are present. But converted people need to hear preaching, and meetings have their purpose where there are no unconverted. Perhaps we make too strong the distinction between those who profess conversion and those who do not profess it. We never become so good that we cannot be made better by gospel truth.

—Bro. Jesse C. Causey, Guilford county's "master farmer," was recently honored by a visit from the county agricultural board. They were most favorably impressed. They found evidence that farming may be made a pleasure. They saw pigs drinking milk, not out of silver spoons, but out of metal pipes. Other farmers might receive inspiration by a visit to Bro. Causey's farm in the southeastern part of Guilford county.

—Shelby is shocked with a disaster. Three buildings suddenly collapsed as a result of excavation under one of them, killing six people and hurting about a dozen others. This occurred last Tuesday morning.

—Two High Point people were involved in New York's subway disaster. See the report from First Church, High Point.

FROM PASTORS *and* PEOPLE

West Forsyth Circuit.—Baltimore had a home-coming day yesterday. Effort was made to bring all the old members and friends who used to live near to come back for worship and renewal of friendship. Many more than could be seated were there. Bro. J. Norman Wills, of Greensboro, was the chief speaker. In the morning he talked of the homes of the family; in the afternoon he addressed himself particularly to children and young people. Bro. D. A. Neese, of High Point, also made a good talk on the duty of the church to help save the world. The people appreciated the addresses of these business men, and hope for their presence again.

C. H. WHITAKER.

Mt. Hermon Church, Creswell Circuit.—We have just closed our revival meeting. Our pastor, Rev. R. L. Hethcox, began the meeting on the first Sunday, and Mr. Trollinger from Thomasville came on Monday and did the preaching throughout the week.

We had a very good meeting, with four additions. We, the people of Mt. Hermon church, wish to express our appreciation to Mr. Trollinger and also our pastor for the great help we received through the services. We learned to love Mr. Trollinger in the few days he was with us.

Mr. Trollinger had many experiences while he was with us, but the one I think he enjoyed most was the fiishing trip on Lake Phelps. Although it was raining and the wind was blowing, he threw his hook and line overboard and said, "Hethcox, I think we will have a shower in a minute." Suddenly one of the party began to get cold from being drenched, and jumped overboard to warm up. But I think the part Mr. Hethcox enjoyed most was Mr. Trollinger's ride to the shore.

The Sunday school of this church is doing fine. We are planning a picnic for the children.

Our Ladies' Aid is doing a very good work. In fact, I don't see how we ever got along without our Ladies' Aid.

Best wishes to the Herald and it many readers.

CALLIE BARNES DAVENPORT,
Reporter.

Orange Charge, Hebron Church.—The special meeting began here Sunday, August 12th. Rev. H. L. Isley did all the preaching. He gave us a splendid series of sermons.

Rain and other things interfered with the meeting. The results were not what we had hoped for; however, the church was revived, four reclaimed, one conversion.

The offering for Bro. Isley amounted to $20. This would have been larger had the services not been practically rained out the last day.

B. M. WILLIAMS.

Porter Church.—Last Friday morning closed one of the greatest revivals in the history of our church. Many souls were made to rejoice. The attendance was fine at both morning and night services, the best seen for many years.

There were 14 conversions and 15 new members added to the church. We are very proud of these new members and overjoyed to see our little church coming to the front.

Rev. W. E. Hill, brother of our pastor, was pulpit help, and did some real good preaching. We learned to love Bro. Hill during his stay with us, and we regret that his health does not permit his going forward in the ministry. We feel he would be a wonderful power in the upbuilding of God's kingdom. Our love and best wishes go with him and we extend him a hearty welcome back into our midst. May God richly bless him, is our prayer.

Our Sunday school is growing. We had 70 present yesterday and we hope it will continue to grow. Some of our faithful ones who have stood by the church in its dark hours when it seemed to be on a standstill, are being rewarded for their faithfulness. God never forgets his faithful ones.

Our third quarterly conference was held Thursday evening of last week. Miss Ruby Thompson was elected delegate to the Annual Conference.

Best wishes to the Herald and its readers.

MRS. W. T. BRASWELL, Reporter.

Laurel Hill.—We are proud to say that we have a large and much-concerned Sunday school. Every teacher seems very much interested in his own class. We have a superintendent that we are proud of, and every church that owns such a man should be. He is a man of God. He doesn't forget to encourage the Sunday school each Sunday morning. He always has something good in store for us each Sunday morning when he gives us his little lecture.

Our revival meeting began the second Sunday in August and closed the following Sunday night. Rev. Harris Hill, of Friendship church in Stanley County, came on Sunday morning to help our pastor and remained through Friday night. The more the people learned of Brother Hill the more they became endeared to him. He visited in several homes, which was highly appreciated. We had large congregations at almost every meeting and each sermon delivered was instructive and inspiring. There was enough gospel preached to save the world. The church was much revived. There were something like 20 professions and four accessions. As the meeting is over we should not stop praying, but now is the time to begin praying. Pray that our church will stay revived and that we all will be drawn closer to the Lord each day. It seems that sometimes we become unconcerned and forget to pray. I want to be found in the service of God always. So may we all begin praying now for the revival at Laurel Hill next year.

LOIS WILLIS, Reporter.

Tabernacle Charge.—Our annual revival meeting began at Tabernacle church the first Sunday in this month. Rev. E. A. Bingham, the pulpit help, was present on Sunday and preached every sermon during the meeting. The people were highly pleased with his splendid gospel messages. There were 25 conversions and reclamations and eight accessions. A number of visitors from Greensboro attended part of the services, among them, Rev. and Mrs. W. F. Kennett, Rev. C. W. Bates and Rev. T. F. McCulloch. We were very glad to have these visitors.

Two Christian Endeavor societies have recently been organized on this work, a Junior society at Julian and a Senior society at Tabernacle. We trust that these societies will accomplish much good.

A large marker was placed on the highway the week previous to the meeting, which reads: "Tabernacle Methodist Protestant Church." Mr. D. A. Neese, of High Point, donated this beautiful marker to Tabernacle. Pastor and people are grateful to Mr. Neese for this gift. The pulpit furniture at Tabernacle has also been re-varnished and new upholstering put in the chairs, making all the furniture look new.

The good people of this charge continue to remember the pastor with gifts from time to time. The following people have our thanks: Mr. Dan Smith, Mr. Arthur Coble, Mr. H. L. Whitley, Mr. C. R. Fields—melons; Mr. G. A. Garrett, Mr. Purvis Neese, Miss Anna Hardin—peaches and apples.

Mr. and Mrs. W. T. Hanner and daughter, Miss Elizabeth, and Mr. and Mrs. T. B. Reynolds were among the recent visitors at the pastor's home. We thank Mr. and Mrs. Hanner for leaving several jars of fruit.

H. L. ISLEY.

Burlington, First Church.—Attendance in Sunday school today was 280, showing an increase of 37 over the previous Sunday, and the offering was $19.42. The Baraca class had charge of the Sunday school and W. E. Smith, the class president, acted as superintendent. The music was excellent, with splendid numbers by the orchestra and a song entitled, "Dear Old Daddy," by five members of the school.

The Baraca boys are well pleased with our new teacher, Rev. C. C. Lindley, as he brings such interesting messages each Sunday. The class is to go out to Spoon's pond for a watermelon feast and social outing Thursday evening of this week, and we hope every member will be out. The Philathea class has an invitation to go with us.

Rev. W. P. McCorkle, a superannuated minister of the Presbyterian church and a resident of this city, brought us a splendid and practical sermon at the morning hour, as Bro. Gerringer is away on his vacation.

Delores, the little 15-month-old baby of Bro. and Sister LeRoy Wheely, died early last Tuesday and the funeral was held at 2:30 o'clock Wednesday with Brother Gerringer conducting the funeral. The grief-stricken ones have our sympathy and prayers during this time of great sorrow.

Prof. Wilbur Stout is spending his vacation with his parents in this city. Bro. Stout is one of the instructors in the Concord University in West Virginia and is making good. We are always glad to have him back home.

We will have our usual services next Sunday, as our pastor will be back from his vacation.

Best wishes to the Herald and its readers.

L. A. BRAXTON, Reporter.

Roberta Charge.—Our church and community had the very great pleasure of a visit of Dr. and Mrs. Allman, with the class from our Children's Home the second Sunday in August. Our people were very pleasingly

affected by the splendid program which they rendered at the 11 o'clock hour. After the program, the congregation was given a chance to register their appreciation with an offering, which amounted to $50. There were several individual gifts to the children apart from the offering in church. There are some fine features connected with these visits. First, it is a real living picture of what it means to give these little unfortunates a chance. Then, we are enabled to actually see the rewards of our offerings to the home. And, again, there is the lasting effect which the visitors inspire us with, which will surely tell in more unstinted loyalty to this noble institution in the future. We are more and more proud of our Children's Home and its fine leadership.

The program by the children from the Home marked the beginning of our special meeting. I am sure we could not have had a better beginning service. Brother Suits came to us on Monday night and remained until Friday night. The meeting started off with great promise, but on account of the rain and stormy weather, and perhaps other causes over which we had no control, our greatest hopes were not realized. But we can say with the poet:

"How often here in this vain world,
Our fondest hopes before us fall:
But when we reach that home above,
O, then, we'll understand it all."

Better preaching I could ask no one to do. God wonderfully used Bro. Suits in bringing us the old-time Gospel in the old-fashioned way. Saint and sinner were delighted with his pulpit manners and methods, and the fair, consistent and logical appeals. Not a word of abuse issued from his lips, while he stripped Satan of his garb and uncovered sin without fear or favor. He had the reward of seeing eight souls reclaimed and converted. But this gospel was the kind that cannot fail to "accomplish the end to which it was sent." The pastor, with the church, feels we are better prepared for the responsibilities before us. Bro. Suits, we will not forget your labors of love, and we are sure the Lord will not.

We are glad to report that our dear sister, Mrs. Z. D. Cochran, who went to a Charlotte hospital for an operation a week ago, is recovering nicely. We are soon to have her smiling pdesence with us again, if nothing sets up anew.

Two days before the meeting began, the pastor and family were very kindly and generously remembered with a pounding, which is still holding our wants in check. This is one of several this year that have aided in keeping our wants away. Space will not allow me to insert names, but the eyes of Him who beholds the evil and the good have the names and will remember in love and not forget. ROBERT SHORT, Pastor.

Davidson Charge.—We are now engaged in evangelistic meetings on this charge. On the fifth Sunday in July we began our first meeting at Pine Hill church. Bro. C. H. Hill, of Friendship, was with us and did good preaching throughout the meeting, which closed on Thursday night. The church was revived, three professed faith in Christ. Our congregations were large at night and good interest manifested throughout the meeting. Rev. and Mrs. Hill made many friends here who will be glad to have them come this way again.

On the second Sunday in August we began our meeting at Alleghany church. Rev. W. M. Loy was the engaged help. On account of the sickness of Mrs. Loy, Bro. Loy did not come. On Tuesday of the meeting I secured the service of Bro. Newton, an aged M. P. preacher, who lives with his son near Albemarle. He brought us good messages and the interest was good. Large crowds came to the meeting but we failed to reach the masses of the young people who were not Christians. There were three professions during this meeting, which closed on Friday night. The church was revived and we feel sure that much good was accomplished in the meeting.

On the third Sunday in August we began our meeting at Liberty church. At this church the people asked me to hold my own meeting. However, Bro. Charlie Cranford, a member of the local church, did some of the preaching. His son, Farrel Cranford, and family of Greensville, were present a part of the time and rendered helpful service. They are all-time workers in the Salvation Army. Here we had an old-time revival. Visible results: 18 professions; church greatly revived; seven united with the church, and more will join before Conference.

This meeting closed on Friday night.

I pray God's richest blessings upon all the brethren in their revival work.

C. E. RIDGE.

Friendship Station.—Our protracted meeting closed Friday night with a wonderful sermon, "The Final Judgment." We added five members to our church. We feel proud to have them. Rev. J. M. Morgan did some of the best preaching this community has ever been blessed with—pure gospel sermons, backed up by a Christian man, a man whose daily walk can safely be followed. One of the most appealing sermons of the meeting was "The Devil Fishing," preached on Thursday evening. Following this sermon 38 persons professed faith in God. This was a touching scene, when some of the seekers went and sought their children and friends to come to the altar. On Friday morning Brother Morgan delivered a beautiful sermon on "Heaven." How much we enjoyed this sermon! We feel sure the community will be very much benefited by this meeting. Sermons such as we listened to all during the meeting will cause people to stop and think.

We enjoyed more than words can tell the short and helpful talk with Rev. and Mrs. W. D. Reed. We hope they will come to see us right often.

MRS. D. W. SIDES.

Reidsville. — Our pastor, Dr. Brown, preached a splendid sermon yesterday on "Pressing Toward the Mark."

Children's Day exercises, under the direction of Misses Blanche Weatherly and Lola McCollum, were held the first Sunday evening in August. The collection was very good.

The churches of the town united for the evening services during the month of July. This month we are having no evening services.

Our Sunday school attendance is not so good as present, as our people have been taking their vacations. The S. S. picnic was held at Buffalo Beach.

Roland Armacost, who has been spending some time with his grandparents, Dr. and Mrs. Brown, left for his home in Maryland last week.

Mrs. W. M. Marr and children have been spending some time with Dr. and Mrs. Brown. They also left to visit her sister, Mrs. Armacost, in Maryland.

The condition of Mrs. S. J. Kernodle remains about the same. She has been shut in for some time.

The funeral of Mrs. E. Carroll, mother of Miss Alva Carroll, was conducted by Dr. J. D. Williams and Dr. Brown on last Monday afternoon.

A coat of paint has recently been put on the parsonage roof.

We will not have any services next Sunday as our pastor will be away helping in a revival. REPORTER.

Burlington, First Church.—Attendance in our Sunday school was not as large today as that of last Sunday. Total number present last Sunday was 371 and today, 243, showing a decrease of 128. Offering today amounted to $15.89.

The Philathea class had charge this morning; the Baracas are to have charge next Sunday morning. Bro. Lindley, our Baraca teacher, brought us a splendid message in the classroom this morning, and, as a matter of fact, he brings helpful and inspiring messages all the time.

Rev. J. T. Whitehead, a ministerial student of High Point College, preached for us in the absence of our pastor at the 11 o'clock service and his sermon was helpful and uplifting and we hope he will come again.

Bro. Monroe Bennett, one of our boys of the first church and ministerial student of High Point College, was recently given license to preach by the third quarterly conference of our church. Bro. Bennett is a young man of the best character, an earnest worker in our local church, and we wish for him all success in his calling.

Our pastor, Rev. L. W. Gerringer, is in Atlanta, Ga., engaged in religious work in that city. This is the regular time for the pastor's vacation and he is spending a part of the time as above mentioned.

Miss Maxine Taylor, our full time worker, is leaving us after today, as she is to teach, we understand, this coming school term. Miss Taylor has rendered a helpful and uplifting service for us and we can recommend her very highly for this work and regret that she is leaving us.

Best wishes to all.

L. A. BRAXTON, Reporter.

August 19, 1928.

Why Not Circuit.—We started our first special meeting at New Hope. Bro. C. E. Ridge did the preaching and did it well, and everybody enjoyed hearing him. Nine professed faith in Christ and five joined the church.

The second protracted meeting was at Fair Grove. Bro. Ridge did the preaching at this place and the meeting was a great success. Five joined the church and others will unite at my next appointment. Last week we held our meeting at Macedonia. Bro. G. A. Laughlin did the preaching, this being 16 years he

has heplel there in succession; but he did not fail to get results. Seven professed Christ and five joined the church. I have received 18 members during this quarter.

On the 18th of this month the third quarterly conference met at New Hope church. The business was transacted in a spirit of love with only four of the churches represented. Bro. L. A. King was declared elected delegate to the next Annual Conference from Fair Grove Church.

Bro. Russell Williams favored us with a bushel of fine peaches recently; Mr. and Mrs. Pierce with four bushels of apples, all of New Hope church. Much more could be said, but I will stop for this time. All who read this, please pray for us. JOEL B. TROGDON.

South Lexington Charge—Our revival meeting began at Mount Carmel church August 12 and closed Wednesday night. The writer did most of the preaching. Bro. Way preached twice for us, which was highly appreciated. Visible results: Church revived; one conversion.

Our meeting is to begin at South Lexington church the third Sunday in September. Brother Bethea will be the pulpit help.

The work seems to be moving very slowly on this charge.

Brethren, pray for us that we may have a good meeting at South Lexington church.

A. RIDGE.

Henderson.—A good congregation was present at the 11 o'clock services Sunday, August 19th, and our pastor gave us a very helpful sermon on "Faith and Obedience." He said that few people were willing to condemn the world, as Noah did, and by faith, believe and obey the voice of God. As Christians he urged us to be courageous and stand for the truths of Jesus' teachings, and thus in the end be "heirs of the righteousness which is by faith." There were a number of visitors in our services and we were very glad to have them. Miss Keyser, of Burlington, gave us a beautiful solo, which was greatly appreciated.

One of the most interesting features in our church activities this summer was the "Vacation Daily Bible School," held during the weeks of July 30th to August 10th. Miss Mary Wills McCulloch, of Greensboro, came to help us, and through her efforts and the splendid help of our Sunday school teachers, the work was carried on with good results.

On Friday night, August 10th, the children gave a commencement exercise which was much enjoyed by a good audience. This was used as our Children's Day exercise also, and the collection taken was for foreign missions. Numbers of children received diplomas for perfect attendance and good work, and the parents and friends were shown at the close of the exercises the exhibit of articles made.

The Young Ladies' League met Thursday night, August 16th, with Mrs. Clyde L. Finch, with Miss Lucy Taylor, assistant hostess. There was a goodly attendance and the president, Mrs. H. A. Jordan, presided. Rev. R. A. Hunter conducted the devotionals. Reports from the various committees were given and other business of the society was transacted. It was voted to have a "coupon musical" at the Sunday school rooms, August 30. Miss Elizabeth Fox and Miss Gertha Trogden were put in charge of the program for this event. Miss Fox, who was program leader for the evening, used question from the Bible characters as a contest. At the close of the meeting the hostesses served orange ice and cakes, assisted by Misses Lettie Finch and Virginia Hicks.

Our revival services will begin the 9th of September, with Rev. H. W. Maier, of Thomasville, the preacher. We are hoping and, I trust, praying, for great results. There will be two services daily. REPORTER.

Rehobeth, Creswell Circuit.—The revival meeting started Sunday night, August 12, and closed Friday night, August 17. Preacher Chester, of Roper, had charge of the meeting and preached to a large crowd every night. We had three additions, Ala Chesson, Laddie Swain, and Woodrow Curles.

The third quarterly conference will be held at Rehoboth church August 20.

The union picnic was held last Thursday, August 16. Quite a large crowd was present.

We are glad to say we have started our regular prayer meeting at Rehoboth church and are expecting great things in the future. We have also organized the Christian Endeavor again at Rehoboth church and are sure our officers will not fail us.

Had quite an unusual crowd out at Rehoboth Sunday school Sunday.

We are mighty glad to have with us again our organist, Miss Alice White, who attended summer school at Wake Forest College.

Miss Callie Tarkington, of Cherry, who is visiting Miss Ruth and Seattle Swain, attended Rehoboth Sunday school.

Mr. C. V. White, an old member of Rehoboth church, was taken ill at his home last Wednesday, but now is slowly improving.

Mrs. G. L. Davenport, an old member of Rehoboth church, is now able to be out. We are very glad to have her back to church.

We are sorry to hear of the death of an old member of Rehobeth church, Carroll Blount, who was killed in Africa. His parents have the sympathy of the members of Rehoboth church.

We will soon have Miss Esther Tarkington, a student of High Point College, with us as a teacher in this vicinity.

REPORTER.

Corinth, Littleton Charge.—We are glad to report our work coming on well. We are proud of our new pastor, Rev. N. M. Harrison. He is such a willing worker in the church. We feel that he is one of the best.

The mid-week prayer meetings will begin Wednesday night. M. J. Morris will held this service.

The young people of our church have recently organized a Christian Endeavor society. They are taking much interest and are looking forward to the regular monthly business and social meetings.

The ice cream supper that was given in the church grove on Friday night, August 17th, was an enjoyable event.

Mr. and Mrs. A. S. Glasgow and children, of Winston-Salem, are visiting friends and relatives in this community. Mrs. Glasgow used to be one of our best church workers.

Our revival meeting begins the first Sunday in September and we greatly desire the fervent prayers of every Christian that much and lasting good may be accomplished.

MRS. B. F. MORRIS, Reporter.

August 20, 1928.

Winston-Salem.—The Philathea class held a watermelon feast Thursday evening at the home of Mrs. W. C. Tise, Country Club Road. The class was well represented and each member had their family as guests. The occasion was greatly enjoyed by all present.

Bess' Chapel.—Our church work is still progressing nicely. We were glad to have such a large crowd on our home-coming day, which was also the beginning of our special meeting. We were honored to have with us for the day Rev. S. W. Taylor, president of the Annual Conference. He brought us two splendid messages, which every one should have been benefited by. Rev. N. Brittain, from Greensboro, came Monday to help in the meeting; every sermon was "a real sermon." The meeting closed Friday night. The rain and storms bothered the meeting some, though it was considered good, despite the bad weather. In appreciation to Rev. N. Brittain the congregation gave him $31.50.

Rev. M. C. Henderson, our pastor, brought us a fine sermon the following Sunday, and in the afternoon we were indeed glad to have the children from the Children's Home. They rendered a splendid program, which every one enjoyed and seemingly the hearts of all the people were touched, for the offering amounted to $55.70.

We thank the dear Jesus for our many blessings. N. E. B., Reporter.

Bethesda, Halifax Circuit.—The revival meeting began here last second Sunday and closed Friday night. Rev. Mr. Cassidy, of Alabama, was pulpit help and gave us some very earnest sermons. On account of having to catch on early train, he was forced to begin service Friday night about 7:15—a very early hour for this place, but the congregation was pretty good. Mr. Cassidy is a good man and a great friend of Mr. and Mrs. Spencer. In the absence of our pianist, Miss Ellington, of Hollister church, kindly helped with the music. Collections taken each night resulted in a sum of $57, $5 of which was presented to Miss Ellington, and the remainder went to Mr. Cassidy.

Mrs. E. R. Nelson, of Henderson (Kate Harrison), who is a splendid pianist, was with us the last two days of the meeting and her music was much appreciated.

Mr. Spencer gave us a good sermon the first Sunday night, our regular night appointment here.

Rev. N. M. Harrison, of this place, has taken over the Littleton circuit for the rest of the Conference year and is now in the midst of a five weeks' round of revival services at the several churches. His wife and little boy, N. M., III, recently spent some time with the Harrison family here. Just at present they are making their home with her widowed mother, Mrs. J. S. Lewis, at Asheboro.

We are looking forward with much pleasure to having President Taylor with us on Saturday, the 25th. REPORTER.

August 21, '28.

Caroleen and Shelby.—The work is going fairly well. The Caroleen Sunday School has been off a little for the past month or two.

Last Sunday's report was 111; our collections also have been short, but are picking up now.

Our finances are badly behind, especially Conference claims. We are trying to relieve this situation by taking subscriptions; hope we will better these conditions soon. One cause for this, the mills have been running on short time, but we hope to do our best.

The good people stormed the parsonage last Saturday and left $7 in money and $7 in groceries. It is not possible to give the names of the givers, but the Lord knows all of them and we pray His blessings upon each of them.

We had a very peculiar experience last night. The Christian Endeavor Society gave a watermelon slicing, and after all had partaken of the luscious fruit, the writer was called into the room where 20 or 30 fine young folks were seated in a circle. We were led to the center of the circle by Mr. Bill Word and Miss Gertrude Murray. Miss Nellie Word handed us a Bible. Calls came from all over the room: "Read from the Book." We read from the 14th chapter of John. Bro. Adams led in a short prayer. Miss Word came forward, took the Bible and opened it at the Scripture where it is more blessed to give than to receive and place it into my hands, and they began to come forward and when they were through they had left $12.75 on the face of the Bible. We do not have words to express our thanks for their thoughtfulness. We could only lift our heart and pray God's blessings upon them. There is a great future for the young people of Caroleen.

Bro. Taylor, our president, gave us a visit at Shelby and delivered a fine sermon on "Giving." He was unable to get to Caroleen on account of a funeral.

Brethren, pray for us.

Sincerely yours in Christ,
L. S. HELMS, Pastor.

High Point.—The First Church is making plans to observe Homecoming Day next Sunday, September 2, and a large attendance is expected. All former members of this church and all those who ever attended services here are most cordially invited to return and join us in worship, as well as all interested friends from Greensboro, Thomasville, Lexington, Asheboro, Winston-Salem, our sister churches in High Point, Welch Memorial, Mechanicsville, and West End, and all churches of the surrounding communities. Especially all the older people are urged to attend, and renew friendship of former days. Special plans are being made for the success of this occasion, and Mr. H. A. Moffitt has prepared letters and is mailing them to all heads of families of the congregation. The new pastor, Rev. Roy I. Farmer, of Uhricksville, Ohio, will be present and occupy the pulpit, and Mr. Ernest B. Stimpson, the new head of musical department in High Point College, will have charge of the music program for this service. It is earnestly hoped that there will be a large audience, and that this homecoming will be a very happy occasion.

The Sabbath school enjoyed a delightful picnic and outing at Ritter's Lake last Thursday, August 23. There was an abundance of good "eats" as well as boating and swimming, and the children and grown-ups had a pleasant outing. The Christian Endeavor Society went to Tar Heel Inn near Greensboro Monday evening and enjoyed a watermelon feast.

The Elks of Greensboro will give the 75 members of the Children's Home family a rare treat tomorrow. Cars will come and take them to Greensboro to a "movie" at the Carolina theatre, followed by an entertainment at the Elks' Club building when delightful refreshments will be served to the children, after which they will be brought back to the Home. This will be a most pleasant outing, and the members of the Elks Club are to be complimented for this generous treat and thoughtfulness of these children.

Garland McPherson and James Moffitt returned Sunday from New York, and told of a harrowing experience in the metropolis when the subway train on which they were passengers was wrecked and 17 persons were killed besides 99 who were injured. They were within 10 feet of the car which was wrecked, and were forced to remain in total darkness for almost an hour. Mayor Walker went to the scene of the disaster and personally supervised arrangements for the removal of the ill-fated passengers.

Many friends of R. Lynn Trout and his mother, Mrs. P. T. Crawford, will be pleased to learn that they have returned and will make High Point their home permanently.

Miss Vera Idol returned Saturday from a delightful trip to Europe. She spent six weeks in study at Oxford University, England, besides touring France, Italy, England, and Scotland.

Mr. H. A. Moffitt spent last week on a business trip to New York, returning home Sunday night.

Mrs. L. J. Diffee joined one of Mr. Edgerton's tours, and is enjoying a delightful trip of two weeks to Niagara Falls, Montreal, Quebec, and New York.

Rev. and Mrs. E. L. Ballard left the city Monday, August 20, and drove to Niagara Falls. They will stop in Baltimore en route home and visit Mr. Ballard's parents and other relatives.

Mr. and Mrs. Ben T. Moore have returned from a trip to Endless Caverns and the Shenandoah Valley of Virginia.

Hope, Chatham Charge.—Our revival meeting began the second Sunday in August. We had a large attendance at Sunday school that morning, there being 95 present. At 11 o'clock Mrs. A. G. Dixon brought us the message of the morning service.

The afternoon was given over to a homecoming day service, so at 2 o'clock Mr. L. L. Wrenn, of Siler City, gave the history of Hope church from its organization in 1873 until the present time. Of the 11 charter members only one, J. J. Andrew, now survives.

Rev. J. E. Pritchard, of Asheboro, then gave a few appropriate remarks on some experiences he has had at this church. We are always delighted to have Rev. and Mrs. Pritchard with us. We were also glad to have a number of other visiting friends and former members who live away from this community meet with us on this occasion.

Dr. A. G. Dixon came to us on Monday and preached at the evening service. Dr. and Mrs. Dixon certainly did bring us some good gospel messages. We feel that the church was greatly strengthened spiritually. There were 12 accessions to the church. We feel that each one of these will be a great help to our church. We were glad to have Mr. and Mrs. W. L. Moore, from Staley M. E. Church, and Mr. and Mrs. Murrow, from Pleasant Garden M. E. Church, unite with us by letter.

We are greatly indebted to Mr. Wayne Curtis, of Burlington, choir director, and Miss Ava Lee Andrews, of Bonlee, pianist, for their faithful service.

We are indeed proud of our Sunday school rooms. They have added greatly to the convenience of our Sunday school. We are also pleased with our new piano which the Ladies' Auxiliary has placed in the church.

Success to the Herald and its readers.

KARA ANDREW, Reporter.

Mt. Hermon, Mt. Hermon Charge.—The revival meeting began at Mt. Hermon the third Sunday in August and ran till Friday evening. The pastor, Rev. J. Elwood Carroll, preached twice on Sunday to large congregations. Monday afternoon Rev. Geo. L. Curry came and did the preaching from then on. His sermons were very good and were heard by large crowds, especially in the evening.

Friday afternoon his sermon was to the children; they enjoyed it very much. Several souls were borne into the kingdom, and I trust the church revived.

The third Sunday evening the C. E. Society under the leadership of Truth Isley held a prayer service appropriate for the beginning of a revival. Misses Elizabeth and Edna Nicholson, of Mebane, sang a duet. Mrs. Nicholson made a short but encouraging talk on the work of the C. E.

Miss Margaret Curry spent several days visiting Truth Isley.

The doors of the church will be opened the first Sunday afternoon. The church will vote on whether to enlarge the Sunday school rooms.

The fourth Sunday evening the C. E. Society went to Cross Roads church and gave a program. Miss Effie Keck had charge. We trust both societies were benefited by the meetings. The Mt. Hermon people enjoyed the evening very much. REPORTER.

Lexington, State Street Church.—Bro. Bethea was back with us Sunday after an absence of four weeks and preached two fine sermons for us and also met his regular appointment at Yadkin College in the afternoon.

Attendance at all the services has been good all summer, and now that vacation time is about over we are hoping for still better.

The special revival service begins at West Lexington Sunday and Bro. Ridge has invited us to worship with them. We all appreciate this invitation and intend to accept it.

Our Sunday school will go on a picnic tomorrow (Wednesday) afternoon. We are planning to meet at the church at 3 o'clock and go to the Country Club, which is about 10 miles out on the Salisbury road. All the children, and grown-ups as well, are expecting a great time. Supper will be spread at 5 o'clock. REPORTER.

CARD OF THANKS

We want to thank every one for all kindness shown to us in the sickness and death of our dear father, Mr. Andy Roberts.

THE FAMILY.

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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PINE RIDGE NEWS LETTER

We have had a very satisfactory summer. At our County Sunday School Convention in July we had the largest delegation and the Superintendent of Alvan Drew was elected president for the tenth year.

I have had a good number of interesting preaching engagements, also enjoyed the privilege of speaking to two 4-H Club camps, made up of young people in three counties.

I was delighted recently with the response to a suggestion that we organize a County Chamber of Commerce, in Campton, our county-seat. I believe it will come into existence and prove to be a valuable help in the development of our county.

Our high school opens August 20, and Grade School begins September 3. Practically all of our rooms are already engaged by prospective students and that means we will have to turn many away on the opening day.

We feel greatly encouraged in the work because of the growing popularity of our school and our entire program in Wolfe and adjoining counties; also because of the fine staff of workers planning to be here for the coming year and, finally, because of the increasing number of friends who are supporting us with prayers and gifts, and thus making it possible for us to carry on.

Mrs. Woodford and I are very appreciative of the many kind expressions of sympathy we received during our son's illness. It was so comforting to know so many earnest prayers were being offered in his behalf. The silver plates that were fastened around the broken bone are to be removed this week and we are hoping that in about two weeks more he will be able to leave the hospital. We are very thankful that he has gotten along so well.

If some Sunday school or other organization should have 75 or 100 song books of the same title for which they have no further use, we would be glad to have them. Please send by parcel post direct to Pine Ridge.

We are planning to have Rev. F. J. Baylis of our Illinois Conference with us for a brief series of evangelistic meetings about the middle of September. Join us in prayer for God's leading and blessing.

Sincerely,
T. R. WOODFORD, Supt.

—For 1928-29, our full-time teachers in high school will be Miss Minnie Byrd, Rev. G. W. Andrew, who completed his college work at High Point, N. C., in June, and two young ladies who recently graduated from Western Maryland College, Miss Eva Logue and Miss Mary Hull. Miss Mildred Walker will have the class in bookkeeping, Mrs. Woodford will continue in charge of expression, and the superintendent, Bible.—Pine Ridge Booster.

Cutting It Short

The Squire: "What's your name?"

Nervous Applicant: "P-P-P-Perkins, sir."

The Squire: "Ah! Then I'll call you Perkins!"—Humorist (London).

Colored Laborer: "Boss, will you please, sir, 'vance me twentyfive cents on my time? Our deacon is gwine away, and we wants to give him a little momentum."

Suitor—I love your daughter and would suffer if I caused her a moment's sorrow.

Father—You'd suffer, all right. I know her. —Pathfinder.

—Mrs. Otis Campbell, a highly esteemed member of Calvary Church, underwent a serious surgical operation last Saturday morning. Her present condition gives hope of her recovery, for which the church is praying.

SUMMER, SEASON OF CALAMITIES

Most of the world's great calamities happen in the summer, says Dr. E. E. Free. A Swiss scientist has listed all the important disasters mentioned in the newspapers of the world between September, 1924, and August, 1927. The tabulation is part of the "materials for the study of calamities" collected by Raoul Montandon for the Geographical Society of Geneva. It shows the curious fact that the average number of calamities in July is 35, while in February it is only 19. For the three summer months of June, July and August the average monthly number of disasters is 33; in the three winter months of December, January and February it averages 23. September and October are also relatively free from calamities, averaging below December, but not so low as February.

Calamities recorded in Montandon's tabulation include earthquakes, floods, landslides and avalanches, cyclones, drouths and famines, volcanic eruptions, fires, tidal waves and plagues of insects. Just why disasters so widely varied should show a relation to the months of the year is not apparent. Montandon has long urged that the collection and study of statistics of catastrophes of all kinds will yield useful information, not only for relief agencies like the Red Cross but also for the social and biologic sciences. But it will be necessary, he believes, to continue collecting statistics for some years before dependable conclusions can be reached about the relationship of calamities to the seasons.—The Pathfinder.

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A. RIDGE.

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Our Law Regarding Transfer of Church Property

Our fathers meant to provide that no church property should be bought or sold recklessly. Authorization for the transfer must be given by at least two-thirds of the qualified members. And these members must be gathered together in a meeting. It would not do to get their consent on the street or in their places of business; it must be done in a meeting with their brethren where there was opportunity for discussion and the presentation of reasons against the transfer. And public notice of this meeting must have been given four weeks in advance, that there might be time to think about the matter.

This law was found unworkable in many churches because of the difficulty of getting two-thirds of the members present at one time. The law thus proved to be a brake on the wheels of church progress. A few years ago the law was changed so that a bare majority of the qualified members could authorize the transfer of property, but these members must vote in a meeting called for the purpose. The difference between a majority and a two-thirds majority made it possible to proceed in some cases, perhaps, but the law was found to be still unworkable in other cases because a majority of the qualified members could not be gotten together.

An effort was made at the last General Conference to give the majority of those present at a duly called meeting the power to authorize the transfer of property. This was objected to and failed of passage.

T. A. Murray, an attorney of Baltimore, explained that the present law would be found workable by the device known to lawyers of stretching a meeting out into a series of meetings by the process of adjournment to a fixed day. Those voting for the measure can be marked on the roll and this can be done at each succeeding meeting until the requisite majority is reached. This has actually been done in some cases, but all do not know this device of the lawyers, and sometimes there is great embarrassment in trying to proceed according to the law, and delay results, with the danger of having to abandon the effort. Experience with the present law convinces many pastors that some change is imperative. When it seemed that no proposed change could be made because of the strenuous opposition, it was agreed to add Mr. Murray's suggested plan of procedure to the Constitution, in order that all might know how to proceed. This is making explicit what is already implicitly in the Constitution. But now comes Dr. T. H. Lewis, late president of the General Conference, with the objection that the proposed plan might give opportunity to a treacherous pastor to accomplish his wicked device.

We have high respect for the Doctor's view of the matter. Treacherous pastors do not often occur, fortunately, but they are among the dread possibilities and must be provided against. But failure to get a majority out for action on property transfer does occur very frequently and we think we should be more careful to provide against this more probable contingency. The way proposed is simple and easy, it respects the right of the individual church member to have a voice in the transfer of church property, and it also recognizes the right of the majority to rule in the matter. As to continuing the process indefinitely, the majority can put a stop to it any time by simply declining to adjourn to a fixed day. We see no danger there.

As to the rarely-occurring treacherous pastor, there is scarcely any way to frame laws to hold him in check. He is to be thwarted by eternal vigilance.

Unbearable Truths

We have the best of authority for saying there are unbearable truths. After two or three years with them, Jesus tells His disciples that He has yet many things to say unto them, "but ye cannot bear them now." Men can receive but little of the truth at a time. Prejudice precludes new truth. Men must somehow be brought to let go of the old and the false before they can lay hold of the new and true. To get rid of all our prejudices at one stroke would be too severe a surgical operation for us to bear. The patient Christ and the patient God proceed with great gentleness. They see how the roots and the rootlets of error run through all the contents of our minds, roots that have been years in growing, and they know what an ordeal it would be for us to have all these extracted at once. We could scarcely stand the operation. God does not give us up, but He postpones part of the treatment until we may be able to bear it. "The Holy Spirit when He comes will lead you into all the truth."

It is partly natural and partly the fault of men that they cannot bear the truth. Men may hug delusions to their bosoms and refuse to give them up. Self-interest or what is conceived to be self-interest may make the truth unacceptable and even unbearable. Probably each of us has some cherished prejudices that make some truths unbearable.

(Continued on Page Four)

"New Century Service"

There is vision in this new slogan proposed by Dr. Straughan to designate our denominational enterprise. We have closed one century of service, and this new slogan is a prophecy that we will be permitted to round out another hundred years. There is in this slogan also a reminder that the church exists for service. Our denomination has a work to do that no other church can do for us. If we do our work, we justify our existence. If we fail to do it, we become mere cumberers of the ground. Let us catch the spirit of Brother Straughan's slogan and enter at once upon the service to which this new century calls us. Let us so enthusiastically do our part that those who come after us will be moved by our example to carry on till their day is done.

IS PROHIBITION WORTH ENFORCING?

Thirty Thousand Babies

Dr. Isaac Rawlings, health director of the state of Illinois, says: "Since the Volstead Law went into effect five thousand fewer babies have died in the state of Illinois each year. Where once the beer bottle reigned supreme, the milkman now makes his daily rounds, leaving a bottle of the most perfect food known to man—milk."

In New York state 12,000 fewer babies have died each year since prohibition.—*U. S. Census.*

"Drunken Sailor" No Longer True Saying

"We can no longer use the old saying, 'like a drunken sailor.' When the United States fleet visited New York the other day, there were 20,000 sailors on shore leave daily, and not one was taken into any court, and there were only thirty cases of intoxication taken into naval custody."—*Allan G. Olson, Lieut.-Com. U. S. Navy.*

$110,000,000 in Labor Banks

At the close of business June 30, 1926, deposits in 30 labor banks were $110,375,791. Not a labor bank was in existence before prohibition.—*Union Labor Advocate, Jan., 1927.*

Like Another World

Here around Hull House we used to watch whiskey and beer being left at saloons by the drayload. The poverty and suffering from drink were appalling. There is such a difference now that it seems like another world.

Drinking has decreased, and so has our work of rehabilitating families wrecked through intemperance. We have hardly any more squalid homes and neglected families to deal with. The stuff folks get now makes them uglier, but its evils are offset by the difficulties of getting it. I would not see the old system again for anything.—*Jane Addams, founder and superintendent of Hull House, Chicago.*

Aren't You Glad?

Cases of cruelty to children are less by 60 per cent in New York and 70 per cent in Boston as compared with the average years immediately before prohibition, according to reports of the Societies for the Prevention of Cruelty to Children of those cities.

Are Americans Growing Healthier?

The census says we are! There were 60,000 fewer deaths from tuberculosis in 1926 than 1920, a reduction of 35 per cent in seven years. There were 30,000 fewer deaths from pneumonia, which is 30 per cent less. Typhoid deaths aer less by 50 per cent; Bright's Disease less by 11,000, 12 per cent; deaths from alcoholism are less by an average of 1,900, this is 30 per cent less; deaths from cirrhosis of the liver less by 6,600, a reduction of 40 per cent.

Perhaps the best of all is that deaths of children under five years are 43 per cent less than seven years ago, while the total death rate is less by an average of 300,000 a year.

A Pleasant Surprise

We have heard so much about deaths from poison alcohol that it is a very pleasant surprise to learn that the total number of deaths reported from wood and denatured alcohol are only about 240 a year. While this is 240 too many and is much to be regretted, it is only one-half the number reported to have died from this cause every year in the six years before prohibition.—*U. S. Census and Met. Life Ins. Co.*

Drug Addicts Are Less

"Contrary to the general belief, prohibition has not caused an increase in the drug traffic. There are fewer addicts today than ever before. Eighty-five per cent of the present addicts acquired their habit before prohibition. The percentage of new addicts is very small."—*U. S. Narcotic Division, Wash.*

Churches Gain in Membership

Churches of the United States had a gain of 573,723 in membership in 1927. This is 100,000 more than the gain made in the prevoius year.—*Official Statistics, Council of Churches.*

A Nation on Wheels

The whole United States could take a joy-ride at one time, according to the Bureau of Public Roads. Twenty-three million motors are registered, of which 3,000,000 are trucks and tractors. There is now one motor for every five persons in the country.

Money for New Homes

Our associations assisted in purchasing or building over 550,000 homes in 1926.—*Nat. Building and Loan Association.*

Come On! Let's Go!

Americans are traveling and demand good hotels. In 1926 840 hotels were erected in the United States, representing an investment of $400,000,000. Many hotel men were afraid that without a "bar" they would have to go out of business.—*Hotel Association Report, 1927.*

Arrests for Drunkenness in Boston Drop

Arrests for drunkenness in the city of Boston were less last year by 54,000, as compared with the last years before prohibition. In 1917 there were 73,000 arrests; last year they numbered 18,000.—*Municipal Court Record, Boston, 1927.*

Instead of Almshouses

More than half of our population (sixty million persons) now hold life insurance, thereby protecting their own future and that of their families.—*N. Y. State Supt. of Insurance.*

Fewer Kids in Court

Only one-half as many children are brought to the Children's Court in New York City as in the years before prohibition; less than half in Boston.

This improvement is found in varying degrees all through the country. This means 8,000 fewer children in the courts of New York City alone.—*Children's Bureau at Washington.*

School Children Save

During the last school year about four million children deposited $23,000,000 in school thrift banks, bringing the total deposits up to $39,000,000.—*U. S. Dept. of Education.*

An Honorable Record

Since the month of May 5,200 young men and women between 16 and 18 years of age have received licenses in Connecticut to drive automobiles. The superintendent of state police says that not a single one of these young people has been arrested for intoxication.

The motor vehicle department declares that not one of this class of drivers has been involved in a fatal, or even serious, accident.—*November, 1927.*

KEEP THE CHURCH OUT OF IT

It is a curious fact that most of those who are so concerned and are tearing their hair lest the church get into politics are, as a general rule, those who are most conspicuous in their local communities for non-attendance at all kinds of church services and who, if they should drop into a weekly prayer meeting would create such a sensation that it would be the talk of the community for days afterwards, and the people would wonder whether the man hadn't lost a lot of money, broken down in health, or got scared about something.

Ever now and then there comes out a communication from some Methodist brother and says that he was a member of the Methodist Church the last time he heard from it, but wants to tell the people of the state that he is no longer willing to stay in the Methodist Church, whose chief pastors are against liquor, and if anybody can find out where his membership is, he wants them to take his name off the roll because he won't stay in any church that has religion enough not to scare at politics, and will not bow before the juggernaut of Tammany Hall and say, Come on, Tammany, and rule over us.

Some have thought these men were inconsistent—I don't think so. Let's see: They say that the church as an institution should confine its work to prayer meeting, Sunday school, preaching twice on Sunday and a protracted meeting once a year, visit the sick and bury the dead. Now that is the idea of what constitutes the duty of a Christian church by most of these gentlemen who are writing for the papers these days. Well, I claim they are consistent at least. They want to bottle up the church inside of four walls and not let it come out for fear it may interfere with them; they want to be permitted to do whatever they please without any criticism on the part of the church.

They know full well that if the church is controlled by the Spirit of God, that as soon as it makes up its mind as to what constitutes its duty, that nothing can stop it from trying to correct error and to reprove wrong and that is just what they don't want done.

There are many men who are writing these days about bigotry, clericalism and sectarianism. I doubt if any of them have read five lines of church history or church polity in years or know anything about the doctrine of the church in which they are nominal members, or the doctrines of any other church, yet they undertake to tell people what they should do in order to gain their approval as circumspect church members.

Why you can't have clericalism in a Protestant Church; there is no such thing; there isn't a Protestant Church in the world that would permit it for five minutes; however high he might stand in the esteem of that denomination, if a man were to undertake to tell them what they should do—he would be fired in a minute. But no church body has any respect for a leader who, if he sees a danger threatening the integrity of his flock and doesn't cry aloud and warn his people of what he thinks of that danger, that would not have a contempt for such a man.

Now there *are* churches in which the clerical can tell a man what they want him to do and he *has* to do it, willy-nilly, he has got to do it, but that doesn't apply to any Protestant Church in the world.

And yet some of these fellows are burning their shirts for fear we are going to have a chairman, a bishop, a president, or presiding officer who will advise people what they think about a matter that concerns the very foundation of the church. When the time comes that the Church of God hasn't strength enough in its spiritual life to fight the forces of evil, even though it may be entrenched behind political walls, then we have reached a sad day, and knowing the ministry and the officials of practically every Protestant Church in this country, I make bold to say that all of the howling on the part of politicians will not keep them from expressing their piety in a patriotism that will prevent bad men from being elected to office, and no political threat will deter them in the least. So you had just as well stop howling about the church in politics, for as long as politicians politic the churches of this land are going to have a say as to what constitutes proper politics and no abuse or threats or anything else will have the slightest effect in checking their ardor for carrying out what they feel is their God-given duty.

Therefore, save your paper, brethren; save your paper.

CHARLES H. IRELAND.

Greensboro, N. C.

CONFESSIONAL OR CHRIST

"If Christ were sitting in one confessional box and a priest in another, the priest could blot out sin just as effectively as could Christ. The priest in confessional gives back strength and health not to a paralyzed body, but to a paralyzed soul, and that, too, is a miracle. The mere presence of a priest causes sin to be blotted out."

These are the words of a Catholic priest, Rev. John F. Hurley, S. J., in the Church of St. Francis Xavier, New York City, in the course of a sermon on "The Power of the Catholic Priesthood," on Sunday, July 1st, and as reported in the New York *Times* of the next day.

The priest, of course, only voices the recognized position of Catholicism down through the ages, and his affirmation but shows that the papacy has not changed a whit since medieval times.

Now, we consider that this priest has given us the most damaging and devastating argument that is to be found against a belief in Roman Catholicism. We have long contended in this journal that the papacy erects a barrier between man and God in the system of a priesthood, and that the priests usurp a function that Christ alone can perform for the sinner.

Here are a few well-known statements of Scripture which make it most clear that Christ only is our priest and mediator:

"There is one God, and one mediator between God and men, the Man Christ Jesus" (1 Tim. 2:5).

"If any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1).

"He (Christ) came and preached peace to you that were afar off, and peace to them that were nigh: for through Him we both have our access in one Spirit unto the Father" (Eph. 2:17, 18).

These texts clearly enunciate the fundamental truth that in pure Christianity there is but one way to God the Father, and that is through His Son and our Saviour, Jesus Christ. He is the "one mediator"; He is our advocate; through Him we have our access to the Father.

Catholicism, on the other hand, says that we must go to a priest to confess our sins, and that we cannot pray to heaven direct for forgiveness, but must transact all our business with God and Christ through a priest of the church. We con-

sider this the most grievous error of the papacy, and one that makes it absolutely impossible to place any faith whatever in Catholicism as a way of God. It is a direct blow at the very heart of the Christian religion—the mediation and priesthood of Jesus Christ. It would make Christ unnecessary and a superfluity. It tears Christ down from His throne, and would place man in His stead.

Bible prophets long ago predicted that the Roman Catholic Church would attempt such a course. Paul, who lived in the day when the foundations of the Catholic Church were being laid, said: "It (the second coming of Christ) will not be, except the falling away come first, and the man of sin be reevaled, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshiped; so that he sitteth in the temple of God, setting himself forth as God" (2 Thess. 2:3, 4).

Paul here is speaking of the great apostasy which was then beginning and which finally culminated in the papal system. Compare with Paul's prediction the words of one of the greatest of modern popes: "We hold upon this earth the place of God Almighty." ("The Great Encyclical Letters of Pope Leo XIII," page 304. Benziger Bros., New York.)

Here is a similar statement made at the Fifth Lateran Council: "Thou (the pope) art the shepherd, thou art the physician, thou art the director, thou art the husbandman; finally, thou art another God on earth." ("History of the Councils," Labbe and Cassart, vol. XIV, col. 109.)

From the Catholic conception of the pope grows the idea that he is supreme not only in the realm of religion but that he also should be supreme in things temporal and civil upon the earth. If, indeed, the pope were "another God on earth," then he would, of course, rank above kings and princes and presidents, and should rule the state as well as the church. This is a fundamental Catholic belief; but for political purposes, in countries where the church has not yet the prestige and power, her apologists, such as Father Duffy and Al Smith, try to soften the truth so as not to embarrass their cause.—*Signs of the Times.*

Unbearable Truths

(Continued from Page One)

Ministers would like to present certain truths to their congregations, but are kept from doing so by the knowledge that their people are as yet unable to bear them. Yet they do not give up the task, but postpone what cannot now be done, and proceed gently in the direction of the truth they would present. Some day the man that would now become furious and almost be ready to tear you to pieces will be able to hear the truth and thank you for it.

The truth must not be neglected and abandoned because men will not receive it. Some day they will receive it and will rejoice in the freedom it brings to them. The mind that today cannot bear the light will some day feel the scales drop off and will be able to see clearly. This work of bringing blind men to see is a great work. It was Christ's work: He was the light of the world. But He said to His disciples, "Ye are the light of the world." He has placed the torch of truth in our hands that we may as rapidly as possible but ever patiently lead men out into the truth. The dawn must precede the full light of day. Minds that are now dark and too densely filled with error may some day shine with the glory of the noonday sun. But the light must break gently upon them. They cannot now bear all the truth.

THE FINE ART OF PRAYING

In a certain conference of ministers for the deepening of the spiritual life, the chairman put this test question:

"Will every one who spends half an hour a day alone with God in connection with his work, hold up a hand?"

One person responded.

"All who thus devote fifteen minutes a day hold up a hand."

A few more hands were shown.

The leader was visibly moved. "Prayer is the working power of the church of Christ," he said solemnly, "and half of the workers make hardly any use of it!"

Every person is a bundle of potentialities. These potentialities, according to S. D. Gordon, have five outlets—the life, or what one is; the lips, or what one says; service, or what one does; money, or what one gives of his substance; and prayer, or one's privilege of wielding the power of God. Unquestionably the greatest of these is prayer. And yet "half of the workers make hardly any use of it!"

Andrew Murray phrased a simple but significant sentence which has been haunting me. It is this: "Jesus never taught His disciples how to preach, only how to pray." Until a man knows how to pray he knows little or nothing about preaching —in the Biblical use of that word.

If Burke was right in saying that "man is a religious animal" and Brierley correct in defining man as "a praying animal," then Dr. E. Griffith-Jones' assertion is apropos— "No religion, no prayer; no prayer, no religion. . . . If you have given up praying in any effective sense, you have given up religion."

Roger W. Babson, prophet and genius of the business world, has an institute at Wellesley, Mass., where young men are trained to be business executives. Men pay a goodly sum for the privilege of associating with this commercial genius and of learning of him. Is it not a priceless privilege to have fellowship with the great Genius of the universe and to learn of God Almighty? Herein lies the value of prayer.

Tennyson said that to him prayer was the opening of the sluice-gates between his soul and the waters of eternal life. Prayer is the medium of the great moral and spiritual dynamic of God. Through its use men have slain lions of passion, men have climbed to lofty heights of purity, men have trodden the "steep and thorny paths" of sacrificed service.

To dwell in an atmosphere of God's thoughts, to wield the scepter of God's power, to learn the way of God's will —wondrous privileges all—these are some of the things that make prayer a most valuable asset in any life.

The church today has opportunities so golden that the very angels of heaven might fain exchange places with it for the chance of serving in this generation. But as we look about us, what do we find? George Hamilton Combs was not far wrong when he wrote: "The church is fiddling while a world is in flames!" A few rare, noble spirits feel the burden of the world task, and some are toiling almost beyond endurance, but the rank and file of the church are indifferent to the loud, long, insistent calls of a world in distress.

Manacled with the chains of indifference, of worldliness, of division, the church is impotent, and it is unable to perform the task assigned it by its immortal founder. Only a free, united spiritual church can conquer a grossly materialistic world.—*Howard W. King.*

DENOMINATIONAL ENTERPRISES

NEW CENTURY SERVICE

An Outline of Promotional Activity Suggested to Annual Conferences

To the N. C. Annual Conference.
Dear Brethren:

The last session of the General Conference set up a new department by combining the office of treasurer with that of an executive secretary in charge of the promotional work of the church. That means of course an effort to stimulate the benevolent and missionary work of the denomination through financial plans and the extension of stewardship.

All of us have felt that the church is capable of a larger service than we have been rendering and while the secretary for this new field of endeavor has been chosen and is at work we feel the task is that of the whole church, the business of us all.

Without question the big business of the church is to win people for Christ Jesus. The second great endeavor is to keep people saved after they have made the great confession. The field of service is large, many kinds of things to be done, and ample room for all. But the major expression of that service is through the stewardship of property when once the stewardship of life is acknowledged; that through it the lives of Christians reach out in far places, and provide a God-blessed opportunity for the church to keep faith with Christ. The General Conference budget is the principal medium for the combined or group activity of our people. The needs of the church's undertakings require our fullest measure of support.

To this end we have been laying our plans and ask of the church its completest co-operation.

1. Our new slogan for the $500,000 budget is, "New Century Service."

2. The office at 516 N. Charles St., Baltimore, Md., is prepared to assist pastors and churches in making their plans, furnishing posters, literature, speakers, and the like.

3. We want the annual conference to raise up a "New Century Service Commission" of three or five members which shall have charge of the promotional activities within the conference and to co-operate with the general office. We shall through this commission work along these lines:

a. Ask each church to establish a "New Century Service Commission" with three departments, or committees, the pastor of the church being the chairman; Educational Committee, Stewardship Committee, Finance Committee. This Commission to be appointed by the quarterly conference and to work under its supervision.

b. The creation of a Woman's Auxiliary in every church which shall put itself behind the entire "New Century Service" program of the church.

c. A survey of the conference which shall reveal the actual financial conditions and responses of the churches, and that through charts each church's record may be made clear.

d. The holding of a series of group or district meetings over the conference as soon as possible in order to bring actively and in detail further provisions and implications of this program.

Admittedly, this program is not final. It is, however, a very definite step towards a fuller realization of our task and has in it a certain promise. To this end the conference is asked to adopt this procedure that we may make it uniform throughout the church. And further, this office pledges itself to the most loyal service.

Submitted at the direction of the Executive Committee.

JAMES H. STRAUGHN, *Executive Sec.-Treas.*

THE GREATEST THING IN THE WORLD

To love abundantly is to live abundantly, and to love forever is to live forever. Hence eternal life is inextricably bound up with love. We want to live forever for the same reason that we want to live tomorrow. Why do you want to live tomorrow? It is because there is some one who loves you, and whom you want to see tomorrow, and to be with, and to love back. There is no other reason why we should live on than that we love and are beloved. It is when a man has no one to love him that he commits suicide. So long as he has friends, those who love him and whom he loves, he will live, because to live is to love. Be it but the love of a dog, it will keep him in life; but let that go and he has no contact with life, no reason to live. He dies by his own hand.

Eternal life is also to know God, and God is love. This is Christ's own definition. "This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent." Love must be eternal. It is what God is. On the last analysis, then love is life. Love never faileth, and life never faileth so long as there is love. That is the philosophy of what Paul is showing us; the reason why, in the nature of things, love should be the supreme thing—because it is going to last; because in the nature of things it is an eternal life. It is a thing that we are living now, not what we get when we die; that we shall have a poor chance of getting when we die unless we are living now.

No worse fate can befall a man in this world than to live and grow old alone, unloving and unloved. To be lost is to live in an unregenerate condition, loveless and unloved; and to be saved is to love; and he that dwelleth in love dwelleth already in God. For God is love.—*Henry Drummond.*

THE UNFAILING FRIEND

O Lord, I would delight in Thee,
And on Thy care depend;
To Thee in every trouble flee,
My best, my faithful Friend.

When all created streams are dried,
Thy fulness is the same;
May I with this be satisfied,
And glory in Thy name.

O that I had a stronger faith
To look within the veil;
To rest on what my Savior saith,
Whose Word can never fail!

O Lord, I cast my care on Thee.
I triumph and adore;
Henceforth my great concern shall be
To love and please Thee more.

—*Selected.*

LOVE THE LIBERATOR

Love is the great liberator. The coming of love is the opening of the prison. If the men and women whose memory we most cherish had lived and labored with any other motive, then would they have been less than we now know them to be. They would not and could not have transformed, as they did, the disappointments and disillusions which sometimes appeared to be their only reward. Their large fine spirit is perfectly expressed in the words of the Apostle Paul: "I will very gladly spend and be spent for you, though the more abundantly I love you the less I be loved."

Could the whole spirit of Jesus be more fitly or more fully interpreted? And the fruit of that spirit? It is "the opening of the prison to them that are bound."

Love is the great liberator. It is as when the warm sunshine of spring speaks the word of release, and a new spirit breathes in the air and shines in the light; a tender green begins to clothe the brown clods, the orchard and woodland awake to wondrous loveliness, and there is music everywhere as when the morning stars sang together, and all the Sons of God shouted for joy.

"Now the Lord is that spirit: and where the spirit of the Lord is, there is liberty."

Browning is right!

> Now would I face the world with my new life,
> With my new crown.
> How soon a smile of God can change the world!
> How we are made for happiness—how work
> Grows play; adversity a winning fight!

The coming of Christ, which is the coming of love, is life's superb awakening. Everywhere prison doors fly open. Faith that was bound, hope that was bound—see them now. They arnge the open spaces free to all the light and the sweet air. A new gleam in the eyes, a new lilt in the heart, a new vigor in the stride. With every uplifting of the heart to Him fresh powers unfold, and the voice of the taskmaster is heard no more.

* * * * *

Here and there on the road of life we encounter a wayfarer who has known the truth, whom the truth has made free, and in him we have seen destroyed "the face of the covering cast over all people, and the veil that is spread over all nations." He has given us a glimpse of a life, here and now, in which "death is swallowed up in victory, and the Lord God wipes away tears, and the rebuke of His people takes He away from off all the earth."

Should he speak to us, this wayfarer, of the liberating truth that is in Him, that makes His mere presence a shining surprise, what would he say? Would he not say in that day: "Lo, this is my God. I have waited for Him, and He is saving men: This is the Lord; I have waited for Him; I will be glad and rejoice in His salvation."

He has seen his life at last in the light of a love which is a ministering power and a plentiful peace, and because of him the dreariest road comes to be the way home.—*Baptist Times.*

FALSEHOOD

Falsehood is never so successful as when she baits her hook with truth; and no opinions so fatally mislead us as those that are not wholly wrong, as no watches so effectually deceive the wearer as those that are sometimes right.—*Colton.*

SUFFOCATED CHRISTIANS

Breath is one of the signs of life. After God had created Adam's body from the dust of the ground, He "breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). When the physical breath leaves the body, death is only a matter of minutes unless some drastic first aid measures are taken, and these are not always certain in their results. In a very real sense prayer is the breath of the spiritual life of the Christian, and he begins to "breathe" the moment he is born again. A missionary, writing to a friend who had asked the secret of her prayer life, says: "I do not know how to write about my praying. There is nothing to say. So far as I know it is just being with the Lord, turning to Him instinctively, knowing He cares. It has no name, this life with Him. It is too simple for definition. Sometimes, when a big battle is on, there has to be a closing down of everything, and a shutting up of oneself to prayer. But far oftener that is impossible. I think it is just living with Him; and prayer is the breath of that life. I think we have within us a quiet cell into which, as it were, we can retire any time, anywhere."

But in the rush and bustle of daily life are not Christians in danger of voluntary spiritual suffocation? Yet, just as we stand before an open window and drink in great draughts of fresh air the first thing in the morning, sending the life-blood tingling through the body, so, in His presence, we may drink in great spiritual draughts at the beginning of each day and be conscious of our Lord's life flooding our being with new vigor and strength. And shall we not look to Him to teach us also how to "breathe" normally, moment by moment, throughout each day, in fulfillment of His command to "pray without ceasing?"—*Exchange.*

HOW SHALL I GIVE THIS YEAR TO THE LORD'S WORK?

If I refuse to give anything to the Lord's cause this year I cast a ballot in favor of the cessation of all Christian work.

If I give less than heretofore, I favor a reduction in the work, proportionate to my reduced contribution.

If I give the same as formerly, I disregard any forward movement.

If I advance my offering I favor an advance in the conquest for Christ. Shall I join this class?

Resolved: I believe in increasing the work of Christ; therefore I will increase my offering to His cause.—*Exchange.*

WHAT DR. JOWETT LEARNED

In reviewing his first pastorate, which was at Newcastle, England, the late Dr. J. H. Jowett said: "I have learned this lesson, that sin is mighty, but God is mightier; I have learned that man is impotent himself! I have learned that no man need be regarded as beyond redemption; I have learned that for the ruined life there is restoration, a power, a peace, and a joy unspeakable; I have learned that the care and the misery of this church are in the homes where Christ is absent; I have learned that the happiest and most beautiful homes connected with this congregation are the homes of the redeemed. These are the lessons of my ministry. Upon the experience of these severe years of labor I declare with a glad and confident heart that Jesus has power and willingness to redeem everybody."—*Selected.*

OUR STORY PAGE

DOROTHY'S CHAIRS

"I'll take the spider-legs chairs," said Anna, the oldest, who had posted herself on the value of antiques.

"Mine's the bookcase," followed Philomena briefly.

"My choice is the set of haircloth furniture."

"I'll have the tall clock."

"I'll take the funny little spider-legged desk."

And so on to, "Well, I may as well choose the sideboard."

Anna frowned a little at that. The sideboard was cracked and discolored, so she had hoped that none of them would give it a second glance. On her trip for information among the antique stores she had seen a sideboard just like that, marked with three figures, of which the first was not a "1." It was just as bruised, just as disreputable. "Er—I'll take the blue willow pattern set of dishes," she sniffed.

"But Dorothy hasn't picked yet," spoke up one of the cousins perfunctorily.

"Oh, never mind me," smiled Dorothy a little wanly from one of the mended chairs. "Just leave me out a few things to remember him by."

Grandfather had been dead only three days. He had made no will, for apparently there wasn't much except the old furniture. He had once said for them to divide it to suit themselves, for they knew what they liked better than he could guess. So they were dividing it now. The others were thinking of making as good choices pecuniarily as possible. Dorothy was thinking of the old man whom she had loved. The "choosing" method of division had been suggested by Anna, who was posted on antiques, and the others usually followed Anna's lead.

"Suppose we call the kitchen chairs one of Dorothy's 'picks,'" said one of the cousins amusedly. "She wants things to remind her of him, and there isn't a thing in the house so well fitted for it as the old chair set. He was forever whittling in one of the straight backs or smoking in the old rocker. If being a reminder has value, then the old chair set is the best thing in the house for Dorothy."

"Except maybe the big stick cane," laughed another. "Grandfather clumped 'round with that six days in the week, and only took the gold-headed cane for church on Sunday."

"I speak for the gold-headed cane," called a cousin. "Dorothy can have the stick if she wants it."

"Out of your turn, Matildy," warned another, "though Dorothy can have the stick if she likes. She's three behind, anyhow."

"No, she isn't, for I picked out her turns as they came 'round," reminded Anna. "She said for me to leave out reminders for her, you know. She can have the stick for the last turn. She can't see that without thinking of the old codger."

Dorothy flushed a little at the disrespectful word, but said nothing. She didn't care to "mix in" the wrangle of division, though she perfectly understood what was going on. She liked to think of grandfather as being near, with his tender old eyes and loving smile. That was worth more than any difference of value in articles. And she was glad to have the old stick and chairs that were so intimately associated with her grandfather.

The chairs were of heavy wood and so old and worn that if any paint or varnish had ever been on them it was worn entirely off, and the middle of the bottoms was half worn through. But what hurt their looks most and wholly condemned them in the eyes of the other cousins was a clumsy strip of wood screwed securely to the chair behind the rounds of each back. With use and strain their rounds probably had been broken off near or even with the seat, and the strips were to hold them in place.

At length the division was ended to the satisfaction of all, even Dorothy. Philomena was exulting at having secured the best-looking articles. Though Anna's selections were more rubbed and chipped or unstable than some of the others, a subdued gleam of satisfaction showed in her eyes. And for various reasons of their own, the rest, too, were satisfied.

"It seems a shame that Dorothy picked out such poor stuff," commented a more conscientious cousin as they trooped back to the kitchen. "And she is going to get married next month, too. What will Jack Ellis think of those straight-backs and the rocker, and of the big stick, and the rest of the mess?"

"Dorothy has the best reminders of grandfather of us all," said Anna sweetly. "Just dollars and cents aren't everything in the world."

"Piffle!" scorned one of the girls. "Let that come from any one but you."

Dorothy hastened to bridge the breach. "I'm delighted with what I've got," she declared sincerely. "And I know Jack loves me enough to feel so, too."

A month later they were married and went to live in a little tenement near where Jack worked as an assistant bookkeeper. The old chairs were put in the kitchen, and the few other things that had been assigned to Dorothy were placed in various parts of the house. They couldn't buy much on Jack's small salary.

Jack was ingenious with tools, however, and most of his evenings were devoted to tinkering in the kitchen. One evening, during a little leisure, Jack eyed the chairs speculatively, "Would it—er—hurt your feelings any if I should paint and varnish 'em up a little?" he asked doubtfully.

"No, indeed, Jack. They're dear old chairs, but I'd love to fix them."

So Jack went to work energetically, and in a few minutes a strip was unscrewed from the bottom and from the rounds of one. Then the chair back was lifted, disclosing four middle medium-sized holes and two outside large ones covered with glue.

"Looks like the rounds were broken off or sawed off, leaving the ends in the holes, and these covered with glue," Jack said. "Funny. I'll have to gouge them out."

This he proceeded to do, presently uttering a surprised exclamation.

"What's the matter?" asked Dorothy.

Jack did not answer, but worked on feverishly, going from one hole to another. Presently he turned the chair over, rapping it smartly. A shower of glittering coins clinked on the floor. He whirled back the chair without appearing to notice Dorothy's cry, gouged a few moments, then turned and rapped again. More coins glittered out. "That's all," he announced after another scrutiny. "Now count up."

They did so, placing them in little piles.

"Eight of the twenty-dollar gold pieces in each of the big holes," he wondered, "and ten-dollar ones in the smaller. How much does that make, little girl?"

"Seven hundred and twenty," answered Dorothy, after a little counting on her fingers.

"Correct. Now we'll investigate the other chairs. Wonder if they'll have anything?"

They did, just the same amount, except that in one of the rocking-chair holes was a folded paper. Jack passed it to Dorothy without examination. She opened and read aloud: "To the one who takes my old chairs through love of the old man, I give the money they're taking care of. I don't want it to be divided. And I don't mind adding that I hope and expect it will be the dear daisy-chain maker.

"GRANDFATHER."

"I used to weave daisy chains and put them on his head when we were out in the fields together," she said in a choking voice.—*Presbyterian Advance.*

THE WOMAN AND THE BOY

"I must tell you, decidedly, Mrs. Patterson, that I cannot teach Clarence Ray another Sunday," and Mr. Blackford looked as if he meant every word, as he squared his shoulders and threw back his head. "The other boys do fairly well," he continued, "but Clarence is restless and inattentive, noisy and obstinate enough to set the whole class going!"

Mrs. Patterson looked up with a little frown of perplexity on her pleasant face. She had been intermediate superintendent only a few short weeks and yet this was the third teacher who had failed with the class, largely on Clarence Ray's account. He was not a bad boy, she was sure of it; he was a nervous, restless, motor type who had never learned self-control.

"You will have to take Clarence out of the class or get a new teacher before next Sunday," said Mr. Blackford, after a moment's pause.

"I will make some provision for Clarence for next Sunday, Mr. Blackford," said Mrs. Patterson at last, "and then I will let you know my decision."

What should she do with Clarence next Sunday, she asked herself on the way home from church. What should she do with Clarence? The question rang in her thoughts throughout the day and several days following. Next Sunday was Easter and the topic for Clarence's class was "The Risen Lord," with kindred topics in all the other classes of the department. Was there some way in which Clarence could help her to make this topic real to the boys and girls? She telephoned Clarence on Saturday and asked him to meet her early at the church on Sunday morning; and when he came up the stairs full fifteen minutes before the hour, he found her waiting at a small table strewn with various objects.

"Clarence," she said in a tone of friendly confidence, "I wonder if you would make a poster for me this morning that I could use in the closing exercise of our department to help the boys and girls to realize what Easter really is. There is no greater day in all the Christian's year than Easter and sometimes I think that a picture helps us to understand its meaning. This sheet of drawing paper will make the poster," she continued, holding it up, "and this picture of Jesus and Mary on the resurrection morning will form the center. With this stencil as a guide, you are to draw a tall, stately Easter lily on either side of the picture. Then I want you to print across the top in letters as beautiful as you can make them, 'Christ Is Risen,' and across the bottom, 'Are You Risen With Him?' These water colors and this bit of gilding can be used for the letters. I am sure that this poster would help me very much in the little talk I want to give the boys and girls. Are you willing to try to make it? And do you think that you can?"

The active boy, whose religion thus far had largely found expression in terms of the eager hand, had listened with ever increasing interest. "Of course I can do it!" he said stoutly, and seated himself at the table without delay.

Everybody who passed through the department room that morning looked with surprise at Clarence, the "problem" of the school, working quietly and industriously at the little table in the corner. At first he had a proud, self-conscious air, handling his materials like a skilled workman, proud of his task. But gradually the sweet, compelling influence of the work that he was doing, of the things that he was handling, left its impress on his keen, sensitive face. The beautiful picture for the center told the Easter story better than words to a lad of his type; the stately lilies he was drawing on either side and the simple Easter messages he was lettering with such care, gave to the picture an added meaning. And by and by, as he worked, there stole across his round, freckled face a look of reverent interest.

When Mrs. Patterson held up the finished poster during the closing exercises of the intermediate department and gave its message in a few deeply earnest words, no one in the room listened with more eager attention than Clarence. And when, at the close, she told who had made it and praised his careful work, Clarence flushed to the roots of his auburn hair.

"Clarence," said Mrs. Patterson as the pupils were leaving, "how would you like to be my secretary and help me a few minutes every week?"

"Sure I'd like it!" said Clarence, shifting awkwardly from one foot to the other.

"But you'd have to miss a part of the lesson, so you would have to give extra good attention the rest of the hour. I couldn't ask any of you to be my secretary if it sacrificed your whole class hour. Would you promise to do your best in your class if I take you for my helper?"

Mrs. Patterson's outstretched hand was caught in a strong boyish clasp that made her fingers tingle, and she knew that the promise was made.

Mrs. Parker had thought the matter over very earnestly all the week long. It seemed presumptuous that she should attempt to teach that class of unruly junior boys with whom so many others—both men and women—had failed. What was the matter with that class of boys anyway, she wondered. Was it really all their fault that they had come to be the school problem? Had every honest effort really been made to appreciate them and understand their point of view? Or had people come to approach them in an offensive, suspicious attitude that immeidately awakened a spirit of rebellion?

"O God, help me to love and understand them!" she prayed. "Help me to meet them where they are, not expecting them to come to me!" And as she prayed, she worked and studied and planned.

When she entered the classroom on Sunday morning she found eight or ten boys with chairs tilted carelessly back against the wall. It was a pleasant, spacious classroom, with

one large stained glass window, substantial oak chairs, and a heavy Brussels carpet in green and tan. But there was not a picture upon the walls, no table, no blackboard, nothing to teach the eye or call out the expressional life.

The boys were already beginning to pull each others' coats, towsle one another's hair, and rock their chairs noisily to and fro when the new teacher entered.

"Good morning, boys," she said brightly, "I'm going to ask you to set all the chairs out in the hall this morning. Do it very quietly, please, and place them in order along the wall where they will not be in the way."

The boys looked up in surprise at this novel request and were so filled with curiosity about what was going to happen that they actually removed the chairs with very little noise and confusion.

"We are going to do some work this morning, you see," explained the new teacher, "and as we have no table or blackboard, we will have to work on the floor. But if a stout old lady like myself can sit on the floor, I am sure you boys won't mind it."

She laughed brightly as she spoke, and the boys laughed with her; and when she kneeled on the floor and spread out a large piece of drawing paper, the boys all crowded about her to see what was going to happen next.

"You have been studying about how God's people conquered the land of Canaan," she began, "and I thought you might like to see just where they all settled down. There were twelve tribes or families of them, you remember, though one tribe was kept to help the priests and another was so large that it was divided into two tribes, so there were twelve tribes to find homes."

While she was speaking, she was drawing the outline of the Mediterranean sea and the Jordan river with the little sea of Galilee toward the north and the great salt (Dead) sea at its mouth.

"Now you will remember that the tribes of Reuben and Gad and the half tribe of Manasseh found a home on the east side of the Jordan," she went on, drawing the outlines of these tribes as she talked, "but weren't they brave to go right over and help the others fight their battles and to stay right with them until hey had all found their homes too? It took all the west side of the Jordan, way north of one sea and south of the other, to supply the rest of them."

On went the busy crayon, marking the homes of the other ten tribes, from Naphtali and Asher in the north to Simeon in the south; and as the teacher worked and the boys looked on, the stories to which they had only half listened on former Sundays were lived out in vividness before them. The fall of Jericho, the defeat and victory at Ai, the tricky plot of the Gibeonites, and the final conquest over the five kings, all took on a new reality as the teacher recalled them with vivid interest and marked the places where these things had actually taken place.

"And now I am going to ask you to cut out the homes of all these tribes," she said, producing several pairs of scissors from her handbag. "Several of you can work at once, only be very careful to keep the lines that I have drawn."

Every boy reached for a pair of scissors, and in an incredibly short time those who were fortunate enough to get a pair had dismembered the home of the Israelites into thirteen irregular sections.

"Now who will volunteer to put them together?" asked the teacher quickly.

"I will," said a chubby, freckled faced boy, with little twinkling blue eyes, the leader in the mischief of other days.

"All right, Arthur, try it," said the teacher; and all the other boys eagerly leaned forward to see what progress Arthur might make. He really did remarkably well, and with several abrupt suggestions from the other boys and only a few low voiced remarks from the teacher, he had the map put together again. Then another boy tried it and another, till at last the teacher thought that she never could forget where a single one of the tribes belonged.

"Those people worked very hard for a home," said the teacher at last, as they all sat looking at the map together, "but don't you suppose they were glad they did when they were really settled among the lovely hills and valleys of the holy land?

"God has given us this church for our home," she added, gently, "and what a beautiful place it is, where we may come to meet Him face to face! Don't you think it is worth while to work very hard to make this a place where God would really like to be?"

A moment's reverent silence was broken by the tinkling of a bell.

"Well, what do you know about that? There's the last bell!" said Arthur in surprise.—*The Continent.*

HOW WARS BEGIN

Tommy was reading the war news. When he finished he came over to his mother and said:

"Mamma, how do wars begin?"

"Well, suppose the English hauled down the American flag, and that the Americans—"

Here Tommy's father intervened.

"My dear," he said, "the English would not—"

Mother: "Excuse me, they would—"

"No, dear, who ever heard of such a thing?"

"Pray do not interrupt!"

"But you are giving Tommy a wrong idea!"

"I'm not, sir!"

"You are, madam!"

"Don't call me madam! I won't allow you!"

"I'll call you what I choose!"

"I'm sorry I ever saw you! You are so—"

Tommy (going out): "It's all right; I think I know how wars begin."—*Selected.*

THE POOR MAN'S BURDEN

A poor man traveling on a hot day, carrying a heavy load upon his back. A rich man passing by in his chariot, took pity on him, and invited him to take a seat in his chariot behind. Shortly after, on turning round, the rich man saw the pilgrim still oppressed with the load upon his back, and asked why he did not lay it on the chariot. The poor man said that it was enough that he had been allowed to be himself carried in the chariot, and he could not presume to ask for more.

"O foolish man!" was the reply, "If I am willing and able to carry you, am I not able to carry your burden?"

Oppressed and anxious Christian, do you not see in this man your own unbelief and folly? He who has accepted your person, and is your reconciled Father in Christ Jesus, expects you to cast upon Him all your burden of cares, too; and He is able to sustain it.—*Evan. Mess.*

YOUNG PEOPLE'S WORK

SUNDAY SCHOOL LESSON

September 16—Paul Writes to His Friends at Corinth

Scripture Basis—I Corinthians, Chapters 1 to 4.

Golden Text—Behold, how good and how pleasant it is for brethren to dwell together in unity! Psalm 133:1.

Salutation

The Apostle's first letter to the Corinthians was written about A. D. 56 in Ephesus, where he had been for three years, after having heard of the differences that had arisen among them by those who would cause dissension.

In all of his letters, Paul begins with a gracious and brotherly salutation. We observe this in the opening verses of this epistle. The late Dr. C. I. Schofield gives as the title of the first nine verses, "The believer's position in grace." He rejoices in what the grace of God has done for them; having been enriched by the indwelling Christ in utterance and knowledge; possessing spiritual gifts equal to any other Christian's; and endowed with hope and anticipation of the coming of the Lord. His praise and encouragement were unstinted.

Separations

The Corinthian Chritsians had not become separated or divided, but as slight abrasions of the skin often lead to serious infections if not given the proper attention, so might the contentions of the Corinthians lead to schisms which would be disastrous to them as well as to the cause of Christ.

The contention was over their leaders. Some claimed to be followers of Apollos (see Acts 18:24-28), others of Paul, others of Cephas (Peter: see John 1:42), and still others of Christ. Paul declares that this cannot be. Christ cannot be divided. No one save Him was crucified for their sins, neither indeed could be. Baptism was in Christ's name only. Thus Paul reasoned with them.

Substantiation

In the last half of the chapter, the writer establishes the fact that worldly wisdom in itself is of no effect—yea, is a hindrance—in the things of God. He brings in the testimony of Isaiah (29:14) to bear him out in this truth. Men as well as God disrovered that the wisdom of the world sould not save men, so God set His faithful apostles to "the foolishness of prearhing." Many of the world today lonsider it foolishness, "but unto us which are saved, it is the power of God."

God's ways are extremely different from worldly man's ways. The world looks to the wise and strong to accomplish its purposes, but God chooses the foolish and weak to confound the mighty. How often this is demonstrated! He operates His righteous will in this manner so that "no flesh should glory in His presence." If many would glory, he should glory in the Lord.

Resignation

By his own methods and conduct, Paul showed that he used no excellency of speech or worldly wisdom in preaching the gospel. He was not concerned about his manner of preaching but about the Messiah he was presenting. Such must be the attitude of every true preacher of the gospel of the pulpit as well as the pew. Still, there is great wisdom with God, and Paul states in this second chapter that there is mystery connected with it. Dr. Schofield describes mystery in the Scripture as "a previously hidden truth, now divinely revealed, but in which a supernatural element still remains despite the revelation."

Revelation

Spiritual things are spiritually discerned. Worldly-minded people cannot expect to know the mysteries of the kingdom. This privilege is accorded the disciples of Christ (Matt. 13:11). Paul again quotes the prophet Isaiah (64:4) to bear up his argument. When we were received into the family of God by the blood of Christ, we entered into a revelation of the mysteries of God. Yet, there are spiritual truths still unlearned by us and spiritual ecstacies still unobtained. Only as our spiritual lives are fed and nourished do we reach the heights yet unattained.

Carnality

In the beginning of the third chapter, the Apostle shows the Corinthians that they have not yet gotten away from carnal-mindedness. They were as babes in Christ, because of their contentions. Who are Paul and Apollos and any others of their calling but servants of the Lord Jesus? Whether one started the church or another helped to build it up made little difference, for only God could cause it to grow. Those who labored faithfully will receive their reward, but to God belongs the glory.

"We are laborers together with God"—what a privilege! We are not laborers of God or laborers for God, but laborers with Him! That makes our responsibility the greater as well as the easier. It is greater because God's work is perfect and as workers with Him we must strive to make ours more nearly perfect. It is easier because God shoulders much of the burden, and thus takes it off of us.

Construction

All of us are builders. The kind of building we are erecting depends largely upon the foundation. Jesus Christ is the only firm foundation. But some are building upon earthly possessions and ambitions. These will not stand the test; they will crumble and fall when tried. It behooves us to start aright.

One thing about which the Corinthians and other Gentile Christians were careless was the care of their temples, which were their own bodies. Christians today are equally as guilty. Paul in no uncertain language calls attention to this. There is a need for reverence of these bodies of ours, for the writer tells us that the Spirit of God dwells therein. Should we not keep them strong and clean and "meet for the Master's use?"

—A member of France's cabinet, minister of commerce and aviation, lost his life in the fall of his airplane.

JAPANESE SUNDAY SCHOOL DELEGATES ON TOUR IN U. S. A.

Of the 167 delegates from Japan who traveled on the "Tenyo Maru" to the Tenth Convention of the World's Sunday School Association, 110 toured in the U. S. A. before returning to Yokohama. This entire party went to the Yosemite in a special train at the end of the convention. Thence they went to Sacramento where unusual courtesies were shown to them both by city officials and their fellow countrymen.

Forty-nine proceeded northward to Portland, Tacoma and Seattle, whence they sailed for Japan. The others followed an itinerary which took them as far eastward as Boston. At many places en route they were formally received by city officials and representative organizations. In Denver, Governor Sweet of Colorado participated in the reception. When in Pittsburgh these Japanese went to the grave of the late H. J. Heinz, who had been a helpful friend in advancing Sunday school work in Japan, and placed a floral wreath with an appropriate service.

"THY KINGDOM COME"

The motto of the World's Sunday School Tenth Convention, which was held in Los Angeles, July 11-18, was "Thy Kingdom Come." This is also the title of the report of that convention—a book of at least 400 pages containing an account of the meeting which was attended by over 7,600 delegates from many countries. John T. Faris, D.D., is the editor. There will be a general account of the convention, many addresses will be printed and the findings of the various conferences are given in full. Requests for "Thy Kingdom Come" can be sent to the World's Sunday School Association, 216 Metropolitan Tower, New York City, and notification will be given when the volume is ready for mailing. The cost will be $1.50 postpaid.

CELEBRATION AT ABBOTT'S CREEK CHURCH

On Sunday, September 9, the Raper Family Association will hold an all-day celebration at Abbott's Creek Church, six miles out on hard surface state highway No. 77 from High Point, N. C. Abbott's Creek Church was founded in 1758, and three years before this (1755) William Raper, the founder of the Raper family in this part of the state, settled in this community. Recently a new church, costing nearly $50,000, was dedicated; about 50 of William Raper's descendants are now connected with this church.

At 11 a. m. the historical address will be delivered by Dr. W. T. Whitsett, of Whitsett, N. C., who is well known as a speaker on historical subjects; he has given much research into the history of Abbott's Creek and the Raper family, and has gathered much valuable information.

At 2 p. m. O. A. Kirkman, Jr., of High Point, N. C., a recent graduate of Oxford University, England, will speak.

Special music, short talks, and other exercises will make it a day filled with interest. Dinner will be served on the grounds at noon. The public generally is cordially invited to attend these exercises.

—More than half of Florida's people came from outside the state.

FROM PASTORS *and* PEOPLE

Hollister, Halifax Charge.—Sunday was a great day for us, it being the day our revival began. Rev. B. M. Williams was with us for the first service and will be with us for the remainder of the week. Bro. Williams brought to us two splendid messages at the morning and evening services Sunday. We are liking Bro. Williams fine. Will give a full report of our revival later on. We were glad to have with us Sunday afternoon President Taylor. He preached to us in the afternoon service. He used for a text that beautiful passage of Scripture, "For me to live is Christ and to die is gain." This was indeed a helpful sermon. There was lots of compliments on his sermon. President Taylor talked to us a short while about the conference program.

Our Sunday school is doing fine. We were glad to have with us Sunday in our Sunday school Mr. Yarborough, of Richmond, Va. He gave us a splendid talk on the Sunday school lesson for Sunday. We were also glad to have with us Mrs. J. C. Edwards, of Portsmouth, Va., who used to be one of our faithful members before moving away. We are always glad to have her visit us.

Our Missionary Society is doing good work. Our net meeting will be held with Mrs. Edd Wood. We hope to have all the members present at this meeting.

KATHLEEN SHEARIN, Reporter.

Democrat Charge, Pleasant Gap.—Our revival, which began at Pleasant Gap the first Sunday in August, ended the following Sunday. The attendance was good, especially at night. We hope that the revival has been a great help to the community. Mr. James Corn assisted Rev. H. W. Bell in this revival.

Our Sunday school is still in progress.

Best wishes. REPORTER.

Enfield.—Although it rained last Sunday throughout the day, yet there was a fair congregation at all the appointments—Whitakers Chapel, Roseneath and Whitakers.

Next Sunday will be the beginning of the special revival services at Whitakers Chapel. We hope the members living at a distance from the church will see fit to make next week kind of a homecoming week. This is the time which the membership, unitedly, needs to help rally the cause for which their church stands.

The pastor and his people are very pleased to have Rev. and Mrs. D. R. Williams visiting in their midst this week.

At this writing Mr. B. R. Kimball, Sr., is seriously ill.

Mrs. James Lewis, of the Whitakers Chapel church, has been ill for two weeks. She was taken ill while on a visit to Norfolk. She is improving, however.

Miss Lady Bustin has not been well for several weeks. We wish for them all a speedy recovery.

The fourth Sunday the Enfield church gave the writer a vacation from his pulpit which he appreciated. The time was spent largely among relatives. J. CLYDE AUMAN.

Liberty, Davison Charge.—I feel that some good has been accomplished since our last report.

Our pastor has just closed the revival meeting at this place; it began on the past third Sunday and closed the following Friday night. Our pastor, assisted by Rev. C. H. Cranford and son, Farland Cranford, certainly did some fine preaching. I feel quite certain that all enjoyed hearing them. Our former pastor, Rev. Robert Short, was with us on Friday afternoon. We were very glad to have him with us. There were 18 conversions and renewals and the church was greatly revived. There are yet a good number around Liberty unsaved, but may our prayers not be in vain, but may they yet be answered in some way. Seven joined the church at the close of the meeting. We hope to receive more by the close of the year's work.

The third Sunday in September is the appointed time for the camp meeting at Chapel Hill. We pray and trust that it will be one of the best meetings that have ever been held at Chapel Hill.

I close with love and best wishes to all.

ANNIE HILL.

Mecklenburg Circuit.—At the close of our revival services at Zoar Church, the good faithful members and some visiting friends loaded our car with good things to eat. There were some fine large watermelons which our family surely did enjoy, also other articles of need and money. We appreciate all these nice things and the spirit that prevails among the churches of Mecklenburg Circuit to help the pastor by giving, and I hope to be able to induce them to come up with a large amount of the conference budget.

Hoping for further co-operation until we reach the top, I remain your faithful pastor with many thanks and lots of love,

W. C. HALL.

Greensville Circuit, Hobbs Chapel.—Our revival meeting began the fourth Sunday in August and closed Wednesday p.m. Brother Glen Madison was the help and did the preaching. His sermons were good all through the meeting. The Holy Spirit was with us. The church was revived and sinners were convicted, still they were not converted. Several left church under conviction rather than surrender their lives to Christ. Some were mothers and fathers, too.

Rev. Mr. Madison is one of the first graduates from High Point College and we see a great future ahead for him in the ministry. He is planning to enter Westminster Seminary this fall. This shows that he is not satisfied with self and wants to prepare to give God the best. Results must follow a person who gives time, talent and service.

The junior choir enjoyed singing hymns and choruses from the new hymn books.

On Wednesday afternoon Rev. Mr. Madison held a service for the little folks. Seven children went forward expressing the desire to become Christians and united with the church. Pray that God may keep them from sin and direct them by the Holy Spirit to be soldiers for Him.

The annual conference is drawing near, and pastor's salary and other claims must be met. This shows we must get busy. While paying to other causes a good brother has suggested that each church should remember our delegate and hand him a "little purse" to help bear his expenses. A hint to the wise is sufficient.

We read with pleasure the report of the wonderful meeting held at Friendship Station with Rev. J. M. Morgan as help. We have heard him preach some powerful sermons.

REPORTER.

Winston-Salem.—The Philathea Class of the First Methodist Protestant Church held its regular monthly meeting Monday evening at the home of Miss Leota Loggins, Mrs. D. E. Wellons associate hostess.

Mrs. W. C. Tise presided over the meeting. Various business matters were discussed and the class voted to have a weiner roast.

During the social hour those having a birthday in this month were delightfully showered. A delicious ice course was served by the hostesses.

Asheville.—Pastor Paschall is carrying on with zeal and earnest endeavor. His messages are from the heart and are intended to reach the hearts of his hearrs.

We deeply feel for Mrs. F. R. McIntyre in the passing of her sister, Mrs. Cheek, at Weaverville, one week ago; and for Mrs. Sue Carter for the going of her father, Brother Andy Roberts, at Weaverville, on the same date.

Mrs. W. C. Hammer and family, of Asheboro, N. C., were guests at Kenilworth Inn the past week. We welcome to our city and church Mr. and Mrs. O. C. Ellington, of Henderson, N. C. Mr. Ellington is with the Dupont Paint Company. Mrs. Ellington was Miss Lucile Renn of our church in Henderson. They are living in the Bellmont Apartments on North Liberty street.

Our young people recently enjoyed a lovely picnic on the Weaver College campus, the old Weaverville camp meeting grounds. President Trowbridge of Weaver College was our genial host. It was the unanimous wish that we might take these outings frequently.

Brother E. C. Fawcett was recently elected president of our Brotherhood, E. H. Pratt vice-president, and C. C. McNeil secretary-treasurer. Our C. E. Society recently gave another ice cream supper. We are planning a revival campaign for November. Decision Day will be observed in the latter part of October.

Sunday was rainy, yet the morning service was well attended. The evening service was rained out.

Brother Paschall is giving us a series of messages Sunday evenings — Crusade with Christ for Evangelism, for World Peace, for Christian Citizenship, and "What Shall I Do with My Life?"

Misses Lois and Alma Walker sang a duet in our Sunday school Sunday. They came all the way from Black Mountain to do this service.

In our services recently were Mr. and Mrs. Pratt, of Chester, Pa. They were visiting their son, Brother E. H. Pratt, and his family.

Brother H. L. Hanner and family have entertained Brother Hanner's sister, Mrs. Dorcas Caravan, with her son, Clarence Caravan, and his wife and young son. These were from Pantego, N. C. Other guests of Brother and Mrs. Hanner were Prother J. C. Reynolds, Mrs. Hanner's father; also Brother and Mrs. Ross Bowman and young son. These were

from Greensboro. Mrs. Bowman is Mrs. Hanner's sister. Miss Louise Hanner, who has been visiting in Greensboro, will return home in a few days.

Monday morning Brother Paschall will leave for Whitakers, N. C. On Wednesday night, the 12th, he will be married to Miss Spencer Cutchin. He carries the congratulations and good wishes of our church here. We are awaiting with happiness the coming of his bride. REPORTER.

Liberty Hill Church, Anderson Ct.—The revival began at this place the second Sunday in August and continued through the following Sunday. Rev. G. H. Hendry of Concord did the preaching through Friday night and the pastor did the rest oif the preaching. Brother Hendry's messages were very inspiring and helpful; he will be long remembered by this people. The church was greatly revived.

The C. E. Society held its monthly social for August at the home of Misses Annie and Ruth Pearson. A good time was enjoyed by all present.

Our pastor filled his appointment here the fourth Sunday morning; he preached an especially good sermon, using as his subject Love. There was no service at night.

Mr. Ferree and family left Sunday afternoon to attend the revival meeting at their home church.

ROMAINE POOLE, Reporter.

Concord.—The regular services are being held now, as our pastor's vacation is over. Mr. Hendry has spent the entire four weeks in meetings, and is leaving today for Weaverville to help in a meeting there.

The Lord's Supper was observed at the morning hour Sunday, and a large number communed.

The Sunday school attendance was not as good as usual owing to a steady downpour of rain at the Sunday school hour, but there were 170 present and an offering of $25.00 for the Children's Home.

On Sunday, August 12, our church enjoyed a program by the children from the Home.

The Sunday school held its annual picnic at Ritchie's Lake last Thursday and all seemed to enjoy themselves.

Rev. and Mrs. E. G. Lowdermilk, of Kernersville, spent a short while in our city last week with friends. Mr. Lowdermilk is one of our former pastors, and we are always glad to have him come back.

Miss Ethel Blackwelder had as her guests over the week-end, Misses Laura and Annabel Thompson of West End Church, Greensboro. Miss Laura will teach home economics at the Winecoff High School here this year.

Mr. and Mrs. W. A. Herrin, who have been living in Charlotte during the summer, have returned to the city to live. Mrs. Herrin is one of the city school teachers.

Mrs. Lottie Brown is leaving today for North Wilkesboro to make her home in the futtre. Mrs. Brown is one of our faithful members and we regret to give her up.

Mrs. Luther Davis and baby, who have been seriously ill at the home of her parents, Mr. and Mrs. T. F. Newton, are improving, we are glad to report.

Born to Mr. and Mrs. L. M. Belvin a son on Thursday, August 30, 1928.

On next Saturday night our young people are giving a social in the dining hall of the Sunday school building for the outgoing college students and teachers, and the incoming teachers. MRS. D. A. McLAURIN.

Mocksville Charge.—Our reports have been few and far between, but nevertheless we have been moving a little. Since our last report we have held four revival meetings, in one of which the pastor did his own preaching because of sickness in the family of the one who was to help. The meetings were fair and we hope did much good, but not as much as we would like to have done because we realize the need of a great work in the evangelistic field.

We are repairing our parsonage and trying to put it in good shape for use. It has been in bad shape on the inside and we have removed the plastering from three rooms and the hall and are ceiling them instead. We hope to soon have it in good shape and all debts paid off.

Last Sunday we raised a part of our college assessment for two of the churches. One of them has, since that time, paid its assessment in full and we hope that the other will do likewise in the near future. Since it was so rainy today and our congregations were small we did not try to raise the assessments for the other churches, but hope to do so at the next preaching service at those churches.

The two Christian Endeavor societies which have been organized this summer are doing fine. They have already found them to be a great help to the churches, especially to the young people. I attended C. E. at Dulin's tonight and in spite of the rain and mud there were about 25 present. We hope for these societies a successful year.

Gibsonville Church.—It has been some time since a report has been sent to the Herald from our Gibsonville church. We are doing a few things down here, but not turning the world over. Our Sunday school attendance has been off some during the vacation weeks and last Sunday the inclement weather kept a number at home. Our Children's Day service was held in June. President Taylor visited our church in July. We have three C. E. Societies and all are active. Our pastor, Dr. Johnson, is bringing us splendid messages every Sunday. Our special meeting begins the third Sunday in September, with Rev. L. W. Gerringer assisting. We have a very active Ladies' Aid Society and Home Missionary Society, and a Young People's F. M. Society. Five young men united with our church here a few Sundays ago. All were members of our Sunday school; two of these young men are married. Born to Mr. and Mrs. D. M. Davidson, August 15, a daughter, Eleanor.

REPORTER.

Mebane Charge.—After a two-week vacation the writer was back on the job last Sunday and was met by a splendid congregation, considering the weather. We were treated to quite a surprise. During our absence the good ladies of our church had the interior of the church treated to a coat of paint. The men caught inspiration from the ladies and put new light fixtures in. All of this was a pleasant surprise to the pastor. And it has added much to the appearance of the church on the inside. The outside of the building was painted last year.

We are planning with the other churches of the town for a union revival which will begin the 14th of October. Will all the readers of this pray that the efforts may result in a great ingathering of precious souls.

Some of our young people are planning to leave soon for High Point College. We will miss them very much in our services but will look forward to the time for them to return. The prayers and best wishes of the entire church will go with these splendid young people.

We are still receiving tokens of kindness. Since our last report we have received many articles of value. Each giver has our sincere thanks for his kindness.

EDW. SUITS.

Lexington, State Street Church.—Good crowds attended all the services Sunday considering the downpour of rain, which kept up practically all day and until late Sunday night. The revival meeting at West Lexington was postponed until next Sunday.

Bro. Bethea gave us a fine sermon on "The Gospel of Christ" Sunday night, which was the one-thousandth sermon he has composed.

Miss Blanche Hardie and her sister, Mrs. Reeves, of Enfield, visited at the parsonage Sunday and were in the services. Mr. and Rrs. Bethea accompanied them to Enfield Monday morning to spend a few days with their daughter, Mrs. Wilcox.

The picnic last Wednesday afternoon was a most enjoyable outing for all who attended. Almost all of our folks were there and some from other denominations. Games were enjoyed during the afternoon, and at 5:30 o'clock a delicious supper was spread.

Mr. and Mrs. Curtis Koonts have both been sick with tonsilitis for the past few days. Both are improving now, we are glad to state.

The Woman's Foreign Missionary Society will meet at the church Thursday afternoon at 3 o'clock. REPORTER.

High Point.—In spite of inclement weather the members and friends of the First Church assembled in large numbers at the Sunday school hour and at the 11 o'clock service to greet the new pastor, Rev. Roy I. Farmer, who delivered the initial sermon of his pastorate last Sunday morning. A program of charming music was rendered by Prof. Ernest B. Stimpson, the new director of the music department in High Point College, who played the pipe organ with unusual ease and masterly skill. The prelude, "Vision," was exceptionally beautiful. The choir rendered "Ten Thousand Times Ten Thousand" in an inspiring manner, and Mrs. J. H. Allen sang "God Be Merciful to Me" in her usual lovely voice. In a short and timely address, Mr. L. R. Johnston, principal of city high school, introduced the speaker, comparing this church to the Allied armies during the late World War. For nearly two years we have had no regular pastor, and have been in a period of watchful waiting and test of spiritual strength just as the Allied armies lay in the trenches for months waiting to strike the blow which broke through the Hindenburg line and defeated the German Kaiser's forces. With the new leader who brings new energy and blood we are now ready to go forward and combat the forces of sin and the enemies of spiritual life around us. In his introductory remarks Rev. Mr.

Farmer said that he felt that he and his family were enjoying a homecoming as well as the congregation, since they have received so many courtesies here by many who already have made them feel very much at home. He said that he comes not with any words of special wisdom, but to proclaim Jesus crucified to save a lost world. We are not responsible for results, but we are accountable for our work and its manner of performance. He chose as the subject of his discourse, "The More Excellent Way," and said that the popular way of life is alluring; it is the "way that seemeth right to a man, but leadeth to death."

Artemus Ward once said, "It is not knowledge that gives us trouble, but knowing so many things that are not so." When the church stops letting God drag it along, then it will come into its full power. This metaphor of the "Way of Life" runs all through the Bible, and is aptly expressed in the lines of John Oxenham:

"To every man there openeth
A Way, and Ways, and a Way;
And the High Soul climbs the High Way,
And the Low Soul gropes the Low;
And in between on the misty flats
The rest drift to and fro.
But to every man there openeth
A High Way and a Low,
And every man decideth
The Way his soul shall go."

At the close of this strong and forceful sermon, which impressed his hearers in a very favorable manner, bringing great joy and courage in the hope of the future work and usefulness of this church, we were especially delighted when the associate pastor, Rev. E. Lester Ballard, announced that the following strong members are uniting with us: Mrs. John S. Pickett, who comes from the Baptist church; Mrs. Mattie Staley, who transfers from Liberty Grove, near Liberty; Mr. and Mrs. John Whitesell, from the Christian church; Prof. C. R. Hinshaw, of the college faculty, who was formerly a Friend; Mrs. R. R. Blackburn, nee Miss Mary Ogburn, who is a member of a well-known Methodist Protestant family, and Dr. and Mrs. P. E. Lindley, who come from the Friends' church. We extend to these splendid members an unusually warm and cordial welcome to our fellowship.

There was a splendid attendance at the evening service, and Rev. Mr. Farmer delivered another able sermon on "What the Church Has Done for Me." Many people thought it surpassed the one of the morning service. The music of the evening brought forth many compliments, and we can but feel that we are highly favored in Mr. Stimpson, the new director of music, as well as the new pastor.

The Junior Mission Circle met Monday morning at 9 o'clock in the assembly room with Mrs. R. M. Andrews, superintendent.

The circles of the Woman's Missionary Societies met at the following places Monday afternoon: Circle No. 1, Mrs. L. J. Diffee, chairman, with Mrs. Ernest L. Auman; Circle No. 2, Mrs. John Walker, chairman, with Mrs. J. G. Snipes; Circle No. 3, Mrs. H. A. Moffitt, chairman, with Mrs. W. A. Davis.

At the Christian Endeavor meeting Monday evening Miss Lois Snipes was leader on the topic, "Will the Golden Rule Work in Business and Industry?"

Rev. and Mrs. E. L. Ballard are entertaining the members of the Sunday School Workers' Council this (Tuesday) evening at the parsonage.

Prof. C. R. Hinshaw has taken the place of Dr. P. E. Lindley as leader of the Teacher Training Class, and will continue the class on Wednesday evening after prayer meeting.

Supper will be served to the Men's Brotherhood on Thursday evening at 6:45 o'clock in the church dining room by Mrs. A. M. Rankin's group.

A reception will be given in honor of the pastor, Rev. R. I. Farmer, and his family at the elegant home of Mr. and Mrs. George T. Penny on Greensboro road next Friday evening from 8 to 10 o'clock, and refreshments will be served by members of the Ladies' Aid Society. A cordial invitation is extended to all members of the church and their friends to come and meet the new pastor and family and become acquainted with them. They are moving into the house at 607 Farriss Avenue, and will be at home there temporarily. Mrs. Farmer is an accomplished musician and a charming woman, and they have a young daughter and son. We count ourselves happy in having this lovely family in our midst and are looking forward with eager delight to companionship with them.

High Point College will open for its fifth annual session on Wednesday, September 12, and a large number of new students has been enrolled.

Mrs. Edwards, of Middletown, Ohio, who is pleasantly remembered by many friends as Miss Jewel Pickett, is the guest of Mrs. J. W. Harriss and other relatives for a few weeks.

Miss Claire Douglas has returned from Chapel Hill, where she has been taking some special work in the summer school. She will be a senior in the college this year.

Mrs. C. R. Strouse, of Hagerstown, Md., who is very pleasantly remembered by many friends in High Point and the college as Miss Eugenia Williams, was here for a short visit Monday. She is a guest of her father, Mr. R. F. Williams, and Mrs. Williams in Greensboro.

Miss Ruth Moffitt, daughter of Mr. and Mrs. H. A. Moffitt, left last week for Philadelphia to take training as a nurse in one of the large hospitals there.

Mr. and Mrs. L. R. Johnston and little daughter, Rebecca Holt, are at home from Elon College. Mr. Johnston taught in Duke summer school, Durham, while Mrs. Johnston and Rebecca spent the summer with her parents, Dr. and Mrs. W. C. Wicker.

Miss Lucille Pickens returned Friday from New York where she studied Library Science in Columbia University for two months, and has resumed her work in High Point Public Library. En route home she visited Mrs. May Mason Dixon in Baltimore for a few days.

Halifax Charge.—We began our revival services at Eden Church on the first Sunday in August. Rev. J. E. Pritchard preached for us on Sunday at 11 a. m. and the writer did the rest of the preaching until Rev. T. C. Casaday, pastor of the First Methodist Protestant Church, Montgomery, Ala., reached us on Tuesday. We continued this meeting until the following Sunday night. Bro. Casaday did some good gospel preaching, which was appreciated by all who heard him; the church was greatly revived, three conversions and two accessions to the church.

We began the meeting at Bethesda church on the second Sunday in August. Brother Casaday assisted us here until Friday night. He did some good preaching here, and the church was revived. Each service grew better and we were sorry that Bro. Casaday had to leave us so soon. Mr. Casaday is one of the best pastors in the Alabama conference, as well as an evangelist.

We began our meeting at Union on the third Sunday in August. Rev. J. B. O'Briant came to us on Sunday morning and did all of the preaching. Bro. O'Briant was at his best and did some good preaching. The church was revived and all were impressed with the messages.

On the fourth Sunday in August we began our revival at Hollister. Rev. B. M. Williams, of Efland, came to us for the 11 o'clock services on Sunday. Our president, Bro. Taylor, was also on the work and preached at four churches and presented the conference claims on Sunday. He brought us a deep, stirring message at Hollister in the afternoon Sunday. All were highly pleased with his message. Bro. Williams continued to bring us his stirring messages until Friday night. The church here was greatly revived. Four or five conversions and some reclaimed. There were three accessions to the church. All were well pleased with Bro. Williams' messages and would be glad to have him come again.

C. L. SPENCER, Pastor.

Shiloh.—On the third Sunday of August began one of the most "reviving" revivals Shiloh has known in many years. Like Pentecost, the real revival began in a prayer meeting. On Thursday and Friday nights a little band of earnest souls gathered at the church and prayed for a baptism of God's Holy Spirit. Like the psalmist of old, the burden of our prayer was, "Revive us again that thy people may rejoice in thee." When God's professing children rejoice, the unsaved begin to seek that joy. On Friday night the Spirit came and we received the assurance of "showers of blessings." We, like Elijah on Carmel, saw the small cloud on the horizon and looked forward to the refreshing showers.

On Sunday we had the usual large crowd but there seemed to be a holy awe over the congregation. God's Spirit hovered over the church and we were conscious of something more than pleasant friendships and happy greetings. Our pastor, Rev. R. S. Troxler, preached at 11 a. m. from the text, "Set thine house in order, for thou shalt die and not live." Again he preached at 3 p. m. on "The Utter Insufficiency of Human Energy."

Each afternoon from 2 to 2:45 we had prayer meeting. At 3 p. m. and 7:30 p. m. our pastor, at the request of the church, did the preaching. He gave us some wonderful messages from the following texts:

"The paralytic brought by four and let down through the roof."

"When it was noised abroad that Jesus was there."

"Come unto me, all ye who labor and are heavy laden and I will give you rest."

"Curse ye Meroz—because they came not to the help of the Lord, to the help of the Lord against the mighty."

"Ye did run well, who hath hindered you?"

"The Son of Man came to seek and to save that which was lost."

"Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city."

"He that being often reproved hardeneth his neck shall suddenly be cut off, and that without remedy."

"Pentecost."

"Who knoweth whether thou art come to the kingdom for such a time as this?"

God's Spirit was upon the preacher, and the messages were sealed by the Holy Ghost upon both saved and unsaved. Men were not afraid to say "amen" nor ashamed to shout his praises, and they did both.

The sweetest service of all (to the writer) was on Friday afternoon when Bro. Troxler opened by an experience meeting and many testified of their love for the Lord and His goodness to them. Then we had a sermon on "Pentecost," followed by a memorial service of a peculiar kind. Each Christian was asked to kneel by the one who led him or her to Christ; or if that person should be absent or gone on to Glory, come to the altar in memory of such an one. The feeling was too deep for expression, not much could be heard but sobs from overflowing hearts. O, it was good to be there, and to know the fellowship of our Christ and His redeemed children! I would that we could carry the rejoicing of the hope until the next revival and on to the end. Could we be just as earnest in prayer and soul-saving throughout the year, what a harvest there would be.

There were about 30 conversions and reclamations. Twenty-nine were added to the church, some by profession and some by letter, with at least two more to come soon. We were sorry for the meeting to close and leave some in whom we were vitally interested outside, the fold, but we shall continue to pray for them. O, Shiloh, be faithful to your sacred trust. Nourish the little ones, bear one another's burdens, and above all let brotherly love continue.

Yours in His service,

MRS. WILEY SHOAF.

Randolph.—Our special meeting at Shiloh began on the second Sunday in August. Bro. Millaway came to us on Sunday, and did some fine preaching for us. The weather was unfavorable. We had a few professions and reclamations, and three accessions.

We began our meeting at Bethel on the third Sunday in August. Bro. H. C. Carmichael came to us on Monday. His work, too, was highly appreciated. We had a number of professions and several reclaimed. Nine joined the church at Bethel, and two gave their names for membership at Gray's Chapel.

We were to start on our special meeting at Bethany September 2, but because of rain the meeting is to start September 9. Bro. B. M. Williams is to be our pulpit help. We hope for a good meeting. A. O. LINDLEY.

Prof. Howard Munch, of Chapel Hill, was driving last week with his family near Staunton, Va. In attempting to pass a truck his car skidded and overturned and his left arm was so injured that it was amputated. Prof. Munch was graduated from Adrian College, Mich., in 1904. Mrs. Munch is a sister of Missionary Obee of Japan.

BUDGET RECEIPTS FOR THREE WEEKS

A. C. B.

Mt. Pleasant	$ 50.00
Davidson	32.68
Mebane	25.00
Fallston	20.00
Haw River	15.26
Alamance	15.00
Pleasant Grove	12.50
Pinnacle	10.50
Bess Chapel	10.40
West Forsyth	10.00
Efland	10.00
Forsyth	9.70
Why Not	7.88
Vance	5.00
Randleman	1.55

G. C. B.

Liberty-Siler (Siler City)	$ 40.00
Haw River	29.42
Spring Church	25.00
Haw River Mission	25.00
Henderson	15.00
Fallston	12.50
Graham	12.00
Mocksville	11.35
Forsyth	11.30
Kernersville	8.72
Charlotte	6.31
Why Not	5.27
Vance	5.10
West Forsyth	4.25
Enfield	1.50

College

Mocksville	$ 20.00
Charlotte	16.64
Haw River	12.68
Bess Chapel	8.66
Enfield	5.00

CHARGES PAYING IN FULL

A. C. B.

Yadkin College	$ 15.00
Haw River Mission	30.00
Porter	15.00
State Street	75.00

G. C. B.

Calvary	$316.29
Porter	30.00

College

Asheboro	$ 85.00
Liberty-Siler City	65.00
Yadkin College	5.00
Haw River Mission	10.00
Tabernacle	45.00
Spencer	10.00
Union Grove	10.00
English Street	40.00
Henderson	115.00
Burlington	125.00
Mebane	45.00
Concord	85.00
State Street	20.00
Mt. Pleasant	85.00
Gibsonville	30.00
Guilford	60.00
Friendship	50.00
South Winston	15.00
Porter	5.00
Reidsville	50.00
Graham	60.00
Asheville	45.00

Superannuates

Orange	$ 37.00
Porter	1.70

CHURCHES PAYING IN FULL

A. C. B.

Siler City	$ 70.00
Spring Church	90.00
Lebanon, Spring Ch. Chg.	47.00
Hickory Ridge, Forsyth	9.70

College

Spring Church	$ 12.00
Spring Valley, Vance Chg.	10.00
Center, Alamance Chg.	14.00
Bethel, Alamance Chg.	15.00
Pleasant Hill, W. Forsyth	20.00
Efland, Orange Chg.	36.00
Union Grove, Orange Chg.	17.00
Hebron, Orange Chg.	27.00
Saxapahaw	8.88
Concord, Saxapahaw Chg.	15.00
Union Hill, W. Forsyth Chg.	6.00
Hickory Ridge, Forsyth Chg.	30.00
Denton, Denton Chg.	35.00
Baltimore, W. Forsyth Charge	14.00

Superannuates

Spring Valley (in full)	$ 4.00

CHARGES PAYING ALL CLAIMS IN FULL

Porter	$53.70
State Street	
————?	————?

Hats off to State Street! They take second place this week in the list of charges paying all claims in full. That ————? is moved down to third place. Now that we have it started down where it belongs, let's keep it going. Come on, some other charge, right quickly, and give it another push. We should get lots of inspiration during these next two months watching that blank go down.

We are away from home and do not know, therefore, what is in the report this week. We hope, however, that it may show well, both in the number of charges remitting, and in amounts.

Counting on all pastors and all church leaders for zeal and persistence in bringing the year to a happy closing, and with assurances of prayers for heaven's help, I am,

Fraternally,

S. W. TAYLOR.

August 27, 1928.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$186,698.99
M. J. Wrenn	500.00
	$187,198.99

Endowment Insurance Fund

Amount previously reported	$9,514.21

No receipts since last report.

J. NORMAN WILLS, Treasurer.

REPORT OF TREASURER OF SPECIAL FUND

Special for Church Extension:

Reported last time	$35.00
Rev. H. L. Isley	2.00
By balance	$37.00

J. CLYDE AUMAN, Treasurer.

Sept. 4, 1928.

—Lightning seems to be especially attracted by the First Presbyterian Church of Burlington. The third stroke occurred a few days ago. A lady playing the organ at the time received no shock.

IN HONOR OF THE DEAD

Foust

Delinda F. Foust, nee Smith, was born March 22, 1846. At the age of 13 she accepted Christ as her Savior and joined the church. On February 25, 1866, she was married to Newton Jasper Foust. This union was blessed with five children, all of whom survive; viz., Mrs. Emma C. Neece, Samuel W. Foust, Reu ben P. Foust, Mrs. Mary J. Pugh, and Jasper Foust. She leaves 28 grandchildren and 16 great-grandchildren.

After several months of suffering, her spirit was called home on July 28, 1928. And thus at the age of 82 years, four months and six days one of our best members at Gray's Chapel passed on to her reward.

Her influence lives on in her children, who are followers of Jesus.

Her husband preceded her to the Spirit world 33 years. Her remains were laid to rest in the cemetery at Gray's Chapel beside those of her husband after the funeral services conducted by her pastor.

May the influence of this Christian mother live in the minds and hearts of all her loved ones. And may they meet her in glory.

A. O. LINDLEY.

Payne

Augusta Lula Payne, wife of B. E. Payne, was born October 14, 1867, and died in a High Point hospital August 4, 1928. Mrs. Payne had been sick under a physician's care for more than a year, but had been confined to her bed only for a few weeks. Nearly three weeks ago she was carried to the hospital where her condition grew worse until the end quietly and triumphantly came Saturday evening at 6:10.

Mrs. Payne was born in Davidson County near High Point, and spent her entire life near the place of her birth. She was a daughter of the late Zebulon and Clara Mendenhall Hilton. In 1889 she was married to B. E. Payne. To this union 10 children were born, eight boys and two girls. The second child, a boy, died in infancy. Nine children survive: Percy, Lee, Gorrell, Hubert, Clyde, William, and Stuart; two girls, Mrs. W. B. Turner, of High Point, and Mrs. Lee Freedle, of Winston-Salem; and a sister, Mrs. A. S. Morris, of Davidson County.

She professed religion and joined Pleasant Grove church 33 years ago this fall. During these years she has shown herself to be a consecrated Christian worker. Mrs. Payne had the best interests of her church at heart; and not only this, but she took the lead in her community and acted as an angel of mercy in times of sickness, sorrow and death. At times she has taken her life into her own hands by going into homes where the folks were suffering with contagious diseases. She looked not at the danger, but at the needed help she could render.

The deceased was a charter member of our Ladies' Aid and was treasurer at the time of her death. It was an inspiration to mingle with her in any department of church work. The ladies have recently appointed a committee who will draft proper resolutions which will be published.

While the church and community will greatly miss our deceased sister, she will be missed most in the home. Bro. Payne has lost a good companion, and the children a devoted mother. While this loss brings sorrow, yet all should be happy in the thought that soon we can go to meet her where there will be no more sad partings. Children, your mother was not afraid to die. Jesus, whom she served so long, met her in the dark valley of death and carried her safely home.

On Monday, August 6, her body was laid in the family burying plot in the cemetery at Pleasant Grove. Funeral services were conducted by her pastor, assisted by two former pastors, Rev. J. H. Moton and Rev. Edward Suits. The congregation that attended the funeral was unusually large.

We bow in submission to His divine will and pray the richest benedictions of heaven upon the entire family.

G. L. REYNOLDS, Pastor.

Brower

Abraham Pressley Brower, son of Washington and Nellie Brower, was born in Randolph County, N. C., on March 4, 1848. He passed to his eternal home on August 12, 1928. He was married to Miss Nancy Margaret McMasters on March 2, 1870. She was his faithful, loving and helpful companion for a little over 58 years, and no one will feel the separation nearly so keenly as will she.

To this union were born ten children, seven sons and three daughters, all of whom survive, and with their mother mourn the passing of their noble husband and father. The children are Oscar P., James W., David S., Hallie D., Mrs. V. G. Pickett, Otis P., Armstead J., Mrs. S. C. Frazier, Mrs. Currie King and Harvey P. Brower. There are 33 grandchildren in the family and 13 great-grandchildren. Six of the grandsons acted as pallbearers.

Bro. Brower also leaves one brother and three sisters. These are Mr. H. L. Brower, of Atlanta, Ga.; Mrs. Emma B. Siler, Siler City, N. C.; Mrs. Lidia Kirkman, Norfolk, Va., and Mrs. Swanna Hadley, Mt. Airy, N. C. Besides these there are a number of nephews and nieces and other relatives, and a host of friends who will feel very keenly the loss of this strong, sturdy character among them. He leaves a family of at least 90 or 100 members, and if he were permitted to speak today he would probably say, "They are all mine and I haven't a reason to be ashamed of one of them." This family has in the life of Bro. Bower a noble heritage.

Bro. Bower professed faith in Jesus Christ early in life and joined Liberty Grove Methodist Protestant Church more than 63 years ago. Something like 15 years ago he with his wife moved their membership to the Liberty Methodist Protestant Church, and was a faithful member until his Lord said, "It is enough, come up higher." His faith in Jesus Christ was simple and strong. He had no doubts about the divinity of Jesus, nor about the saving power of the blessed Son of God. To him Jesus was a real personal Savior, and was "an anchor to the soul, which is both sure and steadfast." He was a man of strong convictions, and always stood for what he believed to be right. For these reasons he was a faithful and trusted church member and church worker, and was wise in his counsels as a churchman. When the Liberty Methodist Protestant Church was remodeled, and the Sunday school rooms were built, and the entire plant brick veneered, I am told that he was one of the leading spirits in it, and that he aided very materially with his counsel and with his money. He loved to contribute of his money to religious causes. Perhaps the very last gift he made to his church was a thank-offering of $5.00 upon the 100th anniversary of the denomination.

For nearly two years Bro. Brower was a shut-in, being unable to walk, and during the last nine months of his life I had the privilege of visiting him several times. I found him patient and long-suffering. He delighted to talk about the church and its work, and also about his love for and faith in the Lord Jesus Christ. And toward the end I think we may say that he began to long to go home. So today we feel to congratulate him. It will be sad and lonely without him, especially for his companion of so many years and for his children; but surely none of us would call him back. But rather we feel to say of him today, as was once said of another: "Grand old soldier of the cross, battle-scarred and travel-worn, but home at last." Surely he could say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing."

Bro. Brower was a good man, he was a good neighbor, he was a good husband, and he was a good father. Therefore, he was a good Christian, and a great man. In his younger days doubtless he had his imperfections, as all human beings do; but as I have seen him during the last nine months, his last months on earth, he seemed to me to be a perfect Christian.

We sympathize with all his loved ones, and pray God's richest blessings upon each of them, that God will help them to be faithful servants of the Master here, so that they may one day be a reunited family in the heavenly home.

"Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last.

"O happy, happy soul!
In ecstasies of praise,
Long as eternal ages roll,
Thou seest thy Savior's face."

The funeral services were conducted by the writer, assisted by Rev. G. F. Millaway, Rev. W. F. Ashburn, and Rev. A. O. Lindley. The floral offerings were beautiful and the attendance of sympathizing friends was large.

Faithfully,
A. G. DIXON, Pastor.

Andy Roberts

He was born May 27, 1848. He was translated August 24, 1928, at his home in Weaverville, N. C. Everybody loved him as "Uncle Andy." Said a neighbor, "I have lost my best friend." Said his youngest daughter, Miss

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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Hattie, "The best and dearest father to me has gone, and I miss him so much. Yet I know our loss is his gain."

His body was gently laid away in the Clark's Chapel churchyard Sunday afternoon, August 26. Loving friends crowded the church and grounds. His pastor, Rev. J. D. Cranford, Rev. Fred W. Paschall, and the writer conducted the services. Three surviving daughters were present, Mrs. Sue Carter, Mrs. Itaska Kirk, and Miss Hattie Roberts. His only son, Ellis, is in the west. Not many months ago his brother, Doak Roberts, passed away. There were also present the families of his other two deceased brothers, Joshua and Jasper. These four Roberts brothers were loyal and honored Methodist Protestants and were good citizens. Mrs. Andy Roberts, "Aunt Betty," went home before him several years ago. Their home was a welcome place for preachers. They had a room set apart for the minister, like the little chamber on the wall with its bed and table and chair, dedicated to the prophet by the Shunaminte woman and her husband. Many a weary minister rested in that room, and was refreshed with the best food to be found anywhere, prepared by Mrs. Roberts and her children.

Brother Roberts had a gentle spirit. His words were always gracious. Even his voice was soft. He loved his family and his friends. He was jovial and sometimes boyishly playful. He always did his best for his church. He would enquire about its progress, after his health forbade him going to church. He was a good neighbor. He was a great comfort to me for the 24 years of our friendship. J. S. WILLIAMS.

Daniel

Robert D. Daniel, of Enfield, Route 3, departed this life Tuesday, August 21, 1928. Mr. Daniel was one of our oldest members, being 82 years old. He was a member of Eden Methodist Protestant Church, where he had been a member ever since he was a young man. In the passing of Mr. Daniel, Eden church has lost another good and faithful member and the community a good faithful neighbor, and the children a devoted father.

The deceased will be greatly missed by his church, community and children, but we should not grieve as one that hath no hope, for he left the testimony that he was prepared for the mansion above where his wife had preceded him a few years ago. He leaves to mourn their loss the following children: Jeff D. Daniel, Nashville, N. C.; M. F. Daniel, Enfield; Mrs. Mattie Hasty, Richmond, Va.; Mrs. J. O. Staton, Rocky Mount; E. M. Daniel, Rocky Mount; Mrs. S. G. Bullock, Rocky Mount; Miss Dixie Daniel, Enfield; R. T. Daniel, Rocky Mount; Miss Geneva Daniel, Weldon, N. C.

The funeral services were conducted in the home by the writer in the presence of a large crowd, after which the body was laid to rest in the family cemetery beneath a beautiful mound of flowers to await the resurrection morning.

May the benedictions of heaven rest upon the family and the community.

C. L. SPENCER.

—Canada has a car for every 10 people, Australia for every 13, the United Kingdom for every 37, France for every 40, and Germany only one for every 148.

—The oldest living thing in the world is said to be a cypress tree in Mexico. It is 160 feet in circumference and is believed to be about 3,500 years old.

—Some Canadians are discovering that, instead of liquor being controlled by the government, the government is being controlled by liquor.

Our Children's Home

Offerings by Churches and Individuals

W. W. Hedrick, Davidson Circuit	$ 1.00
Friendship, Fallston Circuit	4.40

Offerings by Sunday Schools

Shiloh, North Davidson Circuit	$16.65
Enfield, Enfield Circuit	9.87
Julian, Tabernacle Circuit	10.00
Asheboro Station	35.00
Fair Grove, Haw River Circuit	3.50
Grace, Greensboro	6.84
Grace Baraca Class, Greensboro	12.50

The members of the Senior C. E. Society here were very pleasantly entertained by the C. E. Society of First Church, High Point, Monday night, at the Tar Heel Inn. After short devotionals, games were enjoyed and an abundance of watermelon served.

Wednesday afternoon our entire family were guests of the Elks Club of Greensboro. Cars came and conducted us to the Carolina Theatre. Then, after enjoying the Vitaphone, we had a jolly time at the Elks Club and were very generously treated to ice cream and cake. Before returning home we had a nice drive through Greensboro, which was another delightful surprise to all, especially the children.

For these good times, we heartily thank our good friends, and assure them that their kindness is much appreciated by our whole family.

E. F. ALLMAN, Superintendent.

Baffled Heroes

The blaze was extinguished before any damage was done by the local fire department.—Lansing (Ill.) paper.

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VOLUME XXXIV GREENSBORO, N. C., SEPTEMBER 13, 1928 NUMBER 44

Pres Elderdice 5dec8
Westminster MD

"No Mud-Slinging"

In the warm political campaign now on in our country, it is good to hear that there is to be no "mud-slinging;" that is, if we can believe it. Rotten eggs, mud, and such like do not form the material for convincing arguments. Rather, they lead to a conclusion just the opposite of that intended. They convince men that those who use such arguments have not only a very weak cause but also very weak advocates of that cause. It is bad policy to throw mud as well as bad manners and bad morals.

We may be tempted to throw mud at opposing voters as well as at candidates we do not approve. We may charge them with bad motives or with being actuated by motives different from those they profess. A man's motives cannot be seen, though they may sometimes be inferred from facts that can be seen. Not a man's motives, but the natural effect of his conduct should be the ground of our judgment. A man's motives may be good and his conduct bad if his judgment is poor.

An effort to set forth pertinent facts regarding candidates should not be regarded as mud-slinging if these facts are fairly set forth. People are entitled to such knowledge. We should not jump to the conclusion that every man who sets forth an ugly fact has an ugly motive. If so, we are stultifying ourselves.

No one can afford to speak unfairly or act unfairly in this campaign. The stake is not great enough to justify it. Even the high office of President of the United States is not high enough to justify any candidate for it in speaking a single unfair word. Surely those of us who expect no personal advantage whatever from the issue of the election cannot afford to soil our hands or pollute our lips to change the result in any way. Above all, let us be honest and fair.

Vacillating Views of the Scientists

Those who attend to the public utterances of the scientists given to the world from time to time through books and periodicals are impressed with the fact that these men frequently change their views. Evidently they "know" a great deal that is "not so."

A year ago we were told that science reaches only a negative result in regard to the question of man's immortality. This year we are told that nature adds confirmation to man's belief in a future state of life.

However much authority scientists may assume to themselves, it is coming to be pretty evident to the rest of us that we would better take their most positive utterances with a grain of allowance and leave to ourselves the liberty of thinking otherwise. The *ipse dixit* of the scientist is no longer sufficient. It must be proved by more incontrovertible evidence than his own word before it is safe to walk out upon it.

Knowledge is a very valuable possession, but "professed knowledge" is not worth near so much per bushel.

A Great Privilege and a High Attainment

Paul in one of his epistles exhorts his readers to pray for all men, and declares that this is good and acceptable in the sight of God.

This implies that we have the privilege of praying for all men. This is amazing when we come to realize all that is involved in it. It does not surprise us that Jesus has the privilege of interceding for all men, for He was the Creator and also the Redeemer of all men. He has such a right and interest in men as qualifies Him to speak for all men. But the case is far different with us. Who are we that we should presume to appear before High Heaven as suppliants for men we do not know and in whom we have no special interest? Wouldn't our prayer be regarded as a mockery and would it not win for us condemnation and banishment from the presence of God? Surely it would unless we put our hearts into the prayer. But can we put our hearts into a petition for an unseen and unknown man? By our own natural power we cannot, but by divine grace we can. It is one of the achievements of Christianity in us that it qualifies us to pray for all men. Christianity when it has its way with us unites us with the whole family of mankind. All become God's possible children and our possible brothers. When we find ourselves praying for all, we have made a great attainment in grace and are enjoying a high privilege.

Airplanes in the Book of Revelation

A Frenchman has elaborated a theory explaining St. John's prediction of swarms of locusts or grasshoppers by the swarms of airplanes that are beginning to darken the air. Others have found railroad trains and automobiles referred to in the Bible.

We regard all such interpretations as fanciful. The Bible was not written to forecast the course of mechanical developments. It has to do with the moral and spiritual history of mankind. What wonders of future invention Jesus could have described for us had He chosen. But He uttered not a word of this kind. Neither did any of the prophets or apostles, in our judgment.

WHEN HE SUCCEEDED MOST

In referring to Dr. Henry Ward Beecher, *The Presbyterian* of Philadelphia, among other things, says:

"This much is distinctly definite in the chronology of his years, while he was preaching his rich gospel message of the love of God in Christ for the saving of men, souls like doves to their windows flocked about the Plymouth altars and found there the rest they sought. When the great truths which range themselves about evangelical religion began to be spoken of with less assurance and the Bible was no longer the ultimate and final court of appeal, then the days of wonders at Plymouth ceased and the years of sunshine were followed by the sad, tragic years of shadows."—*Selected.*

Denominational Enterprises

THE BUDGET BULLETIN

The Budget Bulletin is edited by the Budget Council, created by the Annual Conference, and composed of the President, Secretary, and Treasurer. The purpose of the Bulletin is to give our people information regarding our budgets, and to stimulate them in a more liberal response to the financial needs of the church. How long the Bulletin will live, and how often it will be issued depends upon the space it can be allowed in the Herald, and the good that it seems to be accomplishing.

With this first number, and all the numbers that may follow, goes an earnest prayer for the blessings of God upon this effort to acquaint our people with our budgets, and to arouse them to larger liberality.

The Budget

Since the Annual Conference of 1914, held in Greensboro, N. C., we have been talking about our conference and denominational finances, as the "budget." This idea originated with this conference and, not withstanding the budget has been in vogue with us for fourteen years, our people have not yet become well acquainted with it, and with its workings, and for two reasons. First, the budget is more or less complicated; and second, we probably have not taken the pains to understand it. Let us see where we will get by a brief study of it here. And perhaps we shall do best by studying it through the question and answer method.

1. What is the budget? Ans. The budget is the sum of money that the church asks the people to contribute for the purpose of establishing and extending Christ's Kingdom.

2. How many budgets do we have? Ans. We have two budgets, the Annual Conference budget and the General Conference budget. The former is designated by the initial letters, A. C. B., and the latter G. C. B.

3. Who determines the amounts of these budgets? Ans. The General Conference determines the G. C. B., and the Annual Conference the A. C. B.

4. What is the annual amount of the G. C. B.? Ans. $500,000.

5. Is this apportioned to the different Annual Conferences —26 in all? Ans. It is.

6. Who makes the apportionment? Ans. The Executive Committee of the General Conference.

7. What is the annual amount allotted to the North Carolina Conference? Ans. $55,000.

8. How is it distributed? Ans. It is apportioned by the Annual Conference to our 92 charges, and by the charges to the individual church, and by the individual church to the individual member.

9. What money raised by the local church may be applied on this budget? Ans. Money raised by membership assessment, and money raised by women for work under the direction and control of the Board of Missions, and the offerings of all the special days, as provided by the General Conference.

10. For what purpose is the money raised on the G. C. B. used? Ans. All of our missionary work—home and foreign —is supported by this money. It is used in helping weak congregations to build and establish Methodist Protestant churches. It helps to support our colleges and our Theological Seminary. It is used in providing a ministerial relief fund for our aged and disabled ministers. An appropriation is made out of this fund for the maintenance of the Methodist Protestant Home for the Aged at West Lafayette, Ohio, and for the Children's Home at High Point. The American Bible Society likewise shares in this fund. All salaries of general church officers and other necessary expenses of the church come out of the budget. The apportionment is as follows: Board of Missions, 73 per cent; Board of Christian Education, 19 per cent; Contingent Fund (all salaries and other necessary expenses are paid out of this), 1 per cent; Children's Home, 1 per cent; Superannuates, 4 per cent; Old People's Home, 1 per cent; American Bible Society, 1 per cent.

11. Do we raise the $55,000 allotted to us? Ans. No. Last year we raised $20,876.11.

12. This conference year is five-sixths gone; how much have we raised to date? Ans. Up to August 2, when the last full report was published, we had raised $9,877.66. But a great deal more will be raised during these two closing months. About one-third of all we receive will not be in hand until the conference meets.

13. To whom shall money be sent that is raised for the G. C. B.? Ans. Mr. V. W. Idol, Treasurer, High Point, N. C.

Next week the Bulletin will deal with the A. C. B.

The Budget Council.

Sept. 7, 1928.

RALLY DAY ORDERS BEING FILLED

From the headquarters in Pittsburgh and Baltimore orders for the Rally Day program prepared by the Board of Christian Education are now being filled as rapidly as they are received. Some delay was experienced due to our inability to secure material but we are assured this has been corrected and we need have no further anxiety.

Local committees are frequently embarrassed in making their plans for Rally Day because some one has failed to order the supplies. Pastors can help to prevent delays by promptly filling out and forwarding the order cards which accompanied the samples. The material furnished by the Board of Christian Education is free for the asking. Whatever is needed will be furnished gladly.

Many kind things have been said about the Rally Day material prepared by the board in former years, but none equal the enthusiastic praise being given this year's publication. A former executive secretary says it is the best ever put out by the board or any of its predecessors, while a New Jersey friend declares it to be the finest piece of work of the kind he has ever seen put out by our church. If you have not seen a sample, send for it. Better still, send in your order and we know you will be well pleased.

BOARD OF CHRISTIAN EDUCATION.

Frank W. Stephenson, *Executive Secretary,*
613 W. Diamond St., N. S., Pittsburgh, Pa.

—"Better choose to run than to be run over."

—Pittsburgh has a monument to those who have been killed by automobiles in the city. The number in 1927 was 176. The number this year is not yet so great, but it is growing.

CHRIST'S PRACTICE OF PRAYER

1. Prayer to our Lord was more important than teaching and healing, for "great multitudes came together to hear and be healed," but he withdrew himself into the desert and prayed.—Luke 5:15, 16.

2. Prayer to our Lord was more important than rest, for "in the morning a great while before day he rose up and went out and departed into a desert place and there prayed."—Mark 1:35.

3. Prayer to our Lord was more important than sleep, for "He went out into the mountain to pray and he continued all night in prayer to God."—Luke 6:12.

4. Prayer to our Lord was more important than the working of miracles, for instead of working a miracle to deliver Peter, He said, "I have prayed for thee that thy faith fail not."—Luke 22:32.

5. Prayer to our Lord was more important in securing workers than either money or machinery, for He said, "Pray ye the Lord of the harvest that he send forth laborers into his harvest."—Matthew 9:38.

6. Prayer to our Lord was more important to be taught than preached, for He taught men to pray, but we have no record that He ever taught them to preach.—Matthew 6:5-15.

7. Prayer to our Lord is more important than all other ministries, for "he ever liveth to make intercession for us." —Hebrews 7:25.

The earthly ministry of our Lord was begun in prayer (Luke 3:21), continued in prayer and ended in prayer (Luke 22:34).

The heavenly ministry of our Lord was begun in prayer (John 14:16), and is now continued in prayer (Heb. 7:25).

"Lord, teach us to be praying" (Luke 11:1).—*F. W. Troy.*

THE WHY OF PRAYER

"Behold the Lord's hand is not shortened that it cannot save, neither His ear heavy that it cannot hear; but your iniquities have separated between you and your God." Spoken by the Prophet Isaiah to recreant, sinning, idolatrous Israel in his effort to bring them back to God. Their sins had come up like a thick cloud between God and His people, and they could not see Him nor hear His voice. God had not changed, but His people had through sin lost contact with Him.

With equal force this message of Isaiah could be applied to our own times and our own nation. God is the same, just as able and willing to help, but like Israel of old, we as a nation have lost contact with Him. The source of power is still there, but the transmission line has been severed. And what is that line? Prayer. Prayer is the lifting up of one's soul unto God. And when prayer stops, sin begins.

There was a time when we, as a nation, prayed. During the World War men and women prayed who had never looked to God in prayer before. It was a time of dire distress and anxiety, and we looked to the source of all power for help. Our prayers were answered, and in the excitement and rejoicing over the victory we, as a nation, stopped praying. The tension was relaxed and we plunged into pleasure seeking. And then sin reared its ugly head. Not the kind of sin that we used to pray about—that hid in alley-ways and did its deeds under cover of darkness. No. Brazen, wanton, unashamed sin is stalking abroad in our land today and we all know that this is so. The kind of sin that when cornered gives you back an impudent look and says, "Well, whatcher goin' to do about it?" Crimes are committed with a hardened indifference to all moral laws. We see no sense of sorrow for sin, nor regret at crimes committed. Just a desire to escape punishment. As in the individual life the spiritual and the physical are so entertained that what hurts one affects the other, so in our national life.

When spiritual forces decline, then mental, moral and physical decay begins. Conditions are such in our land today that I am firmly convinced it is beyond the power of any human agency to bring about a remedy. What then? "Not by might." Of no avail is it to pass laws, and more laws, and yet more laws, and let them lie like dead letters on the statute books. No, not that. "Nor by power." If sin is to be crushed out by putting to death all the sinners, a small portion of our nation would be executioners and the rest victims. That will not do, either. "But by my spirit, said the Lord." In that expression, "Whatcher goin' to do about it?" there is a challenge that all Christian men and women should meet. And the thing to do is, "Take it to the Lord in prayer." This is a time when all who love the Lord Jesus should be in earnest, beseeching, supplicating prayer to God for an outpouring of His Spirit upon our nation to the end that there may be a return to righteousness and to God. Not forgetting the confession of our own sins and shortcomings and the putting away of those things that come between us and God. Not that our nation may be great and rich and powerful, but that we might be "a people whose God is the Lord."

And why should we do this? The answer is in the words of the wise man, "Righteousness exalteth a nation, but sin is a reproach to any people."

And that is the way of prayer.—*Jno. F. Todd, Lexington, Kentucky.*

THE TREASURER SAYS

Forget the slander you have heard,
Forget the hasty, unkind word,
Forget the quarrel and the cause,
Forget the whole affair, because
Forgetting is the only way.
Forget the storms of yesterday,
Forget the chap whose sour face
Forgets to smile in any place.
Forget the trials you have had,
Forget the weather, if it's bad,
Forget the knocker, he's a freak,
Forget him seven days a week.
Forget you're not a millionaire,
Forget the gray streaks in your hair;
Forget the coffee when it's cold,
Forget the kicks, forget to scold.
Forget to ever get the blues,
But don't forget to pay your dues.

BOOST

"Give a little, live a little, try a little mirth;
Sing a little, bring a little happiness to earth.
Pray a little, play a little, be a little glad;
Rest a little, jest a little, if the heart is sad.
Spend a little, send a little to another's door;
Give a little, live a little, love a little more."

—*Exchange.*

OPTIMISM | **The President's Letter** | EVANGELISM

SLOGAN

for the Closing Quarter

No Charge Without an Honor Roll Church

It is highly gratifying to find interest in the budgets growing, as we approach the closing of the conference year. Our opinion is that a great many churches will be on one or more of the conference honor rolls when the counts are all in. We urge pastors and stewards to press this matter, and to put before the people the defintie amounts to be raised to realize this slogan. For instance: If the college assessment is $10 for a certain church, tell the people that, and let them know that they will put their church on the honor roll for college assessment by raising that amount. And likewise for all the budget interests. Such definite information will enable the people to see just what they are asked to do, and it will go far in securing the assessments.

All together, now, for a big budget showing, and big honor rolls! *It can be done.*

Take Credit

Take credit on the G. C. B. of the local church for the full amount of money raised by the missionary societies for all work under the direction and control of the Board of Missions. Special offerings for purposes not under the control of the Board of Missions can *not* be counted on the budget of the local church.

Help It

Bro. Reiner is putting on a campaign in our conference for subscriptions to *The Methodist Protestant*. His goal is 100 new subscriptions and 185 renewals. We trust that it may be fully realized. This is the oldest Methodist paper in America, and our people will do well to have it in their homes. Help the campaign along.

Spring Church

August 29-30. These two days were given to this charge, to which we were conveyed by Bro. J. B. O'Briant, after we had shared the comfort and the hospitality of his home Tuesday night. We found a good meeting in progress at Spring Church, in which the pastor was assisted by Rev. George R. Brown, D.D. The meeting closed Thursday; and at the request of the pastor, we had the pleasure of baptizing and receiving the candidates into the church—seven in all. We were conveyed by the pastor to Lebanon church, but could hold no service there, owing to the fact that the church is being remodeled. We were glad to see this improvement, and we expect to run a cut of this church in our special number of the HERALD, at which time details of the building will be given. The churches on this charge date back to the early beginnings of the denomination. It is gratifying to find their strength unabated, and their zeal for democratic Methodism still warm. The people speak commendingly of their pastor, Bro. Shelton, and under his leadership the charge is progressing. This is one of our few charges that pay the pastor, in large part, monthly, and it will be recalled that two of the churches on the charge paid their allotment of the A. C. B. ($137) early in the year. It was not our good fortune to visit the Pleasant Hill church at this time, though we have been there on other occasions, and enjoyed our fellowship with them. We are very hopeful of a successful closing of the year's work on this charge, along all lines, and we shall not be at all surprised if we have to make room for them on the Honor Roll. Watch Spring Church charge! Bro. Powell attended the meeting at Spring Church Thursday. We were glad to see him.

Through the courtesy of Doctor and Mrs. Brown, we had the pleasure of returning to Greensboro in their new Ford sedan. We left the Spring Church community Thursday at 5:30 p. m. and arrived at Reidsville, via Enfield, Rocky Mount, Raleigh, Burlington, at 1:30 a. m. Friday. Dr. Brown proved a capable driver, and the car "the traveler's delight." After resting at the parsonage for the remainder of the night, we continued our journey to Greensboro in this same good car with this same good driver at the wheel. We are very grateful to these friends for this kindness.

Midland

September 2, Sunday. We visited all the churches on this charge, preaching at Pine Bluff 11 a. m., Mill Grove 3 p. m., and Love's Grove 8 p. m. There was much rain during the day, but despite this the congregations were surprisingly good, especially at the first two points. The interest of the people and their response to our efforts were highly pleasing. We were pleased, also, with the location of these churches, and the service that they seem to be rendering to their respective communities. We found the Sunday school in progress at Pine Bluff, and for a rainy morning the attendance seemed unusually large. A new church building is in progress at Love's Grove, and the plan has been to have it ready for use by the late fall. The building is to be brick veneered, 35x60, with Sunday school rooms on the back sides, 12x20. The old church has been torn down, and services are being held in the arbor. We most heartily congratulate this church upon this undertaking, and we trust that they may go forward according to their plans to an early completion. The people of Mill Grove need to build, and their hope is to replace their present church with a modern brick structure. At each point the conference programs were stressed, and it was cheering to find the people with open minds and warm hearts. We believe that each church on this charge will have an honor roll place. There are several readers of the HERALD on the work, and we were pleased to hear favorable comments on the paper. Bro. Hulin is serving his third year here, and is rendering good service. He has the confidence and co-operation of his people. Unless all signs fail, Midland will send a pleasing report to the coming conference.

For courtesies and comfort received from the pastors and people on these charges, we are gratefully appreciative, and we give further assurances of our deep concern and earnest prayers for continued and enlarging growth on these fields.

Commission on Evangelism

This commission, created by the last General Conference, will hold its initial meeting in Baltimore September 4. Rev. George R. Brown, D.D., will take our place in this meeting, as we could not attend because of important previous engagements. There is no matter that concerns the church that is so important as that with which this commission is charged. We shall await the ouctome of this meeting and Dr. Brown's report with prayerful interest.

Optimism

We set that word before our face at the beginning of this conference year, and our eyes have been kept steadily upon it. Now, in the closing weeks, let us magnify it. Take it with you, brethren, into your pulpits; dwell on that side of the gospel in your sermons; let the people feel it when you visit them in their homes. Optimism is to life what the morning sun is to the flower that closes up with the shades of night. The sun opens the flower and unfolds its beauty; so optimism opens life, and brings forth strength and beauty hidden there. There will be difficulties, of course, but optimism is the surest way around them; there will always be hard work, but optimism is the easiest way of getting it done; loads will have to be lifted, but optimism is the lever that makes them light. The minister and the church that live and work in the spirit of optimism will get results that can not be secured otherwise. Let this spirit run high these closing weeks.

"The Lord of hosts is with us; the God of Jacob is our refuge."

Appointments

September 12, High Point College.

September 16, Union Grove, 11 a.m.; Lincolnton, 7:30 p.m.

September 23, West End, 11 a.m.; Mt. Pleasant Church, Mt. Pleasant Charge, 7:30 p.m. (tentative).

September 30, Creswell.

October 7, Anderson.

Fraternally,

Sept. 3, 1928. S. W. Taylor.

FLETCHER'S RULES FOR SELF-EXAMINATION

Among the early Methodists there was not a more saintly man than John Fletcher, of Madeley. Of him John Wesley said, "So unblameable a man, in every respect, I have not found either in Europe or in America, nor do I expect to find another such this side of eternity." The following rules show the standard by which he tested his heart day by day. It is not surprising that, facing these, he walked with God:

1. Did I awake spiritual, and was I watchful in keeping my mind from wandering this morning when I was rising?
2. Have I this day got nearer to God in times of prayer or have I given way to a lazy, idle spirit?
3. Has my faith been weakened by unwatchfulness or quickened by diligence today?
4. Have I this day walked by faith and eyed God in all things?
5. Have I denied myself in all unkind words and thoughts? Have I been delighted in seeing others preferred before me?
6. Have I made the most of my precious time so far as I had light, strength and opportunity?
7. Have I kept the issues of my heart in the means of grace so as to profit by them?
8. What have I done this day for the souls and bodies of the saints?
9. Have I laid out anything to please myself, when I might have saved the money for the cause of God?
10. Have I governed well my tongue this day, remembering that in a multitude of words there wanteth not sin?
11. In how many instances have I denied myself this day?
12. Do my life and conversation adorn the gospel of Jesus Christ?—*The Wesleyan Methodist.*

JACOB'S TITHE

Gen. 28:10-22; 31:13-42; 32:28; Deut. 8:18)

Not every young man leaving home for the first time, going into the world for himself, has success. Nay, let us say not many! Yet wherever we find one who lays the foundation that Jacob laid, there may we look for success and, perchance, find it. Jacob made a splendid beginning. It was perhaps natural that he should dream of his father's God; a homeless boy, forlorn and lonely, exiled and homesick and guilty of conscience, his thoughts, awake or asleep, would be remorseful and full of longing.

It was borne in upon him that Jehovah cared; that there was one from whom he need not separate; and as he realized this, in the spontaneous rush of joy and consolation that came to his heart, he vowed a vow to Jehovah. The elements of this vow are not self-imposed; it was God's own proposition. And Jacob, quite overcome with awe and gratitude, replied earnestly, "If God will indeed be with me—and will keep me —and will give me bread—and raiment—so that I come again—I will surely—." Then indeed was he ready to honor Jehovah in the ways with which he was familiar: personal devotion, worship and payment of the tithe.

God kept His part of the agreement; He always does. Jacob, during twenty years, forgot his promises, even while the very success God had assured him followed him in his new life. It came so rapidly and in such remarkable measure that his mind failed to realize that Jehovah was behind it all. If he had only kept his early promise and paid God's tithe with love and worship in his heart, he would, we believe, have been spared the hours of suffering which God used to bring him back to Himself and the remembrance of his vow.—*Mrs. F. W. Withoft, Georgia.*

BE WITH ME

Through every minute of this day,
Be with me, Lord!
Through every day of all this week,
Be with me, Lord!
Through every week of all this year,
Be with me, Lord!
Through all the years of all this life,
Be with me, Lord!
So shall the days and weeks and years
Be threaded on a golden cord.
And all draw on with sweet accord
Unto Thy fullness, Lord.
That so, when time is past,
By grace, I may at last
Be with Thee, Lord!

—*John Oxenahm.*

OUR NEEDLESS WORRY

My wife tells me that I ought to be ashamed of myself," remarked a farmer, as he pointed to a beautiful field of wheat rippling and swaying in the July breeze. "All through the winter and early summer I worried about that field. I was late planting it last fall because of heavy rains. I was sure it would be frozen out by the extreme cold, and, in addition, the hail laid it low just a few weeks ago. But now just look at it! I never saw a nicer field. Why can't we Christians get the habit of leaving things in God's hands after we have done the best we can? He seems to do pretty well, I notice, in spite of all our worrying."—*Forward.*

WHEN THE REAPING TIME COMES

"In the morning sow thy seed, and in the evening withhold not thine hand." That is, "Use any and every opportunity which the Lord is pleased to give thee; seek to redeem the time, for thou hast but one life here on earth, and that brief—very brief—as compared with eternity; therefore make good use of it." Oh, the blessing that results from attending to this! On every occasion, under all circumstances, after we have sought the Lord's blessing and are in a proper state of heart, let us drop a word for Christ here and there and everywhere, and after we have spoken it, bring it before God again, and again, and again in prayer.

When the reaping time comes, and we find ourselves in glory, that child for whom we prayed will be found there! That aged cripple whom we met incidentally on the road, and to whom we spoke, will be in heaven. That person in consumption whom we visited every day for a long time, and who gave little or no heed at all to what we had to say, will be found in glory, having at last laid to heart what we spoke so many times to him, and though we had no information about it, God blessed our word. Oh, the multitude of instances we shall find at last when our work, labor, or service has, contrary to natural expectation, been blessed!

I was once standing here about 62 years ago, preaching the Word of Life, and after I was through I was cast down because my words seemed to me so cold, so dull, so lifeless. Not till three months after did I hear that through that very address abundant blessing had been brought to 19 different persons.

But let us carefully see to it that when the reaping time comes there will be something to reap because we have been laboring. If there be no labor, if there be a careless, thoughtless walk, without prayer and crying to God mightily, then let us not be surprised if when the harvest time comes there is no reaping as far as we are concerned. But as assuredly as there has been the crying mightily to God, as there has been the sowing, most assuredly we shall reap.

"For thou knowest not whether shall prosper, either this or that." We know not what God is about to do, because He does not tell us if it is at this or that particular time He will own our labor and service.

"Or whether they both shall be alike good." God may bless, not merely at one time, but both times. In the morning the work may be commenced, in the evening the Holy Ghost may deepen it, and God may bring double blessing out of our poor, feeble service.

In view of the above, let us not grow weary in well doing, or slack in our supplication, but let us be more earnest in endeavor, more faithful in prayer, and because we shall reap if we faint not, let us continue to pray for revival!—*George Muller, given at Bristol in his 92nd year.*

TOO MUCH EASE IN ZION

Let us step forth, for it is high time, from our inconsistent Christianity. So little has it of heroism or grandeur that it is scarcely strong enough to excite either hatred on the one hand, or sympathetic admiration on the other. The men of our generation pass before us, and never pause, for they see nothing extraordinary in us. They would pause before holiness, perhaps to revile it, but possibly to admire. O pale, colorless, petty piety; we are weary of thee, and to thy God thou art a weariness. Oh, that He would give us again the solemn earnestness, the ideal grandeur of the early days of the Church and of the Reformation!

The stake does not burn in our cities, the sword of the law is not drawn against us; and yet, without the sacrifice of the life there is no witness-bearing to the truth.—*Selected.*

THE CHURCH'S BUSINESS

When Jesus Christ sent His disciples out by twos to do this work of evangelism, He gave the most scientific method as well as the most devout, spiritual method of doing evangelism that has ever been tried. Two are more than twice one in any contest.

In the first century the Holy Spirit directed them to go conferring together, praying together, catechizing the children, catechizing the servants, catechizing the members of the household, breaking bread together, praying, and literally evangelizing the people of those households. He extended Christ's plan, and made it the permanent plan of the church. Personal evangelism is the plan of the Holy Ghost. He commands the individual Christian to hand-pick the lost souls.

If the Church were doing her duty and if every member of the Church were finding his man, praying with him, talking to him, explaining the Scriptures to him, and leading him to Christ, America could be evangelized in thirty days. . . . To name but one denomination, if the elders of the Presbyterian Church would hand-pick one man each week and lead him to Christ they could bring to Christ and into the Church 2,160,000 souls every year. But the average elder is so lazy that he will not even attend prayer meeting. He imagines he occupies a seat of authority when he isn't even fit to occupy any such position; in fact, if he were a real Presbyterian he would know that his only duty on the session is the duty of leading men to Christ. There is no position in the Presbyterian Church for an elder unless he is imbued with the spirit of evangelism. We do not need governors; we haven't anything to govern. We need workers, not shirkers; we need prayers, not players; we need personal workers, not egotistical peacocks.

A great deal of what has been said applies to the ministers. If they were to do personal work and make an evangelistic appeal at the end of each evangelistic sermon, more people would be saved and brought to Christ and into the church. The average preacher is an evangelistic deadhead. . . . The Holy Ghost plan is to preach the Gospel, draw the net; yet there are preachers all over the country who receive members on communion days only. The devil never created a more diabolical scheme to destroy the evangelistic spirit than that scheme. There is but one God-decreed kind of evangelism, namely, personal evangelism, in season and out of season, without recess, never permitting a lapse, always at the business of finding a lost soul and bringing him to Christ.

If the Church, if the individual Christian, if the Church officer—elder, deacon, deaconess, Sunday school teacher, and worker in any and every department—can be made to see that his supreme business in life is finding a lost soul and leading him to Christ, then God will add to the Church daily those He is saving.—*Rev. Mark A. Matthews, of Seattle.*

—If a country were truly Christian, all other nations of earth would go to it and study its ways and seek to be like it.

OUR STORY PAGE

THE FORGOTTEN TUNNEL

We were dog-trotting up the path to the top of the hill, wondering whether we would get there before it was too late, when a man who was leaning against a tree put out his hand and stopped us.

"You can't pass by here, boys," he said. "We are blasting stone along this path, and you are liable to get hurt."

"But, mister, we've got to get to the top of the mountain before the storm comes!" panted Kit.

"What storm?"

"Maybe you don't know," Kit explained, still puffing. "But we're from the boys' camp down there in the valley. Mr. Walters just got a telephone call from the city saying that there was a terriffic thunderstorm coming this way, and he sent us to tell the fellows who were going to stay all night on Mount Hope to come back."

"I can't help it," replied the man. "I've got orders to keep everybody off this part of the hill, and I've got to obey them. Why don't you fellows take the cave route?"

"The cave route?"

"It isn't a cave, exactly, but an old tunnel that goes in this side of the hill and comes out on the other side. When I was a boy there was some talk of starting a mine and the tunnel was built as a short cut for the donkey trains. Everybody has forgotten it by now, I suppose."

"And can we reach the top of the hill by this tunnel?" asked Kit. "It doesn't run up hill, does it?"

"No," was the laughing answer. "It doesn't, but on the other side of the tunnel there is a steps-and-stairs footpath that goes directly to the summit."

While talking, the man was pointing to where a ledge of rock showed bare among the bushes and trees.

"The opening is just about that ledge," he said—then, startled, he cried, "What's that?"

We heard a noise like the rumbling of a thousand barrels down a long tin roof.

"It's thunder," cried Kit. "Come on, Tim. We've got to hurry."

We made our own path through the thick woods, and although the sky was getting blacker as we went along, we soon found ourselves over the rocky ledge that had been pointed out to us from below.

"No tunnel here," I said to Kit.

"Doesn't seem to be. I wonder if the opening has been covered up?"

"A rock might have rolled against it."

"Well, we can't waste any time looking for it. What do you say if we keep on through the woods. It's pretty bad going, but we've got to reach the overnight hikers before it is too late."

We looked anxiously at the approaching storm. There were great black billows of cloud rolling up from the West, and already the wind had increased so that the trees were swaying like the mast of a ship in the trough of a sea.

"Cheer up," Kit said. "Mount Hope is only a thousand feet high. Half an hour from now all of us will be back safe in the log cabin."

When we finally reached the clearing at the top of the mountain, there was nobody there!

We looked everywhere. We shouted at the top of our voices. But we got no reply.

"Perhaps they have started back," I suggested. "Anybody can see that a storm is coming."

"Maybe they have," agreed Kit. "If we climb to the top of this rock, we ought to be able to see them."

It was easy to trace the path from the peak of King Phillip's rock. We could see it wind down the hillside, disappear for a while beneath some trees, and finally straighten out along the level stretch where we had met the man.

"There they are!" Kit cried, pointing to where the figures of eight fellows were hurrying down the hillside. "And Tim! They're going right for the path that's being blasted!"

A blinding flash of lightning cut everything from our sight. A clap and roar of thunder prevented me from hearing what else it was that Kit said, but he was pounding me on the chest with both hands and almost frantic in despair and excitement.

"How can we stop them?"

"We can't!" I yelled back at him.

"We've got to," he cried. "Come on, Tim. Let's run back to the man who stopped us. Perhaps we can get there in time to stop him from blasting."

But just as he spoke, we heard an explosion. Far below us in the waving and wind-swept forest we saw a part of the earth heave into the sky as though upturned by the shovel of a giant. Rocks and trees flew high into the air, fell crashing again to the ground.

The wind was shrieking through the trees by this time. They weren't swaying any more, they were snapping like whips. But we went through them—half crying, I guess, with the fear that another explosion would take our campmates along with the rocks and trees.

Boom! Boom! Boom!

Three distinct explosions! And so close that my ears ached with the terrific sound.

Kit fell back against ledge where vines had covered the bare granite.

I flattened myself against the vines, and when my weight was added to Kit's, to our great surprise both of us fell through into a yawning hole in the side of the rock.

"The cave!"

"You're not going in, are you?" I gasped. "It's too dark!"

"It's our only hope,' shouted Kit, above the roar of the wind, and without waiting for an answer, he ran into the mouth of the tunnel.

I followed him.

It was deathly quiet and spooky in that tunnel, and as dark as the bottom of the ocean. But the walls had been cut quite even, so feeling our way was easier than I had expected. We were in there hours, it seemed to me, but actually only five or six minutes passed before we saw gray light ahead of us.

There were shadowy figures crouched in the opening—figures we knew—our fellows!

"Oh, Pete," called Kit softly.

Pete and the others looked up quickly and gazed out of what they thought was solid mountain.

"It's us—Tim and Kit. This cave is really a tunnel and it leads back to the other side of the hill where the log cabin is. Mr. Walters wants you all to come back."

"But the mountain is being blown up!" objected Pete, scared. "It's liable to fall in on us!"

"No, it won't," explained Kit. The explosions you heard were along the path. Some men are blasting there."

"If that's the case, we'd better start back at once," agreed Pete.

So one by one we filed through the new tunnel, and after we came out we made a dash for the cabin across fields, stone walls and through woods. Just as we got within one hundred yards of the door the storm broke—and maybe it wasn't one of the worst storms that had ever hit Mount Hope!

Anyway Kit and I have never forgotten it! It was the most exciting thing that happened to us while we were at camp, even though we did have lots of fun afterwards playing pirates or bandits in the tunnel that everybody had forgotten. —*Selected.*

HOW TRIXIE EARNED HER LUNCH BONES

Trixie was a lovely white silky-haired dog with the cutest little black spot on each ear, and the tip of her ever-friendly wagging tail, and she was the beloved pet of a little girl named Priscilla. Now Trixie often went to the store when Priscilla accompanied her mother and it happened one day when Trixie went along the kind-hearted butcher man, seeing the friendly little dog looking longingly at the meat, yet never offering to touch anything, threw her the end of a soup bone.

To the butcher man's surprise, Trixie gave a delightful little bark, which said "Thank you" as plainly as any dog could say it.

"That's quite a smart little dog you've got there," the butcher man said to Priscilla. "What's her name?"

"Her name's Trixie," Priscilla answered, "and she's tricky too."

"I can well believe that," the butcher man laughed.

"Would you like to see her do some stunts?" asked Priscilla.

"Come around tomorrow about noon," the butcher man answered. "I won't be quite so busy then."

So the next day Priscilla took Trixie along with her to the butcher man's place, and when the dog had performed a number of cute little tricks the butcher man gave her a nice, rich, juicy bone.

That was how it happened that every day about noon a little white dog with a black spot on each ear and the tip of her tail would enter a meat market, and standing on her hind feet with paws propped against the counter, would give a little bark to attract the butcher man's attention, and beg with her gentle brown eyes while she waited for the bone which she never failed to receive.

"You're about the nicest little dog there is," the butcher man declared, as he gave Trixie the end of a juicy bone, and Trixie never forgot her "thank you" bark as she picked up the bone and trotted proudly in the direction of home.

When Priscilla saw Trixie coming home the first time all by herself with a fresh bone in her mouth, the little girl ran laughing to her mother.

"Mamma," she said, "Trixie has learned how to go after her own lunch bones."

"I'm afraid Trixie is becoming a nuisance at the meat shop," Mrs. Deveny replied. "I'll have to speak to the butcher man about it."

So the next day when Priscilla and her mother went to the meat market they decided to keep the dog at home, but Trixie slyly slipped out the back door and beat them to the shop, and to their surprise they found Trixie at her accustomed place by the counter, waiting patiently for the bone, which she always received.

"I'm afraid that dog's making you a lot of trouble," Mrs. Deveny said to the butcher man.

"Not at all, ma'am," he assured her. "She's a dog in a thousand, for I can go out and leave her alone and she never touches a thing—she really earns her bones by her nice, polite ways."—*The Lutheran.*

THE BLUE ROOM

"How many rooms have you in your new house, Grace?" asked Natalie of her chum.

"Seven," Grace replied, "kitchen, dining room, sitting room, three sleeping rooms and the Blue Room."

"The Blue Room?" repeated Natalie, "what's that?"

"Oh, that's the room that we have set apart to have the blues in. I'll tell you about it. It was mother's idea first. She said that we ought to have certain rooms for certain things, and not clutter up other rooms with things that didn't belong there. We would never think of cooking in the parlor, she said, or of sleeping in the dining room or eating in the bedroom.

"So as we have regular rooms for these things, why not have a regular room to be blue in when we had to be and not spoil other folks' fun by wearing our gloom in public.

"We decided to try the plan and it works first rate. If I come from school feeling cross or gloomy about something and mother catches sight of my face, she will say:

"'The Blue Room.' Then I have to go into the Blue Room, lock the door any stay there until I have thrown off the blues and am ready to go out again.

"It's the same way with the rest of us. No matter what the trouble is or who is afflicted, according to the rule none of us can mingle with the family until we are able to smile again and be good natured.

"You'd be surprised to see how short a time we have to stay there, too. We have decorated the walls of the room with mottoes like this—

"'Count your blessings,' 'Tell God about it,' 'If you must go down, go down smiling.' Once we begin to count our blessings we find that things are not as bad as they might be after all and we are able to leave the room cheered and comforted. Then by having the Blue Room to go into, the rest of the family is spared the discomfort of sharing our blues with us."

"That's a great idea, isn't it, Grace?" declared Natalie enthusiastically. "I'm afraid I've been spoiling a lot of evenings lately for my family. I'm going right home and fit out a Blue Room of my own."—*Albert A. Rand, in Kind Words.*

YOUNG PEOPLE'S WORK

SUNDAY SCHOOL LESSON

September 23—The Christian Basis of Total Abstinence

Scripture Basis—I Corinthians 8:1-13.

Golden Text—Let no man seek his own, but each his neighbor's good. I Cor. 10:24.

The Text Taught

1. Learning vs. Love. (Vs. 1-3.) Many problems faced the early Christians, because of the mixture of Jews and Gentiles among them, which have long since been solved, but the principle of the one we find in this lesson is applicable today.

The question here raised is whether or not it was proper for a Christian to eat meat offered in sacrifice to idols. Here in Corinth as elsewhere the followers of Christ were closely associated with the heathen, who were idol worshippers. They were once idol worshippers themselves. Some of their friends were still of this class. When they had their feasts in connection with their ceremonies, they would invite their Christian friends to eat of the meat offered to their idol gods. Was it right in the sight of God for them to participate? We shall try to discover the answer as we proceed.

Knowledge is a great possession, but sometimes it causes its possessor to be puffed up. This is usually the case with those who have little knowledge and boast about it. It is very evident that the greater the learning the humbler the scholar, for the more one learns the more he realizes how much is yet unlearned. Paraphrasing the axiom, "Let him that thinketh he knows take heed lest his knowledge be vain."

Love is the motive that should be behind all impulses and expression. Knowledge is great but love is greater. Love makes the world go 'round. Love tempers knowledge so that it will not act vainly. "Knowledge puffeth up, but love edifieth."

2. Gods vs. God. (Vs. 4-6.) How numerous were the gods of the heathen! Paul discovered this as he made his missionary journeys, especially, for example, at Athens. Some worshipped the sun, moon and stars, of the heavens; others worshipped things of wood, stone and brass, creatures of man's hands; still others fell down before trees, rivers, and animals, of the earth.

Food, especially various kinds of meat, was offered to these things as sacrifices. As far as the meat was concerned, it was not affected. It was not poisoned or in any other way made unfit for a child of God to eat, for, as Paul states, "an idol is nothing in the world." Then, why should not a Christian eat of such meat? Let us see.

There may be gods but there is only one God. Three of the great religions of the world agree upon this, the Jewish, the Mohammedan, and the Christian. As far apart as they are on the divinity of Christ and other doctrines, they agree that there is one God. It is He who should be worshipped, and not the gods of men's conception and creation.

3. Liberty vs. License. (Vs. 7-13.) It was difficult for some of those who had been idolators for so long to get away from the practice. "They know that idol meat is no different from other meat, but they cannot get over the feeling that it is different"—"and their conscience being weak is defiled." The food itself will not make one better or worse. So, if merely the eating of the idol meat was all there was involved, nothing detrimental or offensive would result. But something else is involved.

One may have the liberty and take the liberty to eat and drink as he pleases. It may not affect him, but it will affect some one else. There's the fellow with the weak conscience who sees the other at the heathen table, and immediately he finds just cause to satisfy his desires for the sacrificial idol meat. He is thereby offended; and thus is sin committed against the Christ who died for both, and all. Paul told the Romans, "For none of us liveth to himself, and no man dieth to himself." (Rom. 14:7.)

It is absolutely false that a man can do as he pleases and he only is affected by his conduct. We cannot live unto ourselves, whether we believe it or not. It is a law of God. Man may have the liberty to do as he pleases, but he has no right to use this liberty as license. When an attitude of so-called independence, which is no more than don't-care-ism, is assumed, then a man has turned liberty into license.

Memorize this last verse; print it on a card and hang it near your bed; place a copy in your office or shop; write it indelibly on your heart: "Wherefore, if meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble."

Tee-Totalism Tested

Now, apply this lesson to tee-totalism, or total abstinence. Surely it is not necessary to discuss this in detail with Christian readers. We may summarize, however, by stating that it has and will effect—

1. Bigger Bodies. No man who becomes a habitual drinker of intoxicants can maintain a healthy body. Organic diseases often develop. At least, when serious sickness comes, his chances for recovery are much less than those who are tee-totalers.

2. Broader Brains. Intoxicants cause dull and bemuddled brains. The alert and broad minds are found in those who do not imbibe strong drink, all other things being equal.

3. Better Business. Since prohibition has been in effect in our beloved country, business is better. The country is prosperous. Men are investing their money in the savings accounts of the banks instead of in the losing accounts of the saloon.

4. Brighter Boys. One of the greatest blessings of a saloonless nation is the blessing that comes to the home. The mother is not worn and haggard, and the boys, as well as the girls, are brighter and happier. Many of them do not know how a drunken man looks.

5. Benevolent Brotherhood. Instead of hatred being engendered in the hearts of men, because of quarrels, crimes, etc., committed by those under the influence of the accursed intoxicants, men who are total abstainers learn to love each other. That spirit is being emphasized today, not only in our own country, but among the civilized countries of the world. God help us to keep strong drink out of our country, out of our homes, and out of these bodies of ours, which are the temples of the Spirit of God. To this end be sure to cast your vote aright in November!

OLD YADKIN

Yadkin College as an institution of learning will perhaps never be what it once was, but it has been a great school in its day and many feel greatly indebted to it because of many fond recollections and because of valuable training received there. High Point College has properly and well taken its place among us as our school and certainly it should receive the full heritage of the former institution. So much as it should meet with the approval of the management of the High Point College some who yet have great love for old Yadkin would greatly appreciate having, so far as is possible, the history and memory of the former institution woven into the institution that is serving us so well at the present and which will train and mould our people for time to come. The one thing in this direction that presents itself just now is the need of the installation of the old historic bell that for so many years called the Yadkin College students to duty and which has been placed at High Point and is now doing service in that institution. At present it is not properly and permanently mounted and President Andrews has expressed a desire to have it installed with electric equipment so that the hours for classes, etc., of High Point College would be called in a very convenient and effective manner by the same tones that called many of us in former days, in the institution of our youth. To christen the bell "Old Yadkin" and let it become a familiar name among the student body, the term "Old Yadkin" would become perpetuated among the High Point students and those of today as well as those that are to follow in the years to come would, many times a day, be reminded of the school that served our people of another day. This is one of the ways the memories of Yadkin College could be woven into the life of High Point College and thus perpetuated. The amount necessary to install and equip the bell as above described is about $100.00 and the undersigned is hoping to raise this amount from former Yadkin students and other friends of both institutions. While this appeal is made to anyone it is hoped that Yadkin students and other friends of the institution will be especially interested. Come on, Yadkinites. Let's once more raise our colors and show our spirits and do something to commemorate the dear old school that has done so much for us.

Send contributions and pledges to the undersigned and acknowledgement will be made through the columns of the Herald.

GEO. L. CURRY.

Brown Summit, N. C.

Linguistic Miracle

Mrs. Nouveau-Riche: "He's getting on so well at school; he learns French and algebra. Now, Ronnie, say 'How d'ye do' to the lady in Algebra."—Goblin.

BUDGET RECEIPTS FOR THIS WEEK

A. C. B.

Lebanon	$ 9.67
Randleman	5.00

G. C. B.

Haw River	$ 4.25

College

N. Davidson	$ 28.00
Haw River	2.25

CHARGES PAYING IN FULL

A. C. B.

Yadkin College	$ 15.00
Haw River Mission	30.00
Porter	15.00
State Street	75.00

G. C. B.

Calvary	$316.29
Porter	30.00

College

Asheboro	$ 85.00
Liberty-Siler City	65.00
Yadkin College	5.00
Haw River Mission	10.00
Tabernacle	45.00
Spencer	10.00
Union Grove	10.00
English Street	40.00
Henderson	115.00
Burlington	125.00
Mebane	45.00
Concord	85.00
State Street	20.00
Mt. Pleasant	85.00
Gibsonville	30.00
Guilford	60.00
Friendship	50.00
South Winston	15.00
Porter	5.00
Reidsville	50.00
Graham	60.00
Asheville	45.00

Superannuates

Orange	$ 37.00
Porter	1.70

CHURCHES PAYING IN FULL

A. C. B.

Siler City	$ 70.00
Spring Church	90.00
Lebanon, Spring Ch. Chg.	47.00
Hickory Ridge, Forsyth	9.70

College

Spring Church	$ 12.00
Spring Valley, Vance Chg.	10.00
Center, Alamance Chg.	14.00
Bethel, Alamance Chg.	15.00
Pleasant Hill, W. Forsyth	20.00
Efland, Orange Chg.	36.00
Union Grove, Orange Chg.	17.00
Hebron, Orange Chg.	27.00
Saxapahaw	8.88
Concord, Saxapahaw Chg.	15.00
Union Hill, W. Forsyth Chg.	6.00
Hickory Ridge, Forsyth Chg.	30.00
Denton, Denton Chg.	35.00
Baltimore, W. Forsyth Charge	14.00

Superannuates

Spring Valley (in full)	$ 4.00
Hickory Ridge, Forsyth Charge	9.00

CHARGES PAYING ALL CLAIMS IN FULL

Porter	$53.70
State Street	

Only five charges report this week. Two make payments on A. C. B.; one on college; one on superannuate assessment; and one on college and G. C. B. We are grateful for all of these remittances. It will be noted that Hickory Ridge, Forsyth charge, goes in the list of churches paying superannuate assessment in full. We know of two other charges, and two churches on another charge, that have paid the college assessment in full. We trust that their reports may reach Treasurer Idol in time for us to list them in their proper places next week.

To date four charges and four churches on other charges have paid the A. C. B. in full; 22 charges and 14 churches on other charges have paid the college assessment in full; two charges and two churches on other charges have paid the superannuate assessment; one charge—Calvary—has paid the G. C. B., and two charges—Porter and State Street—have paid all assessments.

Business men tell us that they are having great difficulty in making collections, and of course it is not surprising that this should be true of the church. However, in our visitations of the various fields, we are meeting with encouraging responses to the various appeals. It is our opinion that our already large conference honor roll will not be diminished when the reports are all in. Where we have had an opportunity to point out to the people what small amounts would make this possible for their churches, they have said, "Well, certainly we can do that."

We suggest again that pastors give to each church itemized statements of all budget assessments, and that this be announced from the pulpit, with stress put upon each item. This will enable the people to see at a glance what these assessments are, and how easily much of this total amount is within their reach. Where this is done, we are confident of the results.

And please, pastors and church treasurers, send in your collections promptly. Your payments will be an inspiration to your charges, and to other charges, and, besides, the money will be available for immediate use where it is needed.

Again we give assurances that our deep solicitude and earnest prayers are with every pastor and every charge in these days of special effort to bring the year to a happy and successful closing.

Fraternally,

S. W. TAYLOR.

Sept. 11, 1928.

—James W. Swain and family recently enjoyed a visit to Morehead City.

—Calvary church people are much relieved to know that Mrs. Otis Campbell is convalescing. She has returned from the hospital to her home.

—A racing automobile going 120 miles per hour turned over in an Italian city and leaped into the grandstand, killing and wounding many.

—Charles E. Hughes, of New York, will be elected to succeed John Bassett Moore as a judge in the World Court. Mr. Hughes has served several years as a member of our Supreme Court, resigning to enter the race for the presidency against Wilson in his second run. He is one of the most highly esteemed statesmen in the country.

OUR CHILDREN'S HOME

Offerings by Churches and Individuals

Pine Grove, Kernersville Ct.	$ 1.00
C. E. Society, High Point, First	5.00
Pinnacle, Pinnacle Ct., Children's Recital	5.17
Pilot, Pinnacle Ct., Children's Recital	3.10
Shoals, Pinnacle Ct., Children's Recital	7.17
Mt. Zion, Pinnacle Ct., Children's Recital	4.28
W. H. M. S., various branches outside of N. C.	400.00

Offerings by Sunday Schools

Welch Memorial, High Point	$ 6.07
Young Ladies' Bible Class, Welch Mem.	5.00
Union Chapel, Grancille Circuit	11.41
Friendship Station	5.35
Winston-Salem First, Aug. and Sept.	14.74
Brown Summit, Haw River Circuit	1.00
Palestine, Flat Rock Circuit	1.05
Fairfield, Guilford Circuit	1.00
Mt. Pleasant, Mt. Pleasant Circuit	4.25
Midway, Haw River Circuit	5.00
Draper Station	2.86
Creswell, Creswell Circuit	8.63
Friendship, North Davidson Circuit	4.00
State Street, Lexington	4.13
South Lexington, South Davidson Ct.	2.00
Reidsville Station	10.00
Mt. Hermon, Creswell Circuit	.90
Friendship, Mt. Hermon Circuit	2.25
St. Paul, Greensboro	4.16

In connection with the above cash contributions we have received the following:

W. H. M. Society, Reidsville church, four sheets.

English Street, High Point, Ladies' Class, a nice box of clothing for boys and girls. This will be a wonderful help, in the beginning of our school year, as it is opening this week. We deeply appreciate all of the above contributions.

Since our last report, Drs. Coe and Austin very successfully performed nine tonsil and adenoid operations, all recovering nicely. For this liberal service which these doctors render to the children we are truly grateful.

E. F. ALLMAN, Supt.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$187,198.99
Rev. Geo. L. Curry	10.00
Rev. H. L. Isley	2.00
George T. Penny	1,000.00
Mrs. Lula Johnson	5.00
	$188,215.99

Endowment Insurance Fund

Amount previously reported	$9,514.21

No receipts since last report.

The generous contributions made recently have been applied on the interest on mortgage. I would again call attention of those who made pledges on the endowment insurance to the fact that the premiums are now due, and payments on pledges for this purpose would be greatly appreciated. By paying the premiums we shall materially increase the cash value of the life insurance, which is being accumulated with which to meet the mortgage at maturity.

J. NORMAN WILLS, Treasurer.

FROM PASTORS *and* PEOPLE

Mebane.—The Missionary Societies and Ladies' Aid have been having their meetings regularly with good attendance and collections. The September meeting of the Ladies' Aid was held Monday afternoon at the home of Mrs. Charles Jobe with 25 members and one visitor present. Collection for the afternoon was $19.60.

During the social hour Mrs. Jobe, assisted by Mrs. Earl Brady and Mrs. Highfill Jobe, served ice cream and cake.

The Ever-Ready Circle, composed of the members of the girls' Philathea class, was recently organized. Mrs. Earl Brady is the president. This circle is doing mission work and also interested in the Ladies' Aid. The Intermediate Christian Endeavor Society has been very active this summer. They have been holding their meetings in the homes during the summer months, but will go back to the church for meetings during the winter.

The Williams Nicholson Mission Band is doing nicely. This band meets each month in the home of some member or at the church and usually have a splendid attendance.

The following young people of our church will leave soon for school: Misses Grace Barnette, Alta Allen, Elizabeth and Edna Nicholson, High Point College; Miss Ruby Jones, N. C. C. W., Greensboro; Grover Sykes, Duke University, and Miss Margaret Nicholson, Wesley Long Hospital, Greensboro, to enter training. REPORTER.

Alleghany, Davidson Charge.—Bro. Ridge preached a great sermon last Sunday. The church needs to watch, work and pray to keep Satan out of the church. After preaching he administered the Lord's Supper.

Bro. Bunch Lanier has a very sick little child in the hospital at High Point which keeps them from church. Our prayers go out for them.

There will be preaching again the second Sunday in October, which will be the last time before conference. All come out; at this time the officers are to be elected for the net year. Pray for us.

ABIGAIL COGGIN, Reporter.

Asheboro.—Even though we do not often have a report in the Herald we have not been idle. Yesterday was a splendid day with us. The Goto-Church campaign inaugurated by all the churches of the town seems to have worked well. The congregations at our church morning and evening were better than usual. At the morning hour yesterday we took pledges to the remaining indebtedness of our church. Brother J. S. Lewis left the church one thousand dollars in his will to help pay off the remaining indebtedness on condition that the church raise the remainder, which was about four hundred dollars. The amount now pledged is about three hundred and twenty, and we are hoping to get the rest pledged right away. The definite date for the dedication of the church will be set right away. We are looking forward to this event with a great deal of pleasure. Two years ago new pews and carpet were put in the auditorium and just recently new windows have been put in. Within a little more than a year three new pianos have been put in the various departments, making five pianos in the building, so we are in good condition for work now. When the church is dedicated we trust it will give inspiration for even better things.

Brother R. R. Ross, who was somewhat hurt in a fall a couple of weeks ago, was at church again yesterday. Brother J. S. Ridge, who has been in failing health for the past few years, is now critically ill and very little hope is held out for his recovery.

J. E. PRITCHARD.

P. S.—I might have said that along with the material improvements we are looking out for new members, 19 having been received so far this conference year. J. E. P.

First Church, Concord.—Our reporter has been reporting so often and so well that it has been unnecessary for me to write, but now that vacation is over it may be well for me to say a word about my activities during vacation. The church was kind in giving us a four weeks' vacation which we have spent assisting in revival meetings.

The fifth Sunday in July I joined Brother G. B. Ferree in a meeting at Fairview Church on Anderson charge. The meeting resulted in some 25 conversions and a number of reconsecrations. The first Sunday evening found me with Rev. J. D. Morris at Kistler's church on Cleveland charge. The meeting ran through Thursday night. The second Sunday morning I joined with Brother Ferree again, this time at Liberty Hill church. The meeting closed the following Sunday. I was compelled to leave the meeting Friday night. The third Sunday night I went to Brother Braxton at Bethel church on Mocksville charge and continued with him through Thursday night. Then came a week of rest. Monday after the first Sunday in September I joined Brother J. D. Cranford in the Weaverville church at Weaverville and continued with him through the following Friday night. At this point we were almost completely rained out during the entire week. At all points I feel that great good was accomplished. However, I feel that each of these meetings ought to have gone another full week. We had only time to do a sort of foundation work and little more, but the combined efforts resulted in 65 conversions with about 50 accessions to the various churches.

I greatly enjoyed the fellowship of the pastors and each of them rendered fine service during the meetings. Three of the five meetings were among the churches located on the border of our conference territory and while each of them has those problems which are common and even peculiar to churches thus located, they are going forward. Blessings on them all.

Next Sunday is home-coming day with our church here. Several of the former pastors and a host of former members are expected to be present. There will be three services—eleven, three and seven-thirty.

The Christian Endeavor Society held a sort of farewell service for several members who go away this week to college. It was a camp-fire service and was both interesting and helpful. Miss Dessie Lee Little and Miss Beatrice Waddell leave this week for High Point College and Miss Ethel Blackwelder goes to Kernersville to teach. Miss Bettie Brittingham, who has been rendering fine service during the past year, also goes this week to Western Maryland College for her senior year. We will greatly miss all these workers.

The remaining weeks of the conference year will find us busily engaged in finishing up the year's program. We are greatly behind on our General and Annual Conference budgets, but expect to pay out as usual by conference.

G. H. HENDRY, Pastor.

Haw River Tidings.—Three of the five churches have had revivals during the summer. The Friendship meeting began the first Sunday in July. The people were very busy but the attendance was good through the entire meeting. The pastor had not been able to secure pulpit help until on Tuesday when Bro. Ashburn and Bro. Hutton, two of the beloved former pastors, came and remained until Thursday night. To the delight of us all these brethren brought fine soul-stirring messages. To have these two brethren take their turns preaching reminded us of the old days when perhaps a number of preachers would gather at our churches and preach during the revival seasons without much formality but with power. Because of the set plans of these churches the meeting at Friendship had to close on Friday night that the work might begin at Fair Grove on the following Sunday. Bro. Ashburn did the preaching throughout the meeting and his sermons were very much appreciated by both pastor and people. There were not many unconverted people in attendance at this meeting but when the meeting had to close on Friday night the evidences were favorable to a good meeting if we could have continued longer. It is indeed unfortunate that so many of our people contend that meetings be held at times when the work must be cut short because of the lack of time and the results are not satisfactory to the people and surely not what is needful for church and community. At Mizpah the revival began on the night of the fifth Sunday of July. Here again Bro. Ashburn came to us on Monday and continued through the meeting which continued for ten days. We were here again pleased and edified by the good sermons by the much beloved former pastor. Bro. Ashburn has served this charge more years than any other living man and the people love him greatly. While the Mizpah meeting was not all we would have had it to be, it was a good meeting. Souls rejoiced, sinners were converted and backsliders were reclaimed. One joined the church. May God bless the good brethren who did the good preaching and the good people for their co-operation. May great good come out of the efforts put forth not only now but in time to come.

Bro. Reed, who for four years served this work as pastor, was an attendant at Fair Grove on every service and at the other revivals a part of the time. We thank him for his co operation.

On next Sunday a ten days' revival begins at Midway. Dr. and Mrs. Dixon are to be with us to do the evangelistic work. This is to be the first revival conducted in the

new church at this place. Dr. Dixon was reared in this community and the people are pleased to have him back in their midst. We are hoping for and expecting a great revival. Brethren, please remember us in your prayers that this revival might be a great success. This request is especially made of former pastors.

Many pounds of good things have come to the parsonage from many homes on the charge but on two recent occasions these favors came in real "pounding" style. One night during the revival at Fair Grove, when we went to the car we found room was at a premium, for we found that our faithful old vehicle had been converted into a groceteria. Even in the dark it did not take us long to learn that somebody had been imposing on our car but it did not take us long to conclude that the imposition on the car was no imposition to us. We were quite ready and glad to say, "Do it again." Again on Sunday, September 2, when we were preparing to take our leave from Mizpah we were greatly surprised to find the Chevrolet again converted into a groceteria. The people must have found that she worked well in this capacity. People seem to find great pleasure in surprising pastors in this way but this pastor is glad to be surprised at any time in just such fashion. God bless the people at both these churches for the good things and the kind deeds. We do not know the names of all these good people who took part in these splendid donations and the articles were too numerous to mention, so we leave it all to the good Lord and through Him we thank all for all that was included. We greatly appreciate all the gifts for their value but we appreciate more the good thought of the good people that prompted the giving. God bless you one and all.

As we approach the close of the year we find finances considerably behind but feel sure it will greatly improve before the year ends. Nominating committees have been appointed at all the churches and with the exception of one church the committees have done their work and the nominees are before their respective churches to be voted upon at congregational meetings appointed for the near future.

In His name, GEO. L. CURRY.

Burlington, First Church.—Attendance of the Sunday school today numbered 326 with offering amounting to $20.32. An increase of 151 over the previous Sunday was noted, as last Sunday was a very rainy day.

The Baraca class attendance was large and our teacher, Bro. C. C. Lindley, brought us a helpful and inspiring message on the regular lesson. The hot weather is most over now and we are hoping that we will have a very large class of men within a few Sundays. One of our Baraca boys, Mr. L. L. Wilson, is still a patient in the government hospital at Oteen, N. C., and last reports we had from him were encouraging. We truly hope that he will soon be restored to normal health.

Preaching services at both the morning and evening hour were well attended, with splendid sermons by Bro. Gerringer.

Rev. F. L. Gibbs, associate secretary of the board of young people's work, of our church, was present at the Sunday school service, and gave us a splendid talk on the work of the board. Bro. Gibbs is one of the boys going from the First Church and we are always glad to have him come back home. Bro. Gibbs preached a great sermon on "Living a Life" at the Fountain Place church at the evening service today, and in his discourse he made a strong appeal to the young people to find their calling and to live for Christ.

The hour for the evening services has been changed from 8 o'clock to 7:30 o'clock beginning with today, upon action of the local Ministerial Association.

We don't know of very much, if any, illness among our members at this time, but if there is any, kindly inform the pastor of this fact. Bro. Scott Braxton, who was very sick last week, is almost well again, it seems.

Best wishes to all.

L. A. BRAXTON, Reporter.

Hope, Chatham Charge.—We had the pleasure of having our president, Rev. S. W. Taylor, with us last Sunday. It was his first visit to us and the large audience was delighted with the good message he brought.

At the close of the service Maurine Voss was taken into the church.

Sunday school work was not so well attended as we would like to have had, but we are hoping for better attendance from now on. We have set "100 present" as our goal. KARA ANDREW, Reporter.

High Point.—To a large congregation which comfortably filled the auditorium of the First Church, the new pastor, Rev. Roy I. Farmer, delivered at the 11 o'colck service a comforting and inspiring message, which he called "The Glory of the Commonplace," from the text found in Matthew 13:54-55: "Whence hath this man this wisdom and these mighty works? Is not this the carpenter's son?" Seneca said that every man loves his own home, not because it is beautiful, but because it is his own. When he came to Nazareth, it must have been a poignant grief to him that the people did not receive him, but rebuked him with scorn, saying, "Is not this the son of a carpenter?" "A prophet is not without honor save in his own country" and "He did not many mighty works because of their unbelief." In life there are two estates for all of us: first, long years of humility, the commonplace, and humdrum drudgery. Charles Kingsley said, "Thank God every morning that we have something to do when we get up and some work that we must get up for." Before the glorious years of His ministry, Jesus spent thirty years in humdrum work, in obedience to His parents, leading the life of any normal boy, learning His trade. When we step aboard the elegant Pullman car that carries us from New York to New Orleans or across the continent, in luxurious style and comfort, how many of us think of the engineer and fireman, who guide the destiny of that train of cars or remember to pray for them that their eyes may be strong and their hands steady? Back of everything glorious and every life worth while are long years of training and preparation. Without these years of humility and drudgery in the field of law, medicine, the ministry, the teaching profession or even the mother rearing her family, you cannot expect success. A most comforting thought is that many who do not attain the position in life that they desire are often the inspiration to others who accomplish more than they.

"The heights by great men reached and kept
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night!"

The music at this morning service was very beautiful. Mr. Ernest B. Stimson presided at the organ in a charming manner, and Mr. William Mason, of Greensboro, sang "Spirit of God" with fine effect. At the Sunday evening service Mrs. Walter Kester played a lovely violin solo, "Cavatina," by Raff, and Mr. Stimson played as a prelude the "Moonlight Sonata," by Beethoven. Rev. Mr. Farmer chose for the subject of his discourse, "Who Is Greatest?"

An elegant reception was tendered to Rev. and Mrs. R. I. Farmer at the handsome new home of Mr. and Mrs. George T. Penny at Jamestown last Friday evening from 8 to 10 o'clock. The mansion was beautiful in its decorations and arrangements, an ideal setting for an elaborate social affair. Tea was served in the dining room and frozen punch in the sun parlor. Lovely music was rendered throughout the evening by Mrs. J. H. Allred, Mrs. John C. Whitesell, Prof. Ernest B. Stimson and Clarence Schultheiss. This reception was an unusually brilliant social affair, and more than 200 guests called to meet the new pastor and his wife.

The regular September meeting of the Ladies' Aid Society was held Monday afternoon at the home of Mrs. S. S. Coe in Emerywood, with Mrs. C. C. Robbins associate hostess. There was a large attendance and enthusiasm ran high when the treasurer, Mrs. C. L. Gray, reported that the note of $2,600 for the Carpet Fund has been paid in full. A coffee urn has been bought for the church kitchen at a cost of $58, and there is still a balance of $159 in the bank. A motion was carried to buy a number of kitchen utensils from this balance in the treasury. At the conclusion of the business session, delightful refreshments were served by the hostesses, and a pleasant social hour was enjoyed. We were much pleased to have Rev. and Mrs. Farmer present, also Rev. and Mrs. E. L. Ballard and Mrs. O. O. Young, of Henderson, who will live at the college this winter with her daughter, Miss Mary E. Young.

The address of the new pastor, Rev. Roy I. Farmer, is 607 W. Farriss Ave., phone number 5298.

The members of the Woman's Home and Foreign Missionary Societies are looking forward to an interesting meeting next Monday afternoon when Mrs. W. C. Hammer, of Asheboro, will come and give a concise summary of the Home Mission Study Book.

We learn with great pleasure that 400 students have enrolled at High Point College and class work will begin next Thursday, September 13. Today is Orientation Day for freshmen. President Andrews and the officials are expecting a very successful year.

Wyatt A. Pickens arrived Friday evening from Baton Rouge, La., for a visit of a week to his mother, Mrs. R. T. Pickens, and other relatives. He is assistant professor of romance languages in Louisiana State University.

Hollister, Halifax Charge.—The congregation was very large at both Sunday school and the evening service Sunday. We had several new members in our Sunday school.

Rev. Willie Wood filled our appointment Sunday evening, as our pastor was away assisting Bro. Powell in a meeting. This was the first time our people had had an opportunity to hear Mr. Wood preach. They were well pleased with his preaching. We are proud of him, as he is one of our Sunday school boys and we hope that he will do a great work in our Master's vineyard.

We enjoyed having Bro. Williams with us in our revival and hearing him preach. He brought us some soul-stirring messages.

One of our faithful members, Mr. W. A. Ellington, is at the point of death at this writing.

REPORTER.

Kernersville.—The fourth quarterly conference of this charge will convene at Pine Grove church at 2 p. m. Saturday, October 13.

Winding up this year's work in an acceptable way, in view of making some plans for another year, is very important. Therefore, a full count of all the official members of the entire charge is very necessary.

Remember, brethren, that the Annual Conference meets in Winston October 31.

E. G. LOWDERMILK, Pastor.

Midway, Haw River Circuit.—Our pastor, Bro. Curry, has filled all his appointments since our last report, and he always brings us something good. We have learned to love him and his family very much since they have been with us. Last Sunday we had a township Sunday school convention at this place which was enjoyed very much; had some good speakers on the various parts of Sunday school work. Our Sunday school is doing good work under the leadership of R. P. Butler. The Christian Endeavor Society is also moving along nicely, Miss Sallie Dobbs being president.

Our revival starts next Sunday, September 16, with preaching at 11 o'clock and at 8, and will run on through the fourth Sunday. We are looking forward to having Dr. and Mrs. A. G. Dixon with us during this meeting. Will ask the prayers of all who read this, that we may have a great revival.

MRS. G. W. APPLE, Reporter.

Pine Hill, Davidson Charge.—Bro. Ridge preached a soul-stirring sermon on the second Sunday at 3 o'clock. It filled our hearts with joy, the gracious words he spoke. Our conference year will soon be closed. We truly hope we will get Bro. Ridge again. We have all learned to love him and his family so well. He has been so faithful to us this year, it would pain our hearts for him to have to leave us. We feel like he has strengthened our church by his good preaching and good singing and playing the organ. We feel like he has done his whole duty in our church. May God bless him and keep him ever true. There has not been the interest taken in our church this year that ought to have been. We are hoping to start our prayer meeting and Sabbath school as soon as the revival meeting is over. Our camp meeting at Chapel Hill is to begin the third Sunday in September. We pray that there will be many precious souls saved. The harvest is great and the laborers are few. There is a great work that ought to be done.

F. L. SMITH.

Mt. Zion, Pinnacle Charge.—Our Sunday school is doing very well; attendance has been well over a hundred.

On the second Sunday in August Bro. W. E. Jones and family gave the entire school a real watermelon feast on the church grounds immediately after Sunday school. On that same date the Women's Board and Ladies' Aid held a joint meeting with a good attendance.

Seems that the stork has been pretty busy among our membership the past few weeks: Mr. and Mrs. Elbert Mickey, a son; Mr. and Mrs. Edd Jones, a son; Mr. and Mrs. C. W. Allen, a son.

Bro. Hunter filled his appointment on the third Sunday in August with a full house. We were very glad to note that an unusually large number partook of the sacrament after the sermon.

Bro. Hunter opened the doors of the church for new members; there were two who came forward, William Hutchins and his sister, and were duly received into the church.

C. W. ALLEN, Reporter.

Enfield.—Since the reporter wrote last our Sunday school has given a very enjoyable picnic to its members and a number of visitors out at Bellamy's Lake. About one hundred enjoyed the brunswick stew, barbecue, cakes, pickles, etc.

Rev. J. B. O'Briant preached a good sermon for us Sunday morning. We enjoyed a very helpful sermon from our pastor Sunday night.

I will give a brief account of the meeting of the Ladies' Aid. Wednesday afternoon, August 29, at 4 o'clock, the Ladies' Aid of the M. P. church met with Mrs. Mary Barnhill and Mrs. Egbert Barnhill. The assisting hostesses were Mrs. Walter Moore, Mrs. Bustin and Mrs. Jack Rigsby.

The president was absent, so the vice-president, Mrs. H. M. Whitaker, presided very efficiently at this meeting. The devotional exercise was conducted by Mrs. Rigsby. The routine of business passed off very smoothly.

Among the sick mentioned was Mrs. Bustin; we hope she will soon be better and can be at our next meeting. We were very glad to have Mrs. Frank Harris join our society; we are always pleased to have new members and also visitors.

Refreshments consisting of ice cream and cake were served.

Spring Church.—Our revival meeting began the fourth Sunday in August and closed on the following Thursday. Dr. Geo. R. Brown did all the preaching and we feel that our church and community were greatly blessed by the wonderful sermons Dr. Brown brought us. There were eight to unite with our church.

We were delighted to have with us Wednesday and Thursday of our meeting President Taylor. On Thursday afternoon at the closing of the meeting he talked to us about the conference program.

Since our last report one of our oldest and faithful members, Mrs. Betty Cox, has passed into the beyond.

Mr. Clifton Cook will represent Spring Church Charge in our next Annual Conference.

Our pastor, Rev. A. D. Shelton, preached a very inspiring sermon Sunday.

VIRGINIA MASSEY.

WHAT ONE CIRCUIT STEWARD IS DOING

The inclosed letter was sent out by one circuit steward to the various stewards on his charge, and we are giving it to the Herald, by permission, with the hope that it may be a suggestion to other charges. We are putting blanks in the place of names for obvious reasons.

This steward is interested in the success of his charge; his charge is old and influential, and his pastor has an honorable and long-standing record in the conference.

S. W. TAYLOR.

(Inclosure)

July 18, 1928.

Dear Brother Steward:

I am wondering if we are doing by our pastor and church as we would have others do by us could we but exchange places. If not, let's do a better part than we are doing.

Despite the fact that the conference year is more than two-thirds gone, we have paid our pastor only about $341.50, distributed as follows: —— $57; —— $77; —— $37.50; —— $170. This is considerably less than one-third of his salary. Are we treating our pastor as we should? Bro. —— does not complain, but he is human and I'm sure he finds himself in embarrassing positions at times for the simple reason that we have not met our obligation to him. This ought not so to be. I believe it would be easier and we would feel much better over it if we would pay our pastor as we go along. If all can't pay now, collect from those who can pay now and let the others pay later. Most of our people can and do buy gasoline. Much depends on how anxious we are to do a thing. Many could pay their full assessment and get along without embarrassment could they but awake to the importance of the matter. If you, as a steward, have done your very best, I commend you and have no more to say; but if you have not done your best, won't you begin right now? I believe that we stewards can better the situation.

And along with the pastor's salary, let us not forget the other interests of our church. On these the spread of the Kingdom through the means of our church largely depends. Let's do our best to help carry on the work elsewhere in our own country and in the foreign lands by raising all we possibly can on the budgets.

If I can be of any service at any time, do not hesitate to call on me at any time or place.

With best wishes, I am,

Fraternally,

CIRCUIT STEWARD.

Missed Nothing

"So you remember way back to the Revolution, do you?"

"Yassa. De Revolution and Gin'l Washington an' all them."

"Perhaps you were a witness of the fall of Rome?"

"Nossa, Ah didn' exactly see it, but Ah recollect hearin' somethin' drop!"—Tufts Weekly.

IN HONOR OF THE DEAD

RESOLUTIONS OF RESPECT

Our church mourns the death of the beloved wife of B. E. Payne, Augusta Lula.

Mrs. Payne was a perfect type of a true Christian companion and ideal motherhood. Her life was, with all its powers, given to the building of a home that has been controlled by love, and the advancement of the material and spiritual interests of her church, Sunday school and Ladies' Aid. She was a consistent and loyal member of Pleasant Grove Methodist Protestant church.

In Proverbs, 31st chapter, the wise man asks: "Who can find a virtuous woman?" And then describes the qualities she should possess. We believe Mrs. Payne possessed every one and filled every requirement.

Those who knew her best loved her most, and those who knew her least loved her much. Her soul has gone out where the darkness disappears and the shadows flee away.

We cannot withhold from her the unbidden homage, for of such is the kingdom of heaven.

"She is not dead, she only sleeps the sleep
Of one who, wearied with her toil, gives o'er
And walks into a slumber sweet and deep,
To awaken on a bright, eternal shore.
She is not dead—God would not have it so;
The busy hands close-folded on her breast,
The feet that were so swift to come and go
Had grown earth-weary, and God gave them rest."

Resolved, first, that we, the members of Pleasant Grove Ladies' Aid take this means of expressing our sincere appreciation of her faithful life and labors.

Resolved, second, that we extend to her husband, children and grandchildren our highest regards for her memory and our deepest sympathy in their great loss, and pray that the God of all comfort may sustain and keep them.

Resolved, third, that a copy of these resolutions be spread upon the minutes of Ladies' Aid, a copy be sent to the bereaved family and one to the Methodist Protestant Herald.

By order of Ladies' Aid Pleasant Grove church.

MRS. J. R. MEREDITH,
MRS. R. J. KENNEDY,
MRS. J. E. CECIL,
Committee.

WINONA BIBLE CONFERENCE CLOSES

The 34th Annual Bible Conference at Winona Lake, Ind., closed Sunday, August 26, with 12 services.

One cannot begin to tell of the many good things. The sermons, Bible teaching, the music under the direction of Homer Rodeheaver, the "Rescue Mission Boys," the Hillside services, the meeting held each morning for women, when Dr. J. C. Massee spoke.

The inspiration received from the many home and foreign missionaries who told of their work each afternoon and evening. Almost 100 from many lands were in attendance.

Thirty-three states were represented at the Conference. The Conference closes with all expenses paid and with a neat balance of one thousand dollars, which has been turned over to Winona institutions.

"Home-Coming Day" was a great success. The largest crowd ever assembled on a mid-week occasion was here. The marvelous prohibition talk given by Rev. W. A. Sunday was enthusiastically received. Much information was given as to the character of Gov. Al Smith and his purposes.

M. A. MARTIN.

THE NO-TOBACCO LEAGUE

At its recent annual convention at Winona Lake, the No-Tobacco League of America elected officers.

The reports of the officers showed that the league had the best year in its history and the outlook for the future was most encouraging. Plans were matured for specializing the work in various departments. The general superintendent is to take over the major part of the work formerly carried by the general secretary, who will confine his attention to college organization, church conventions, publicity and literature. There is need for a multitude of field workers and others capable of carrying on other lines of special activities. Those wishing to engage in such work should address the general superintendent, F. W. Lough. Those interested in literature pertaining to the tobacco problem should write to the general secretary, Charles M. Fillmore. The headquarters of the league remains at 820 Occidental Building, Indianapolis, Ind.

CONCERNING THE PRESIDENT OF THE NATIONAL CIVIC LEAGUE

Rev. O. R. Miller, of Albany, N. Y., is not only president of the National Civic League, whose headquarters are at 206 Pennsylvania Ave., S. E., Washington, D. C., but he is also state superintendent of the New York Civic League, and for nearly twenty years has lived at Albany. He spends as much time as possible at Washington when Congress is in session, working for good legislation and opposing bad legislation affecting moral questions.

He has traveled widely and studied moral reform questions in every part of the country, having lectured in every state in the Union. For 35 years he has been a clergyman, "in good and regular standing" in his denomination. He was a pastor ten years before he was drafted into reform work and for the last 25 years has devoted his whole time to fighting moral reform battles—in helping secure both the enactment and enforcement of state and national laws against bootlegging, gambling, vice, Sabbath desecration, etc.

Any one wishing to make inquiry concerning his character and standing are referred to any bank in Albany, N. Y., or to any Protestant pastor in that city, and to hundreds of other Protestant pastors in all parts of New York state; also to any of the following persons, all of whom know Mr. Miller personally, some for many years:

Bishop John W. Hamilton, Dr. Clarence True Wilson, Hon. Seymour Lowman, Washington, D. C.; Dr. S. Parkes Cadman, Mrs. Ella A. Boole, Canon Wm. Sheafe Chase, Brooklyn, N. Y.; Dr. Daniel A. Poling, Dr. C. F. Reisner, New York City; Dr. William Bancroft Hill, Poughkeepsie, N. Y.; U. S. District Judge Frank Cooper, Albany, N. Y.; Clinton N. Howard, Rochester, N. Y.; Bishop A. W. Leonard, Buffalo, N. Y.; Bishop E. H. Hughes, Chicago, Ill.; Bishop C. E. Locke, Saint Paul, Minn.; Congressmen F. M. Davenport, T. C. Sweet, G. H. Stalker, all of New York State; former Congressman William D. Upshaw, Atlanta, Ga.; Dr. Frank M. Larkin, Los Angeles, Calif., and many others whose names might be given.

ANCIENT HISTORY

The various religious denominations should make haste to put the true history before their people. A man of consideration said that "ignorance is the greatest evil in the world."

We must gain our knowledge by being taught, and we should cherish a willingness to be taught. A generation ago, after an able traveler and lecturer had made a second trip to the "old countries," he said that one needs to know a good deal about his travels in advance so as to learn much after he gets there.

In the late Herald, August 30, page 4, you have something of the reading for "1928." "Intelligence is the life of liberty," and now is the time for those who should lead and influence to stir up. There are old books, safe histories, laid back. Hunt them out and lend to your neighbors. The way for your quiet neighbors to have the "sober" reading that they just now need is to look it up and put it into their hands. Leaflets are now needed. Select sketches from ancient histories, and from sermons, and send in to the editors of (safe) pepers, and have the needed history published.

We can only be safe by being ruled by men who have due respect for our Christian institutions. OBSERVER.

DR. COMPHER GIVEN NEW AUTOMOBILE

Rev. C. M. Compher and family will leave Monday morning for Lynchburg, Va., to attend the Maryland M. P. Conference, to which Mr. Compher will return this year. They will go in a handsome new sedan car, gift from a friend with whom warm friendship has developed during Mr. Compher's ministry in Winston-Salem. The friend approached Mr. Compher a few days ago and suggested that he trade his old car for a new one before he left the city for Maryland conference. Upon the assertion that he was not in a position to acquire a new car at this time, the friend insisted that he have his car checked over at a garage that was designated. This was done and when the old car was driven into the place he was instructed to drive the new car away and leave the old one—a gift from the friend that had previously approached him.

Mr. Compher is a former pastor of the church at which the conference will be held at Lynchburg, and is looking forward to the sessions with interest. They expect to return to the city about September 18 to arrange for removal to some appointment in the Maryland conference.—Winston-Salem Sentinel.

WOMAN'S MISSIONARY DEPARTMENT

BETHEL MISSIONARY SOCIETY

The W. F. M. S. of Bethel, Alamance, is very active under the leadership of our efficient president, Mrs. Lon McPherson. The monthly meetings have been well attended and good programs rendered. Much credit is due our program committee for planning these meetings.

Our September meeting was held at the home of Mrs. J. A. Foust on last Friday afternoon. The subject was, "Developing Our Talents for Leadership." The devotional service consisted of songs, responsive reading of the Parable of the Talents, and prayer. After the reading of the minutes and the roll call a question box was conducted. Lesson from study book was given by Mrs. R. W. Lindley.

A plan was adopted for the circulation of missionary books and magazines in our church.

Then came an item of business that was looked forward to with keenest interest by every member—that of hearing the reports of the leaders of a contest that came to a close at this time. This contest was for the purpose of raising our apportionment. The plan used was "A Trip to India," letting each cent collected represent five miles. The membership was divided, and the winning side was to be entertained by the losers. Neither side permitted the other to know how far on the journey it was. What a moment of suspended silence when the president called for the reports and the two captains arose and handed in their written reports and the secretary read the results! What surprise and rejoicing to discover that each side had more than reached India and back home again!

Thus the contest was a success in a financial way. Other results were revealed by the next item of business when 19 names were presented for membership. Truly it was a time of great joy as these were voted into the society. It was a most impressive scene as the music of "Blest Be the Tie" was softly rendered on the piano while the new members were given the right hand of fellowship, then all joined hands and sang the song.

The president made a very touching speech as she welcomed these new members into the society. This welcome was further extended by Mrs. R. W. Lindley and Miss Bessie Holmes, followed by a special prayer in behalf of the new members offered by Mrs. A. L. Foust. Next Miss Marcia Foust gave a brief talk on "The Purpose of the Missionary Society." After a few brief remarks by members, new and old, and the closing song, we were dismissed by prayer by Miss Holmes. Refreshments were then served by the hostess and her daughter, Miss Lizabel Foust.

On Tuesday afternoon the losing side in the contest entertained the winners at the home of the president, Mrs. Lon McPherson. This represented a tea given in India. Two young ladies impersonated the women of India and carried out the program in the fashion of that country. Although their customs seemed strange to us Americans, we enjoyed the whole program of songs, games, contests, and refreshments. One article on display was a fan sent from India by one who formerly lived in this community, Mrs. Cordia Thompson Murdock, whose mother was the first president of our society. We feel that our interest in India has been deepened, and especially for the child whom our society is supporting there.

We trust that we may be more faithful in the service of the Master.

MARCIA FOUST, Cor. Sec.

HOME-COMING DAY AT GILES CHAPEL

Sunday, September 16, we will have a reunion of the Sunday school organized in 1875 by Jesse L. Giles, superintendent. We hope to see our old comrades in Christ on that day. Come and enjoy the day with us once more at the old home church. Our protracted meeting will commence on that day.

Our Sunday school is not as large as it used to be, but we have the same interest and the same hope and the same faith, and lift up the same Christ before the rising generation that the world may be the better because we are living in it.

J. C. ALLRED, Supt.

—Rev. W. F. Ashburn is to assist in New Salem meeting which begins next Sunday. Bro. Ashburn will begin Monday.

W. H. NEESE.

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FROM NORTH CAROLINA STATE BOARD OF HEALTH

A life a day, and more, is the toll being taken by automobiles in North Carolina as shown by the death certificates filed with the State Board of Health. To August 1, a total of 270 deaths had been reported as resulting from automobile accidents. Deaths from this cause are exceeding month by month those resulting from typhoid fever and diphtheria. And month by month the number grows.

"For the next two months we may expect a heavy increase in automobile accidents, and resulting deaths," Dr. Chas. O'H. Laughinghouse, State Health Officer, said today in discussing this terrific loss of life and property. "Some, of course, are unavoidable, but the most are due to carelessness or gross negligence.

"Right now one of the greatest hazards of the road is the unlighted cart and wagon. All over Eastern North Carolina tobacco growers are hauling their crops to market, and a great number of them travel at night in order to have their tobacco ready to go on the warehouse floor in the early morning. Hardly one in a thousand of the horse-drawn vehicles on the roads carries a light. The result will be an increase of collision accidents through all the autumn months.

"The warehousemen of the State could render a valuable service to the State and to their patrons by urging upon each of their customers the necessity of carrying a light on their carts and wagons for their own protection, and to save their product from being ruined in a wreck.

"The last session of the General Assembly enacted legislation requiring that any vehicle operated on the public roads between a half hour after sunset and a half hour before sunrise must display a light on the left side of the vehicle visible to those approaching either from the front or the rear. A penalty of fine not to exceed $50 was provided. The law has been in effect for more than a year but I have never heard of any person being prosecuted because of its violation. I do know from personal experience that practically no horse-drawn vehicle has any light upon it.

"Entirely from the standpoint of conserving the lives of our people I urge that this gross carelessness and negligence be stopped. The man on the road at night with an unlighted vehicle endangers not only his own life, but that of all others traveling the same road. By carrying lights the awful toll of death from automobile accidents can be reduced."

Guardian Spirit

Little Alice, aged three, after she had been tucked into bed was afraid of the dark.

"There's Someone who always takes care of little children, dear," her mother assured her. But Alice looked puzzled and her mother continued: "Don't you remember? . . . Someone up in the sky?"

Alice smiled back. "Oh, yes, 'course I do now—Lindbergh."—Aero Digest.

—Mrs. Bates has organized a battalion of one-cent-a-day money-givers to pay off Calvary's floating debt contracted in building. This bids fair to aggregate very appreciably in quickening the process of emerging from debt. If absolutely all our members will join in, the results will bring an agreeable little help made the cushions. The church needed glass for an ornamental window in the gable. She raised the money and had glass put in. She proceeds so quietly with her good deeds that it is sometimes quite a while before we learn what she is about, but we are always gratified when we learn. We highly appreciate such a member. May she find a feast of joy in her consecration to the church. She is doing what she can.

—Richard E. Byrd, of Virginia, is now on his perilous expedition to the Antarctic regions. His party of 72 persons are in three ships, carrying supplies. Mr. Byrd hopes to make important discoveries. He takes an airship in which he hopes to fly over the south pole. He will not be the first to do this feat. It is doubtful whether the results of the expedition will justify the suffering and loss of life involved. The expedition now is chiefly notable as an exhibition of courage. One boy scout, aged 19, is in the party, one of 88 scouts that competed for the privilege.

—Calvary church has a notable member—notable for her good achievements under unfavorable conditions. We say unfavorable conditions because she is infirm in health, unable to attend church many times. But she thinks of the church and for the church when she is at home. The church needed a bell. She raised the money and bought it. The church needed cushions for the communion altar. She traded and made the money for the materials and then with a surprise. In order to encourage those who can pay only a cent a day, those who can and do pay more might fittingly enter the company.

—Maine had its state election last Monday. The vote was light, and went for the Republican ticket about two to one for the Democratic.

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VOLUME XXXIV GREENSBORO, N. C., SEPTEMBER 20, 1928 NUMBER 45

Pres Elderdice 5dec8 Westminster MD

What Would It Take to Make You Happy?

An ancient heathen author discussed the question of human happiness, trying to discover the condition under which the highest happiness would be realized. At length he drew a picture illustrating his conception of the most happy state of life. He pictured a ship at sea in a great storm. All on board were in terrible distress, fearing instant or early death. There is no happiness, of course, in such a scene as that. But that is only part of the picture. The happy situation was that of the author, in a secure place on the land, in sight of the endangered and distressed ship. His thought was that his own happiness would be greatly enhanced by contrast with the feeling of the terrified people in the ship. Since that man was a heathen, we are perhaps not much surprised at his heathenish view of the conditions of happiness. You would say that your happiness would be greatly diminished, yes, would be made impossible, by the sight of that ship in distress. You could not be happy as long as one of those imperiled people was in danger.

The difference between you and the heathen writer is that you have sympathy for others and he had none.

There are people living today in Christian lands who seem to enjoy wealth more because others have it not; health more because others are sick; every advantage more because it is not universal. They are like the heathen author. It needs the contrast of want or woe to enable them to realize how well off they are.

But you will say it is quite heathenism to draw happiness from the misfortunes of your fellowmen. It would take far more to meet your notions of the conditions of happiness. You could enjoy wealth if everybody had it. You could enjoy health if everybody were well. You could rejoice in learning if everybody were learned. You could take pleasure in your home if every one had a home as good. You have some sympathy for your fellowmen. So far you are a Christian and not a heathen. With him happiness was an individual affair. With you it is a community, a national, an international affair. It would take a great deal to make you happy. As long as there is one in danger and distress, you are agitated, you feel moved to try to rescue.

Church Dedication

The Asheboro people have come to the point of dedicating their splendid house of worship and have set September 30 as the time for the dedicatory service. Pres. R. M. Andrews, of High Point College, will preach the sermon at 11 o'clock. This day is also to be home-coming day for all former members of the church and congregation. All former pastors and all friends of the church are also invited to be present. We hope this will be a red letter day for our Asheboro people. Pastor Pritchard joins with his people in extending these invitations.

Speak the Truth in Love

It becomes necessary sometimes to speak some very plain truths, yes, some very ugly truths, frightfully ugly truths. If the truth were not known, great mistakes might be made and much harm might ensue. People must be enlightened regarding matters about which they must act. Both men and measures must be set forth in their true colors. Righteousness is dependent on truth.

This is particularly true in our political affairs. We need to know the men who are candidates for high office over us. Shall we vote for them or shall we vote against them? To answer this question we must know the men, we must know the truth about them so far as this truth is pertinent to a just estimate of their efficiency as office-holders. We want to know how the man will conduct himself in office. If we vote for him, we make him our agent and we become responsible for what he does. Under these circumstances we wish to know the truth, we are entitled to know the truth.

It is a delicate matter, however, to discuss the personal qualifications of candidates. Men shrink from doing it. But it must be done by those in a position to know. If they hold their peace and allow the people in their ignorance to make a great mistake in the choice of public servants, they become guilty of a great sin of omission. They cannot hold their peace, they must speak out. But they must speak not in hate but in love. If candidates are grossly unfit, those who know it must declare it, but they must do it, not in hatred toward the aspiring candidates, but out of the best of motives: love for the people as a whole and love for even the very men they are bound to oppose.

Our political campaigns would not be the painful things they are if the truth that must be told were told always in love. Even the candidates would feel less resentment and would be shamed into repentance if they realized that opposition to them sprang from a regard for the good of all.

The rule holds in all our testimonies. We are bound to speak only the truth. Sometimes we are bound to speak when we would prefer to be silent. But if we always speak the truth in love, much of the pain is taken away, and we may hope that more of good than of evil will result from our speaking.

—Rev. C. C. Day, of the Maryland Conference, a classmate of Rev. C. W. Bates, preached an excellent sermon in Calvary church last Sunday morning. He went in the afternoon to see High Point College and then returned to Lynchburg, Va., where the Maryland Conference was in session. Brother Day is pastor of St. Luke's M. P. Church in Philadelphia.

—It is possible for a country to be outwardly Christian, with gorgeous ceremonies and splendid churches, and yet not to have access to God in any real way.—*C. E. World.*

THE PASTOR AND THE CHURCH REGISTER

(An abridgment of an address delivered at the Pastors' Conference, July 19, by Rev. J. E. Pritchard, and published by request of the conference)

In discussing the subject allotted me I will say that I am not expecting any shouting. In fact, the subject may be considered dry. Recently some one said to me, "How can any man talk forty minutes on such a subject as you have?" Fortunately for you and me, I do not have to talk forty minutes, as only thirty-five minutes have been allotted to me and in the second place I have some decided convictions on the subject which ought to make it easy for me to speak.

Even though it might seem to be difficult to find a passage of Scripture bearing on my theme, yet without any intention of doing violence to Scripture, I take a text. It is found in 1 Timothy 6:20: "O, Timothy, keep that which is committed to thy trust." Now this may have meant, Keep the doctrines committed to thy trust, but I believe it also means, Keep everything that is committed to thy trust. And surely a thing as precious as a church roll is a sacred trust.

Now I am going to be honest and admit that once I did not see this thing as I see it now. When I first entered the ministry I felt that every church roll ought to be rewritten often and all of the names which had been dropped or the names of deceased persons left off, and I did this in two or three places, much to my sorrow now, and I am afraid the precious old record is lost. But I learned better, and I received the suggestion from your chairman, Brother Curry. When I succeeded him at Burlington in 1920 he was in the parsonage when I arrived. He took me into the pastor's study and showed me the church register and showed me how he kept it. And in showing it to me he said, "Now I am of the opinion that a church register ought never to be rewritten, as there is too much valuable information lost." My eyes began to open and as the years have gone by they have opened wider, until now it seems to me to be a tragedy to destroy the precious old record that contains so much information concerning the saints of old. And let me say that every record grows in value as it grows older. A new record is not very valuable because usually there are a great many people who can remember what you want to know. But as the years come and go and those who once remembered pass on to the great beyond, then an old record is of priceless value. How many times have I wanted the original roll of a church so as to know who the charter members were! How many times in getting ready to conduct a funeral or in writing an obituary did I search in vain to find out from the church register when the deceased united with the church and whether by letter or profession of faith, and many times the information could not be had because some consecrated and well meaning pastor had rewritten the church roll and the original roll had been lost. What, then, shall we do about it? Shall we go on with the old roll and search for hours for the names of those who are members? Not at all. I once did that, but I have found a more excellent way. Now I make an alphabetical roll for my own use and leave the original roll just as I find it except that of course I add to it as members join the church. How, then, shall we make the alphabetical roll with any degree of accuracy? Now let us open the official church register for our observation. The middle column on the right hand page is where notations are to be made of deaths or removals. If the space in that column is blank, then the name on the left hand margin of the left hand page represents a person in good standing. Let the pastor get some one to assist him, lay a ruler across both pages, slip it down from time to time over the blank space on right hand page and the left hand of the ruler will point to a name on the left hand page. As these names are observed, write them down, the A's in one place and the B's in another, until the entire roll is completed. In making the alphabetical roll leave considerable space between the letters in which to write any new names of people who join the church later. On the extreme left hand margin of the left hand page is the place for the serial number of the members. In making the alphabeticall roll give the same number to the person as is given on the old roll. Suppose I want to find the name of John Doe on the church register. I take my alphabetical roll and under the D's I turn to it immediately. Suppose his number is 632. Then I turn to number 632 on the old church register and I find it in about thirty seconds instead of searching ten minutes as I once did. In case the names on the church register were not numbered as they were received, any pastor can yet number them in a few minutes. This method of handling the church register saves a great deal of time and promotes greater accuracy. As new members are added to the church they are added to both rolls and at the end of the year when the members are to be counted for the report to the Annual Conference, count the alphabetical roll instead of wading through the several hundred names on the old register, remembering that when any members die or move their membership the corrections are to be made on both rolls. This will leave the old roll with its priceless information and the coming generations will come along and have the same advantages that you had.

There is another great advantage in this alphabetical roll; it helps the new pastor. The alphabetical roll is not so sacred as the old register, so you do not hesitate to mark it by giving the street address of the people if they live in town and the name of the town of the people who have moved away but still keep their membership at the old home church. Before the pastor leaves the charge he can sit down and in a few minutes enter the name of the street and the number if he has it opposite each name on the alphabetical roll and the new pastor comes in, takes up this roll, studies it a short while and finds his members without enquiring of the entire community where certain people live, and possibly not finding some of them for a year.

It is a firm conviction of mine that we pastors ought to make it just as easy for our successor as possible, remembering that it is all the work of the kingdom. I do not believe a pastor ever loses anything by making it easy for his successor and I am sure the church in general does not lose.

Now while my subject has not been of such a nature as to call for any demonstration, let us remember that some of these little things that may seem unimportant are of tremendous importance, and the care of the church register which enables us to tell whom we have and what we have is of no small consequence. "Let no man despise the day of small things." Let us so keep the things committed to our trust that others will know that we have kept them.

—It is easy to drift away from God. Israel did this very thing. All through Jewish history God was constantly calling His people back to their true life.—*C. E. World.*

DENOMINATIONAL ENTERPRISES

BUDGET BULLETIN

Last week the Bulletin dealt with the General Conference Budget—G. C. B. If anything we said then is not clear in the mind of any one, we shall be glad to make it so. We want these budgets understood, and we shall be glad to receive inquiry on any matter that is not clear.

We are devoting the space this week to the Annual Conference Budget—A. C. B. In doing so, we shall continue the question and answer method of last week.

1. Who determines the amount of the A. C. B.? Ans. The Annual Conference.

2. What is the amount of the A. C. B. for this year? Ans. $16,295.

3. For what purpose is this money used? Ans. President's salary; debt on the district parsonage, and upkeep of parsonage superannuates; church extension; office expense of the Board of Young People's Work; platform expense of pastors' summer conference; expenses of conference secretary, treasurer, reporter, statistical secretary, and incidental expenses, as postage, printing, long distance phoning, telegraphing, etc., etc.

4. Do we raise the full amount—$16,295? Ans. No. Last year we raised $11,010.51.

5. How much has been raised this year? Ans. Up to August 2, when our full report was published, we had raised $2.606.77.

6. That is far short of the total; will more be raised? Ans. Yes, a great deal more. The most of our budget receipts come in during the last quarter, and a large part will not be in before the meeting of conference.

7. How is the $16,295 distributed? Ans. It is apportioned by the Annual Conferences to the 92 charges of the conference, by the charges to the individual churches, and by the individual churches to the individual member.

8. Is this apportionment actually done? Ans. No, not as to the individual member.

9. What part of this budget gets to the individual member by the Every-Member canvass, assessment, or other plan of distributing it? Ans. Perhaps 25 per cent.

10. What are some essentials for raising the budget? Ans. (1) Information. People will not give liberally to anything about which they do not have proper information. (2) Allotment to the individual member. There is no hope of raising this budget until it gets out to the people. (3) A persisting pastor and a working board of stewards. (4) A deepened spirituality in the church. The closer the church is to Christ, the looser the purse strings will be.

Watch for the Bulletin next week.

S. W. TAYLOR,
C. W. BATES,
V. W. IDOL,
The Budget Council.

September 19, 1928.

—The Bible is the best of all missionaries. Where the Bible goes, there goes light. The Gospel picture of the Saviour is so winsome as to need no invitation.—*C. C. World.*

Liquor Control in Canada

Mr. Ben H. Spence, of Canada, has published a pamphlet showing how government control of the liquor traffic works in his country. He writes sanely and sensibly as a man who is careful to tell the exact truth. He gives much interesting information, and concludes with this statement:

"'Liquor control' in the Provinces of Canada is a huge success from the standpoint of those who make and wish to derive a profit from the sale of liquor; and those who buy and wish to derive sensations of intoxication from the consumption of liquor; but from the standpoint of those who seek to remedy the evils of alcoholism, it is a tragic, ghastly failure.

"Writ large in the experience of these Canadian Provinces is the truth, which ought to be self-evident, that the ravages of a plague cannot be remedied by arranging for the dissemination of disease germs nor can the evils of alcoholism be prevented by providing facilities by which people may obtain alcoholic beverages."

HOW TO MAKE A SUCCESS OF YOUR CHRISTIAN LIFE

After we become Christians, our growth in grace depends upon ourselves. It is not possible for us to be very useful Christians unless we are willing to do the things essential to spiritual growth. The following suggestions have been found by many Christians to be of vital importance:

1. Study the Bible. Set aside at least 15 minutes for study of the Word of God. Let God talk to us through His Word. The word of the Bible is food for the soul. Commit to memory great verses of Scripture. Join a class for study, and unite with others in studying the Bible.

2. Pray much. Praying is talking with God. We need to talk with Him about everything—our perplexities and our joys, our sorrows and our mistakes, our plans and associates.

3. Win some one to Christ. The only work Christ ever gave Christians to do is to win others for His Kingdom. The only way His Kingdom can be advanced is by the personal work of those who believe in Him.

4. Avoid evil comradeship. Our evil companions may be either bad people, bad books, or bad thoughts. We make our friends, and if these are the wrong sort of people they unmake us in character. Shun evil companionship.

5. Be active in the church. This implies faithful attendance at all the services in the house of God. Co-operate with the leaders in every department of the work and strive to advance the plans made by those in charge of the congregation.—*Selected.*

WENT HOME ON A PROMISE

It is related of the saintly Frances Ridley Havergal that on the last day of her life she asked a friend to read to her the forty-second chapter of Isaiah.

When the friend read the sixth verse, "I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee," Miss Havergal stopped her.

"Called—held—kept—used," she whispered. "Well, I'll just go home on that."

And she did "go home on that," as on a celestial chariot, and the home-going was a triumph, with an abundant entrance into the city of God. What word of God have you to go home on?—*Selected.*

OPTIMISM | **The President's Letter** | EVANGELISM

SLOGAN

for the Closing Quarter

No Charge Without an Honor Roll Church

"According to your faith be it unto you" has a marked application here. The pastor and the church that believe that this thing can be done are the ones that will do it. And we must not forget that the only vital faith is the faith that does something; the faith that is active. Brethren, please have that kind of faith towards this goal. Do your best to make it real, and you will have at least two compensations: you will experience the inner satisfaction that always comes from faithful effort, and you will have results. This goal will be realized on your charge.

"Somebody said that 'it couldn't be done,'
But he, with a chuckle, replied,
That 'maybe it couldn't,' but he would be one
Who wouldn't say so till he tried."

That is good logic, and good religion, too. Try it, brethren! Try it!

Mecklenburg

Sept. 4-6. We were booked for this charge for this date, but could not carry out our full program here because of heavy rains. On Tuesday night we had a very satisfactory service at Stallings church, but were not able to have services at any of the other churches on the charge because of weather conditions. We had hoped to get back to the charge later, but a pressure of work from now until conference may make this impossible. Pastor Hall is zealous, and is working faithfully for the success of his charge. Pastor and people seem to be in harmony with each other—a very vital condition for successful work. We are expecting the year to end well on this charge.

Chatham

Sept. 9, Sunday. On this date we visited three churches on this charge in the following order: Bonlee, 11 a. m.; Flint Ridge, 2:30 p. m.; Hickory Grove, 7:30 p. m. At the first and last points the congregations were good. At the Flint Ridge the attendance was not so large, owing to a revival meeting at a nearby church. We were given a pleasing hearing at each church, and the response to our efforts, both in preaching and in presenting the conference programs, was highly gratifying. The church at Bonlee has taken on new life in a marked measure under the pastorate of Bro. Isley. The growing Sunday school has demanded increased facilities for work in this department, and during this year an addition has been made to the church which provides three good reasons for classes. The school is only two years old, and the enrollment is now 125. The attendance goal for the Sunday following our visit was set at 100. Nearly 50 members, we believe, have been added to this church during the past two years. We had the pleasure of receiving one member on the day we were there. While the other churches that we visited did not evidence this marked growth, yet the work is going on steadily, and apparently without friction. The families of two of our ministers, Bros. Pike and Lindley, have their memberships at one of these churches—Hickory Grove. It was our good pleasure to be entertained in the home of each one of these brethren on the occasion of our visit to their church. We are pleased with what we saw of Chatham charge, and with their response to the conference programs. We believe that they are going to help do the things that we are trying to do; and it will be no surprise to us if this charge helps to realize the goal that stands at the head of this page. In fact, we shall not be surprised if more than one of these churches are on several conference honor rolls. We heard a number of commendatory things said of the pastor, and we hope that this year is to be the best yet of his ministry.

Trustee Meeting

Sept. 12. We attended a meeting of the trustees of the college on this date. Plans are being made for meeting the financial needs of the institution, and through the wise and persistent efforts of the finance committee we are sure that this will be done. However, the burden must not be left upon a few. All must help to bear it, and as we do, the load will be lifted, and the work go forward. Rev. G. I. Humphreys, D. D., President of the Board of Christian Education, and Rev. F. W. Stephenson, D.D., Executive Secretary of the Board, were present, and gave encouragement, by their presence and by their remarks, to the work. Students were enrolling the day we were there, though we do not have information as to the number. We trust that this may be a good year in every way for the college.

Union Grove and Lincolnton

Sept. 16, Sunday. This date was given to these two points. We were at Union Grove at 11 o'clock and Lincolnton at 7:30 p. m. The distance between these two points is about 70 miles. Good roads and automobiles have eliminated distance. However, they have not eliminated bodily fatigue. We would not want to preach twice every Sunday at points this far apart. We enjoyed being with each of these churches. The people were kind to us, and attentive to all that we tried to do. The Union Grove church is an old one, the present building being the third one to be erected on that site. The first building was a log house; the second building, a frame one, was struck by lightning and burned just a few years ago. The present house, a frame structure, 40x60, was immediately built, and every dollar of the cost was paid when the building was completed, and I believe they said that they had a surplus of $300 in the bank. Good church financing, I call it! A standard high school has just been established hard by the church, and this should mean a larger and more vigorous life to the church in the years that are ahead. The church also owns a good parsonage. The main drawback to the church is in the fact that it is isolated from our other churches, and this makes the matter of pastoral supply a little difficult. However, we trust that this difficulty may be overcome, and that a future of increasing progress may await this church. We missed the pastor, Bro. Madison. He was at Spencer Sunday, and was to leave on Monday the 17th for study at Westminster Theological Seminary. Union Grove is honored in this spiritual son, and we are sure that they fully appreciate him.

For the night service we were at Lincolnton. We were there in a meeting two or three years ago and consequently we were not without some first-hand knowledge of this church. We noted at once that considerable improvement had been

made on the building since we were there, particularly in the matter of painting. This has been done both inside and out, with pleasing effect. New rubber tracking has also been laid in the aisles and around the altar. With the Sunday school rooms which they have had for several years, and these recent improvements, the church presents an attractive and serviceable appearance, and one that no doubt commends it to the community. We were glad to worship with this congregation again, and we appreciate their kindly reception of our message. We are hoping that Lincolnton may be on several of the conference honor rolls. Pastor Carson is serving his third year here, and has done a good work. We bespeak for him the help of his people in bringing this year to a happy and successful closing.

For entertainment and other kindnesses shown us while visiting all of these charges, we are grateful.

Herald Subscriptions

Many HERALD subscriptions expire about the close of the conference year. We trust that pastors will look after this, and have these subscriptions renewed. One of the very best assistants that a pastor can have is the church paper. Where the people read the church papers it is much easier to secure their full co-operation in the church programs. And along with the HERALD, let us boost the *Methodist Protestant*. Every church family will do well to have these two church papers come regularly to the home.

Rally Day Program

The Board of Christian Education has ready now the Rally Day program, "Training for Service," which will be sent to any church just for the asking, postpaid. Considerable time and money has been spent in preparing this program, and we urge our churches to use it. It will be found complete, and just what is needed for a good church rally. And when you give this program, please do not fail to take an offering for the Board of Christian Education. Take credit for the amount on the G. C. B. of the local church. Order from the Board of Christian Education, Pittsburgh, Pa., 613 West Diamond St., N. S.

Just Think!

Only 43 days more, and we will be meeting in Annual Conference. How short the year has been! How much yet remains to be done in closing the work of this conference year. Let us fill these days with much prayer and intense labor. They will be gone quickly, and unless we "seize the day," this time will slip away and leave us with much undone that we ought to do. Please let every "man stand in his place" and do his very best these closing days.

Appointments

Sept. 23, Sunday. West End, 11 a. m.; 7:30 p. m., Mt. Pleasant, Mt. Pleasant charge.

Sept. 26, Wednesday. 10:30 a. m., meeting of the Commission on Methodist Co-operation.

Sept. 26, Wednesday. 7:30 p. m., Quarterly conference Midway church, Guilford charge.

Sept. 30, Creswell charge.

Oct. 3, Winston, quarterly conference, 7:30 p. m.

Oct. 4, West Forsyth, Harmony Grove church, quarterly conference, 1:30 p. m.; preaching at 11 a. m.

Oct. 7, Anderson charge.

Oct. 12, Tabernacle church, Tabernacle charge, quarterly conference, 2 p. m.

"Finally, my brethren, be strong in the Lord, and in the power of his might."

Fraternally,

S. W. TAYLOR.

September 19, 1928.

HE CHOSE YOU

"He chose you not to bitter tears,
Though dark your life may seem;
He chose you not to foolish fears,
And not to sit and dream;
He chose you in His loving grace,
To action, patience, trust,
To show upon a smiling face
What God can do with dust.

"He chose you for His service here,
To witness of His love;
He chose you—oh, the call is clear,
It comes from heaven above—
He chose you, is not this enough
To man you for the fight?
What if the way be lone and rough,
Be true to God and right.

"He chose you for His faithful vine,
Peculiarly His own,
To magnify His life divine,
To live for Him alone.
He chose you for that home above,
Where endless praises ring;
He chose you—oh, the matchless love—
A priest of God, a king.

—*Selected.*

THE TEST OF TRUTH

Dean Stanley used hopefulness as a test of all systems of truth. Surely this is true of our religion. God is the God of hope and good cheer. The falsity of Mediævalism appears in this that it robbed men of joy and gladness. God dwelt in darkness. His throne was iron. His heart was marble. His laws were huge implements of destruction. His penalties were red hot cannon balls crashing along the sinner's pathway. "Repentance toward God," says N. D. Hillis, in the *Investment of Influence*, "was moving towards the arctics and away from the tropics. Philosophers destroyed God's winsomeness. The Reformers came in to lead man away from Mediævalism back to God Himself. To say, 'There is no hope for me in God,' is a slander on God and is blasphemy against His love." Without God life is a graveyard; with Him it is a garden.—*Selected.*

—You cannot *push* people up to a higher level of living, you must *lift* them up; and to *lift* them up you must first climb up yourself.—*C. E. World.*

—Love is not the same as service. There may be service without love. Real service flows from love as the sunbeam from the sun.—*C. E. World.*

OUR STORY PAGE

CHERRY BLOSSOMS

She had been christened Carolyn May Bransby, but her father and mother and relatives shortened her everyday name to Callie.

The little girl had a fine home and everything was done to make her happy, but often she wished that she had a brother or sister of her very own. But Callie was not the sort of a child to whine or tease. She was naturally sunshiny and happy and anxious to be kind to those around her.

Quite often she called on old Auntie Hayes, who lived in a little, wood-colored house around the corner. She was not Callie's really, truly Auntie, but the little girl always called her that affectionately, and often carried her some pretty flowers or a little treat of something nice to eat. Callie liked to hear Auntie Hayes tell stories of when she was a little girl, and the two of them often had nice times together.

Sometimes Susan, whose special duty it was to look after Callie, would take the child to the Children's Hospital, and always there was a basket to go along, with little gifts in it for the children there.

Callie often spent her own rainy days pasting picture books on pink or blue cambric leaves. It took quite a while to make a book, as the pictures had to be cut from magazines, and then the paste got on one's fingers and had to be wiped off, and the leaves stitched together up and down the back after the paste was dry. The children were always delighted with these books. Often there were flowers for them, or perhaps little bags of candy. It always made Callie feel warm and happy inside to see how the children's eyes would brighten up at the sight of her, and how many of them would be laughing and joyful when she came away.

One day a box came to Callie's house, and in it was a doll which was quite different from any she had ever owned before. It looked so much like a little Japanese child that Callie, at her mother's suggestion, named the new doll Miss Cherry Blossom, for of course you know how fond the Japanese people are of the beautiful cherry trees when they are in bloom. And they have a festival or holiday so that every one can enjoy them, and they paint pictures and embroider cherry blossoms so that they may see them the year around.

Miss Cherry Blossom had black hair—fine and silky—and eyes which tipped upward just a little at the outer corners. She was jointed in quite a remarkable way, so that she could kneel and brace herself with her hands, or move her arms and legs as her little girl-mother might wish.

Then right down near the band of Cherry Blossom's rompers, in the back, was a tiny key, and when you wound the spring with which the key connected, this doll would say, "Mamma love baby. I'm a good girl." And "I want a drink."

Callie loved Cherry Blossom very much, and she was so careful of her that she rarely took her out-of-doors. Cherry Blossom had a cute little black and gold Windsor chair all her own, and a little white crib and a doll carriage.

Callie took nice care of her toys because it always made her feel badly to see them broken or out of order. When her little friends came to play with her, Callie liked to share the enjoyment of her treasures with them, but it disturbed her if they handled any of her things at all roughly.

Georgie Harter liked to tease and sometimes he made Callie quite unhappy by telling what he was going to do to some of her dolls or other things she prized. So when Georgie was coming over, Callie put Cherry Blossom in the little black and gold chair in a corner of the sun parlor.

But she reckoned without taking Trixy into consideration. Trixy was the new puppy which her father had brought home on her birthday, and if the truth must be told, Trixy was very mischievous.

So when Georgie Harter's visit was over and Callie went to comfort her neglected and darling Cherry Blossom, she found the poor child on her knees on the floor. Her little rompers were torn, and the joint in one leg seemed to be out of order, and although Callie wound the key carefully, Cherry wouldn't say a single word, but just eyed her little girl-mother sadly.

Poor Callie began to cry. When Callie cried and cried so people could hear her, there was sure to be something serious the matter. And her daddy, who was coming into the hall, wondered right away what was wrong.

"Oh, Daddy," wailed Callie, "please take Cherry Blossom and me right up to the hospital. She's hurted terribly—and there's a boy there who fixes the broken things for the little boys and girls, and he can even mend the nurses' watches when they don't keep right time. Let's go now, Daddy."

"I'm afraid I can't go right away, little daughter," her father replied. "But I'll take you up in the car in the morning, and perhaps you can get some one to mend Cherry Blossom's clothes. Trixy did a good deal of mischief, I see."

Callie thought right away of Auntie Hayes, and it comforted her very much to have this kind-hearted, little old lady sympathize with her so earnestly. And when she got through with repairing Cherry Blossom's rompers, you could hardly find the place where the damage had been done.

The next morning Mr. Bransby was true to his word, and Callie carried her injured child to the children's ward of the big, clean, many-windowed hospital.

Callie knew right where to go, and David Gregg, who was propped up with pillows in a wheel chair, made quite a thorough examination of the injured doll baby.

"Better feel of her pulse," grinned Mr. Bransby, "and take her blood pressure."

But David continued to look solemn.

"I think," he said, "you'll have to leave her. I'll do my best, and I hope she'll be all well by tomorrow."

When Callie and her father went down to the office, Mr. Bransby had quite a chat with the superintendent, and Callie knew from what she heard that they were talking of David. When they went back next day, Cherry Blossom was her own cheerful and talkative self and Callie's joy knew no bounds.

A week later Callie was having a romp with Trixy on the lawn. She was careful nowadays to put Cherry Blossom out of his reach. Her father called her and Callie went at once, because she didn't like to be kept waiting herself.

"We have a surprise for you, my dear," smiled her mother. "Daddy will tell you about it."

"I've been wondering," smiled her father, "how my little daughter would like a brother—a fine young lad like David. You see, dear, he has no one to take care of him now, and they tell me at the hospital that with proper care and treatment for a year or so, he will get entirely well. And David tells me that he would like to grow up and be a doctor him-

self some day, so as to make really and truly people well. If it hadn't been for you, dear, I shouldn't have known about him."

"Me and Trixy," interrupted Callie, her eyes shining. "Oh, Daddy, when can David come to live with us?"

"Ask your mother," smiled Mr. Bransby.

Callie turned eagerly around.

"Come, girlie," said her mother, in a voice that had a little quaver in it.

With her father on one side and her mother on the other, Callie was led into the sun parlor where a happy, 12-year-old boy in a wheel chair was waiting for them.—*Selected.*

CARRYING THINGS TO CARRIE

Belle Norton rushed into the house like a brisk west wind, ran upstairs to her room, and soon came stumbling down again, counting over some pieces. "Oh, mother!" she exclaimed, "isn't it lovely? I can do it just as well as not. Here is seventy-five cents, all from my own 'reserve.' "

Mrs. Norton, being used to Belle's sudden enthusiasm, kept knitting while she asked, "What is it that you can do, Belle?"

"Carry something to Carrie Stanley. You know she has been dreadfully sick, and now she is beginning to get better, and the girls are all thinking up things to take to her. And I have thought of something just perfectly beautiful. My, but wouldn't I like it myself! Carnations are high, but seventy-five cents will buy half a dozen, and I have decided to get two dark-red, two white, and two of the lovely daybreaks. I shall arrange them for her myself. And then, mamma, I thought I would take a large tumblerful of currant jelly that you taught me how to make last summer. It came out so well, you know, and I want to tell Carrie that I made it myself. Don't you think that's a nice plan, Mrs. Knitley?"

Mrs. Norton hesitated a moment before she answered. "I don't know, Belle. Perhaps it is; but if I were in your place I would go over to Mrs. Stanley's and inquire what will be the best for Carrie."

"Oh dear! I wanted it to be a sort of surprise. I just love surprises."

"You wouldn't want it to be a disappointnig surprise, would you?"

"No-o," said Belle reluctantly.

"You see," Mrs. Norton went on, "they don't have any too much money to use at Mrs. Stanley's. I'm afraid they depend a good deal on old Mr. Norcross' pension. Of course, there has been a good deal of extra expense while Carrie has been ill; it may be that she needs some things that they don't feel able to buy."

"All right, mother." Belle's high spirits had all come back again. "I'll run right over to Crarie's, and perhaps I shall be the one to get a surprise."

And she certainly did get a surprise—several surprises. When Mrs. Stanley came to the door there was a worried look on her face, and she seemed sort of relieved when she saw Belle standing there with nothing in her hands.

"We heard that Carrie was beginning to get better," Belle began quickly, "and I thought perhaps there might be something I could bring her."

"Y-yes," Mrs. Stanley spoke nervously, "the girls are very thoughtful—very kind; some of them have brought in things to Carrie already."

"Oh, have they? What have they brought?"

Mrs. Stanley hesitated a moment. Then, as if it was an effort to speak each word, she said, "Step in and see."

Wondering what the mystery could mean, Belle followed Mrs. Stanley into the house. "Don't speak very loud," she said; "Carrie is not strong enough to see much company yet, and she would surely want to see you if she knew you were here. Right in this way."

"Oh!" cried Belle, "what beautiful lilies! And the room is full of their sweet perfume. Doesn't Carrie just love them? Who brought them?"

"Sh-h!" warned Mrs. Stanley, closing the door. "Lily Pembroke brought them. 'They will speak my name to Carrie,' she said, with her sweet smile, and they must have cost ever so much. But do you know"—Mrs. Stanley lowered her voice as if she was afraid someone was listening—"Carrie is so weak and sensitive that she can't bear to have the lilies in her room. The perfume makes her faint."

"Dear me," said Belle, "I never knew sickness could affect anybody like that."

Of course, Lily didn't understand it. And it was the same way with the girls that have brought these things for Carrie to eat. Here are three tumblers of nice jelly. But Carrie can't eat anything so acid as that yet. Nor these salads, nor this rich spiced cake; and oh, dear me, here is a thick mince pie that fairly makes your mouth water. That—well, I guess I won't mention any names. Father and I eat these good things, of course; but father says that every mouthful chokes him when he thinks of what Carrie ought to have, and his pension isn't due for two weeks, and—"

"What are the things that Carrie ought to have, Mrs. Stanley?" asked Belle quickly.

"Fresh eggs, the doctor says, and nourishing beef broth. And he did speak of lamb chop broiled; but, of course, everything is so high."

"If you will excuse me—I have an errand down the street—I will be back later, and just say 'Hello!' to Carrie." Belle started down the steps and then ran back. "Mrs. Stanley, what—what would you ask for if you were going to get a piece of beef to make broth?"

"What they call a shin piece, just where they stop cutting the steak." Mrs. Stanley answered so quickly that it was evident she was thinking of that very piece of meat. "But, Belle, you mustn't."

But Belle was flying down the street and never stopped until she ran up the steps into Ryland's New Market. "Mr. Ryland," she began between her quick breaths, "how much are fresh eggs?"

"Maplewood Farm eggs are 72 cents a dozen."

Belle did a bit of mental arithmetic. "I'll take three."

"Three dozen?" stared Mr. Ryland.

"No; three eggs. They are for a girl that is just getting over a sickness, and she needs nourishing food. And now"—Belle was remembering carefully—"a shin piece, just where you stop cutting the steak—how much would that be a pound?"

"Twenty cents."

Belle opened her hand and considered her money. "I'll take two pounds."

"Who is this girl?" asked the market man as he laid the meat on the cutting block.

"Carrie Stanley. She's been sick. She and her mother live with Carrie's grandfather, old Sergeant Norcross."

"H'm." Mr. Ryland moved the knife along on the meat before he cut into it. He didn't put it on the scales, either, but he lifted it in his hand. "I guess there's two pounds," he said.

"My! it's a good, big piece and will make a lot of nice broth. And"—Belle looked at her money again—"could I get a lamb chop for 12 cents?"

"Two lamb chops go for 12 cents for this sale only," declared Mr. Ryland promptly.

"Oh, goody! That leaves five cents for an orange; perhaps Carrie could take a little of the juice. Oh, yes, Mr. Ryland, I can carry the bundle all right. Good-bye."

Belle ran up the street faster than ever. "Here they are," she cried; "just the things you spoke of, Mrs. Stanley. Hello!" she called gently to Carrie as Mrs. Stanley opened the door of her room. "Just a wave and a word. I'll come again when you are stronger."

Carrie's thin, pale face brightened into a faint smile as she "waved" to Belle, and as Belle started homeward she said to herself, "And to think that I was going to carry Carrie some carnations! My, my! but isn't my mother a sensible woman!"—*Girls' World.*

BRIGHTENING THE WAY

School was over and a group of girls had gathered on Marion's porch to discuss vacation days. "I'm going to catch up on all my back reading," said one. "I'm so far behind now it will take me almost the whole summer."

"Mother wants me to work up my math," said Alice Brown, "so I can pass on my winter condition."

"I think we're going to Maine for August," said May.

"Oh, girls," said Bella. "I always feel so utterly useless when I think of vacation days and how little we really do in them."

"What would you like to do to make them useful?" asked Marion.

"That's just it," said Bella, "I don't know."

"Well," laughed Alice, "you might work off excess energy helping our laundress."

"That isn't as funny as it sounds," said Grace, "there are more ways of helping than by doing the actual washing."

"It's something like that I mean," exclaimed Bella, "but what could we do?"

"Let's all think this over," said May. "For I know I for one would be glad to enter into a plan to do something worth while. We might sort of brighten the way for others during our spare time."

"Oh, that's a fine idea," said Betty. "I can think right now of ever so many ways of brightening the way for others."

"Let's hear!" cried the girls, and so the idea was born.

That summer was the happiest that the girls had ever known. It was, too, for Mrs. Jones, whose failing sight had made her old age a burden to her, for two afternoons a week some bright young girl sat by her chair and read her the news or a popular book and brought the world to her door. It was, too, for the children in the L— Street tenement, for two afternoons each week they were gathered up in a roomy automobile and whisked away to the lawns of a suburban house, where under the trees stories were told, quiet games were played and lemonade or ice cream was served. It was, too, for countless others, sick or aged, whose rooms were brightened by bright flowers and fresh young voices. Indeed, it was all too quickly that the summer passed and school once more opened its doors. But the way that had been brightened was never to be dark again, for sunshine had grown in the souls of those girls and they were destined to shed it upon their way all the rest of their lives.

Do you brighten the way for any one? Try it and see how bright your own way will be.

IGNORANCE OF SCRIPTURE

It is positively pitiful how ignorant some people, even church people, are of Bible truth.

For example, at the Deacons' and Elders' Institute, in the summer of 1927, at DeFuniak Springs, Fla., I heard one of the speakers tell this sad incident:

After an Episcopal bishop had spoken in one of a series of services, one who was a member and a worker in that church said to the wife of a Presbyterian deacon, "What do you think the bishop said?" Of course the deacon's wife did not know. Then the other answered, "Why, he said that God is everywhere!" "Well, do you not believe that?" asked the deacon's wife. "Why, no! Do you think I would sit down at the card table and play cards, if I knew God was right there?"

It was not said what sort of card game it was that she referred to—likely some game for a prize, which is gambling, it matters not who engages in it. But it is plain that the woman regarded it as wrong; and she seemed to think she could engage in it and "put one over" on God because she thought God was not there.

What pitiable ignorance of the teaching of God's Word! Had that poor, ignorant church member never read Prov. 15:3, "The eyes of the Lord are in every place, beholding the evil and the good?"

Men may work wickedness under cover of darkness and hide it from other men, but "All things are naked and opened to the eyes of Him with whom we have to do." (Heb. 4:13). We do well to keep in mind the word, "Thou seest me." (Gen. 16:13).—*Daniel J. Currie.*

"CAN'T DO IT"

The story is told of a minister, a temperance man, visiting a friend. At dinner the friend wished him to take a glass of wine.

"Can't do it," said the minister. "Wine is a mocker."

"Take a glass of brandy, then."

"Can't do it, brother. Strong drink is raging."

By this time the host became excited and remarked:

"You will pass the decanter to the gentleman next."

"No, my friend. I cannot do that. Woe unto him that giveth his neighbor drink, that putteth the bottle to him."

"Well, then," said the host in desperation, "pass it over to me."

"Can't touch it," said the minister, "for the good Book says, 'Touch not, taste not, handle not.'"—*The Wesleyan Methodist.*

—The test of idealism's worth in a nation or an individual is the extent to which the idealism becomes concrete in service. —*Herbert Hoover.*

YOUNG PEOPLE'S WORK

SUNDAY SCHOOL LESSON

Sept. 30: Paul the Missionary (Review)

Golden Text: Christ liveth in me. Galations 2:20.

The Early Life of Saul

(Deut. 6:4-9; Phil. 3:4-6; Acts 22:3, 27, 28)

Saul was well trained in the law of the Lord, as were all of the Hebrew children. He was born in Tarsus of Cilicia, circumcised according to the Jewish law, instructed by the great teacher, Gamaliel. He was a "Hebrew of the Hebrews," and by sect, a Pharisee. His early teaching showed its effect in his zeal for the cause he represented in later life. "Train up a child in the way he should go; and when he is old, he will not depart from it." (Prov. 22:6.)

Saul and Stephen

(Acts 7:54-8:3; 22:3, 4, 19, 20; 26:4, 5, 9-11; Gal. 1:13, 14)

Yes, he was there when the vicious mob stoned the faithful saint of God, Stephen, for he guarded the outer cloaks of the murderers as the crime was being committed. It is thought probable that Saul directed the affair. Whatever the attending circumstances, "Saul was consenting unto his death." We may be sure that the benign forgiving aspect of the martyr's face made its indelible impression upon the man, Saul.

The Conversion of Saul

(Acts 9:1-19; 22:6-16; I Cor. 15:8)

As Saul, "breathing out threatenings and slaughter," journeyed toward Damascus to persecute the Christians, he could not dismiss from his mind the tranquil death of the martyr, Stephen. It was then that the convicting and converting power of God came upon him, so that in humility and blindness he was compelled to call upon the name of the Lord. He reached his destination, but instead of leading he had to be led; instead of directing he had to be directed. He was a helpless creature in the hands of his Creator.

Saul's Early Ministry

(Acts 9:19-30; 11:19-30; 12:25; Gal. 1:15-18)

After his sight was restored to him at the end of three days by the power of God through the faithful disciple, Ananias, "straightway in the synagogues he proclaimed Jesus, that he is the Son of God." Then the Jews, being chagrined and humiliated that their purposes had suffered such a destructive blow by their leader turning "traitor," made an effort to destroy him. His friends became his foes, which of necessity must happen sometimes when a man takes Christ into his heart. He escaped and went to Jerusalem, where some of the disciples were afraid of him. What discouragements! But praise be to Barnabas, he had faith in Saul's conversion, and stood by him. Blessed be such friends!

The First Foreign Missionaries

(Acts 13:1-52)

The church at Antioch in Syria was the first missionary church. After fasting and prayer, Saul (called Paul) and Barnabas were sent out to preach the gospel to other countries. Their itinerary included Salamis and Paphos on the Isle of Cyprus, Perga in Pamphylia, from which place John Mark, who had gone with them, departed and went back to Jerusalem, Antioch in Pisidia, where he preached a great sermon and won many to the Christian faith, both of Jews and Gentiles.

Paul in a Pagan Country

(Acts 14:1-28)

Being opposed and persecuted by the Jews in Antioch, they continued their journey to Iconium, almost due east of Antioch. Here also they met with persecution, and journeyed southward to Lystra. In this city, an attempt was made to do sacrifice unto them as gods, because of a miracle of healing performed upon a life-long cripple, which, of course, they resisted. From here, being persecuted again by the envious Jews, they went to Derbe, 20 miles east, where they preached the gospel. Retracing their steps, confirming the disciples as they went, they reached Attalia, a little south of Perga, from whence they sailed for Seleucia, the seaport of Antioch of Syria.

The Council at Jerusalem

(Acts 15:1-35; Gal. 5:1-15)

A contention arose among the apostles and disciples regarding the Jewish rite of circumcision. This led to the calling of a council at Jerusalem, where the mother church was maintained. As this requirement would lay a burden upon the Gentile proselytes, and as it was not essential to salvation, the decision was handed down that it did not have to be observed, which caused satisfaction among the apostles.

Paul Carries the Gospel Into Europe

(Acts 15:36-16:15)

On the second missionary journey, Paul takes Silas with him instead of Barnabas, because of the contention over John Mark. Their trip took them north and west through Syria, thence into Cilicia through the Cilician gates in the Taurus Mountains to Derbe, Lytra, Iconium and Antioch, and to the coast town of Troas. From here they took ship and sailed around the head of the Aegean Sea to Neapolis and Philippi in Macedonia, Paul having received a vision in Troas of a man of Macedonia calling for help. By the riverside at Philippi, the first European convert was made, a woman of Thyatira named Lydia.

Paul in a Roman Prison

(Acts 16:16-40)

In this latter Macedonia city, because a demented girl who brought money to her masters by soothsaying was converted, Paul and Silas were thrust into prison. Singing praises and praying to God at midnight the doors of the prison were opened by a mighty earthquake, and the jailer, so affrighted that he would have taken his own life had not Paul prevented, asked for salvation, which Paul and Silas gladly offered to him and his household, all of whom joyously received it.

Paul in Thessalonica

(Acts 17:1-15; Rom. 15:18-20; I Thes. 5:12-23)

From Philippi, the apostles journeyed to Thessalonica, the capital of Macedonia. These people were no different from those elsewhere as far as the gospel was concerned. Some believed and some persecuted. To escape the vicious Jews, Paul and Silas were sent away by night, and came to Berea, 47 miles southwest. The Bereans were declared to be more noble than those of Thessalonica, because they possessed more open minds for the truth. Many believed of Jews and Greeks, men as well as women.

Paul in Athens and Corinth

(Acts 17:16-18:17; I Cor. 2:1-16; I Tim. 2:37)

Leaving Berea, Paul came to the city of learning and art, Athens in Greece. His heart was sick as he observed the ignorance among these intelligent people concerning their spiritual life. Seeing an altar erected to "The Unknown God" among the many to be found there, he preached to them God the Creator and His Son the Saviour. His message had effect, and a number were converted.

At Corinth, to the west of Athens, the apostle repeated his practice of preaching in the synagague. Likewise was repeated the opposition that he had received all along his journey. He then turned his attention to the Gentiles, who accepted his Christ more readily. An assurance of the Father's approval and protection was given him here in a dream. He remained with them 18 months.

Back from the Arctic

Com. Donald B. MacMillan, famous Arctic explorer, is back in the United States after spending more than a year exploring the Arctic regions. This was his 11th expedition into the Far North. He brought back more than 6,000 specimens of plant, bird, and animal life. Some of them had never before been found in the Arctic. He tried to find relics in Labrador showing that Scandinavian explorers had visited that country and made settlements there long before Columbus discovered America. However, he did not discover enough evidence to prove beyond a doubt that that is true.—Current Events.

Lindy's Mother Goes to Turkey

Mrs. Evangeline L. Lindbergh, Lindy's mother, is now in Turkey. She has been granted leave of absence for a year from her school in Detroit, Mich., to teach science at the American Woman's College in Constantinople. While she is away, her famous son will continue to promote commercial aviation in the United States. He is working out plans from regular 48-hour passenger service from coast by railroad and airplane. —Current Events.

—The special meeting at Flat Rock church will begin Sunday, September 23. Two services will be held on that day, with dinner on the grounds.

—Mrs. Willis Booth, of Calvary church, was accompanied last Sunday by her sister, Mrs. Spencer, of Georgia.

FROM PASTORS *and* PEOPLE

Liberty.—The regular meeting of the Woman's Auxiliary of the Methodist Protestant Church was held in the church Monday afternoon. The meeting was well attended and real enthusiasm was shown by the members.

We had a very interesting program on Stewardship, also a few missionary items, after which there was an unusually encouraging business meeting. Reports from the three auxiliary circles were good financially. The circles reported money collected both by collection of dues and sales made since the last meeting.

A committee was appointed to plan a silver tea to be given a little later. This will consist of a musical program and readings, and a salad course will be served. A free-will silver offering will be received at the door.

Further plans for raising money were discussed, also instructive programs for the remainder of the year.

Siler City.—Sunday, August 26, closed a series of revival services at our church. While there were not as many conversions as were expected, we feel that the number of wonderful sermons we heard were very beneficial to all of us. As a result of the revival Mrs. Campbell united herself with our church and was baptized Sunday afternoon, September 2. Mr. Campbell was also received by letter.

Mr. Billie Wrenn, who has been spending the summer with his parents, Mr. and Mrs. Les Wrenn, has returned to the Alabama State College to continue his studies.

Miss Lebus Stone left September 11 for High Point College where she will be a member of the freshman class this year.

Miss Theo Sewell, of Pageland, S. C., who is the guest of Miss Minnie Cooper, has been very helpful in rendering special music in many of the services.

We are very glad to have with us until October 1 Miss Margaret Siler, of Nashville, Tenn., who is one of our number.

REPORTER.

Pageland Circuit, New Hope Church.—The camp meeting held under the auspices of New Hope Tabernacle a few months ago was one of the best for a small camp I have ever seen. A large crowd attended and gave the best of attention to the gospel messages.

We were highly favored with a gracious outpouring of God's Spirit. Rev. A. E. Belk was the evangelist. Bro. C. E. Phillips, our pastor, did part of the preaching. With those two gospel preachers we enjoyed the Bible truth expounded in all of its fullness. We as a church praise God for good, old-fashioned Bible truths, for ministers who are fearless in declaring the truth.

We had 19 accessions to the church. Pray that we may lead these young people aright.

We had a large attendance at prayer meeting Sunday night. The leader spoke from part of the fifth chapter of Ephesians. A number of Christians testified with freedom and liberty in the Lord.

We love Brother Phillips, our minister, and trust we will be able to keep him. With his preaching, our prayers and loyalty to God and our church, we are expecting to beat back the powers of hell and Satan and shine for God as a city set on a hill which cannot be hid. We feel more determined than ever to press on to the mark of the high calling in Christ Jesus. I am glad God is able to keep that which we have committed unto Him.

JULIA ST. CLAIR, Reporter.

Lexington, State Street.—The opening exercises of Sunday school Sunday morning were made very interesting by Mrs. Curtis Koonts and members of her Sunshine Circle. A little play was given stressing the need of literature for the children of China and India. Miss Lila Aron gave in her delightful way a reading, bringing to our minds the Lord's ability and willingness to make our small gifts and sacrifices bring great results.

There was no preaching, morning or night, at State Street as Brother Bethea is conducting revival services at West Lexington. A large number of our folks heard Mr. Bethea at West Lexington Sunday morning and enjoyed the service a great deal.

Mrs. Dickens, of Enfield, spent the past week at the parsonage as the guest of Mr. and Mrs. Bethea. She has been in all the services since her coming and has made many friends here. We hope to have her often.

A very interesting service was the meeting of the Woman's Missionary Society at the church last Thursday afternoon. The answers to the questions in the "Question Box" were given by Mrs. Harkey in a manner that clearly showed she had read the "Record" from cover to cover. The Stewardship Study was given by Mrs. C. L. Koonts, who always does well the many worth-while things she does.

The requirements of the "efficiency chart" were reviewed and we find we rate as an honor society.

We are pleased to find that we have in the city schools four teachers who are Methodist Protestants: Miss Mabel Hutton, who has taught here for the past three years; Miss Taylor, and Miss Welch, who comes this year for the first time, and Mrs. Frank McCrary, who lives here and has been a very efficient school teacher for several years. Mrs. McCreary and her children are helpful members of State Street church and Sunday school. Miss Hutton, while not a member of the church here, is a faithful worker, a great help in all the services. We hope to have Miss Taylor and Miss Welch in the services soon, as we feel sure they would be vauable assets.

REPORTER.

Mebane.—The Home and Foreign Missionary Societies met at the church in joint session Monday evening of last week. At this meeting the societies were merged into a Missionary Society and divided into circles. The following officers were elected: President, Mrs. H. C. Nicholson; first vice-president, Mrs. J. W. Nicholson; second vice-president, Mrs. Jack Smith; treasurer, Miss Mary Jobe; recording secretary, Mrs. George Wyatte; corresponding secretary, Mrs. Carl E. Sykes; circle leaders were appointed by the president as follows: Circle No. 1, Mrs. Highfill Jobe; Circle No. 2, Mrs. George Wyatte; Circle No. 3, Miss Pauline Nicholson; Circle No. 4, Mrs. J. E. Barnette. We feel sure our Missionary Society will increase in interest and membership.

The board of tsewards met with Mr. W. G. Smith Tuesday evening of last week with splendid attendance. The treasurer's report was encouraging. After the business was transacted Mrs. Smith served refreshments.

We were delighted to have Rev. J. F. Minnis speak to us last Sunday evening at 7:30. Rev. Mr. Minnis is a native of Orange County and has spent over five years in India as a missionary. It is certainly our privilege to contribute to missions and certainly it is our duty to do so. When we hear of the terrible conditions that exist there we should want to do more than ever, and I believe we do. An offering of $13.16 was taken at this service for missions.

We are glad to report Mr. H. C. Nicholson is recovering nicely after having his tonsils removed.

REPORTER.

Efland, Orange Charge.—The Ladies' Aid and the W. H. M. S. gave a lawn party on the church lawn Saturday night for the benefit of the church. A nice sum was taken in.

Our Sunday school is increasing in attendance from Sunday to Sunday. We now have 147 enrolled. May the Lord add His blessings to all our efforts.

Brother Williams gave us another of his splendid sermons Sunday night. We always enjoy his sermons. He will be with us for only three more services before Conference. We are hoping that Conference will be kind enough to send him back to us.

MRS. E. S. TAYLOR, Reporter.

English Street.—Last Sunday our Sunday school was not large, but lots better interest in every class was shown than in some time. The last payment on the piano was due and $73 was raised, which finishes paying the full amount.

The Junior Philathea class held its monthly meeting with Misses Myrtle and Bessie Cates, it being time to elect new officers for the next six months. Much business was brought up. Mrs. J. A. Lee was re-elected teacher and Miss Louise Swann was elected assistant teacher. These young folks are planning to go to higher heights in God's work.

The Philathea class met this month with Mrs. Allred, and the teacher of the class, Mrs. Goebel, was re-elected for the coming six months and Mrs. Boswell was elected as assistant teacher. Much interest was taken and the business went along nicely, after which delicious refreshments were served by Mrs. Allred and Mrs. Guyer.

A few of the ladies and our pastor visited the Children's Home some time ago and asked for measures of the most needy children. The sewing matron granted the request, so last week 10 little children's hearts were made glad because they had something new to wear. I think the ones that made this possible were happiest. Lots of things are needed for these children to wear to school and when you lend a helping hand the blessing will be yours.

The Christian Endeavor business and social meeting for September was small in number but those who were not there missed a jolly good time at the home of Miss Annie Crater.

On last Tuesday night the Ladies' Aid came together at the home of Mrs. Caudle for the regular monthly meeting. The general business routine was carried out, and it was decided to use the "rainy day bag." Just before we started home we had something just fine to eat. Now the president has sent each member a pretty little bag and every day it rains they are to put a penny in the bag.

I guess my report is getting lengthy, but I have not written in a long time, and I'll just have to tell you readers that our pastor, Rev. D. I. Garner, is preaching better and better. Sunday night he preached a special sermon on the subject, "Dead Made Alive." It was a very strong sermon, showing the great importance of church members being much alive.

Pray for us that we may not be discouraged.

MRS. J. A. LEE, Reporter.

Enfield Charge.—The regular evangelistic services were held at the Whitakers Chapel church, morning and evening, with the exception of Sunday, beginning with the second Sunday and closing on Friday night of the same week. While there were no conversions, yet the spirit of the services was good and every one seemed to be helped in a very definite way. The writer did all the preaching with the exception of Tuesday morning and Wednesday night. Rev. J. F. Minnis was there and brought two stirring appeals at these services. The people greatly appreciated Brother Minnis' messages and welcome him back at any time that he can make it convenient. As an appreciation in part for his soul-stirring messages a purse of $10 was made up to be sent to Mr. Minnis.

In the absence of the pastor last Sunday morning at the Enfield church, Rev. J. B. O'Briant kindly came over and preached at the morning hour. The people greatly appreciated his message.

Here, also, Mr. Minnis spoke to the people on Tuesday night.

Mr. B. R. Kimball remains very ill; however, we are hoping and praying for his recovery. J. CLYDE AUMAN.

West End, Greensboro.—The W. H. M. S. held a very interesting meeting Monday afternoon, September 17. All business was transacted in our usual way. Finances are improved and, we are hoping, will grow better. The two societies have been working together on a silk quilt, and have raised quite a nice sum. For every one who gives a donation we embroider their name somewhere on this quilt, and we are expecting to sell the quilt at auction; so watch for this sale and give us a bid.

Sunday, September 23, marks another birthday for our church. We are looking forward to a very happy day as we are hoping all our friends and former members will come and join with us for the day. We will have tables for dinner to be spread on, so come and bring a basket. Let us all rejoice together. REPORTER.

Happenings at Flat Rock Church.—Possibly I should not have begun this epistle with the word "Happenings," for things do not happen only as some material law or some person gets behind them and causes them to happen. The members of Flat Rock have had a mind to work together and cause something beautiful to happen there in the building of our church. Three months ago the old frame church was standing. Now we have remodeled and transformed it into a beautiful, up-to-date church, furnished with the exception of the seats, which we hope to put in before very long. The church is built of gray stone, quarried from the quarry nearby, which was first called Flat Rock, and the church was named for this rock. Electric lights have been installed.

We hope soon to organize a Ladies' Aid Society. In the meantime the ladies are busy trying to raise money for a new piano and to curtain off the Sunday school rooms, four of which were added. The church was designed by Herbert Hunter, of High Point, and the contract was given to Mr. J. W. E. Lewis, of Greensboro, for the woodwork and to Mr. H. A. Sherrill, of Hillsdale, for the stone. Mr. Lewis, with his efficient sons, and Mr. Sherrill with his helpers have given us a beautiful building. Watch the Herald for the picture of it. This is for my good friend at Grace to see.

Our special meeting will begin the fourth Sunday in September. The Sunday school is improving, those coming taking a lively interest.

Mr. Humphrey, of Bethany church, is delegate to Annual Conference.

The health of the church membership is good with the exception of Mrs. George Friddle and Mrs. Sidney Parish. They both continue quite ill.

Richard L. Ogburn and Miss Dorothy Holland, of Marion, Maryland, were married at the home of bride's parents on September 8. They are on a bridal trip to Niagara Falls and will be at home to their friends at Summerfield October 1.

M. W. Thomas is building a nice home near the church.

R. L. Ogburn's home is almost completed, and Percy Friddle will soon begin to build his home. All these are live members of Flat Rock.

Mrs. J. B. Ogburn had as her guests this past week her cousins, Mr. Joseph Davis and daughters, and his sister, Mrs. Esther Hodson, of Hagerstown, Ind. This was their first trip to N. C., except that Mrs. Hodson was here once when a very small girl. They were relighted with this part of the state and said the religious status of the churches was better than with them. They said the churches in their part of the state had, to a great extent, adopted the Holy Roller manner of worship, which had not as yet seemed conducive of much religious improvement.

MRS. J. B. OGBURN, Reporter.

West Forsyth Circuit.—The fourth quarterly conference will meet at Harmony Grove on Thursday, October 4, at 11 o'clock. President Taylor will preside. Business of great importance to all the churches will be taken up.

C. H. WHITAKER, Pastor.

High Point.—Last Sunday morning at the Sunday school hour the students of High Point College were given a special welcome upon their arrival at the church when committees greeted them at the several classrooms. Special programs were presented by the Baraca and Philathea classes in their rooms. The attendance at Sunday school numbered 485.

At the hour for morning worship a splendid congregation filled the auditorium. A delightful program of music was presented; the choir sang the beautiful anthem, "Seek Ye the Lord," by Roberts. In her lovely contralto voice, Mrs. John C. Whitesell rendered Watson's "Babylon" in a charming manner. Prof. Ernest B. Stimson presided at the organ with remarkable skill and fine effect.

Rev. Roy I. Farmer chose for the basis of a splendid discourse on "The Dominion of Man," the text from Psalm 8:4: "What is man that thou art mindful of him? or the son of man that thou visitest him?" In part, he said: "Man is half-way between nothing and deity; he is either the scandal or glory of the world. Shakespeare said:

"'Man was not born to shame;
Upon his brow shame is ashamed to sit,
For 'tis a throne where honor may be crowned.'

"God never intended for man to be the victim of circumstances; he rises to his highest self when he sacrifices most for humanity. The greatest life is the one that flings itself into service. Diseases of the body yield themselves to the X-ray; mechanics can make nothing that works like the joints of the arm: there is no laboratory like the human body; all this physical machinery goes on day after day! This is the physical being that God made, but the image of God is not here. Is the image of God in the intellect? A man is worth more above his chin than below, but to cultivate the intellectual side of life alone is dangerous. A man who is expert at golf, tennis, or business may have evil thoughts. The image of God is not in the physical or intellectual side of life, but in the moral, or spiritual life. We have the same faculties of conscience, love, generosity, and justice that God has. When we learn to look upon life as a priceless possession, we become responsible beings. If we want to excel in any place in life we must develop and exercise our power in that realm. If we want to be what God wishes us to be, we must love Him, and take Him for our guide; as the clod of earth is different because it lives close to the rose, then our lives are sweetened and hallowed when we live near Jesus."

At the evening service the pastor brought a most practical message on "What Is It to Be a Christian?" and Clarence Schultheiss, whose beautiful voice is always pleasing to our congregation, sang a lovely solo, "Save Me, O God."

A very delightful meeting of the two Missionary societies was held Monday afternoon at 3 o'clock at the home of Mrs. A. M. Rankin, Sr. After a short business session, Mrs. Ben Moore in a few well-chosen words introduced Mrs. W. C. Hammer, of Asheboro, who presented a splendid, concise summary of the Home Mission study book, "What Next in Home Missions?" by Dr. William P. Shriver, who has been for 18 years the director of city, immigrant, and industrial work for the Board of Home Missions of the Presbyterian church in the U. S. A., and of its successor, the Board of National Missions. Mrs. Hammer's clever presentation of this very interesting book was greatly enjoyed by all members present. At the conclusion of the study book, Mrs. Hammer outlined the plans of the merger of the two Missionary societies as

adopted by General Conference. On behalf of the societies, a beautiful bouquet of pink dahlias and zinnias was presented to Mrs. Hammer in token of appreciation for her visit to us. Two lovely piano solos were then rendered by Mrs. Roy I. Farmer. Delicious refreshments were then served by a committee from the Home Missionary Society.

A tragic and most deplorable accident occurred last Sunday afternoon when Capt. A. J. Morris of the police force lost his life while in the discharge of his duty. He and Policeman Friddle had arrested a young man, Garland Shipwash, who, on the way to police headquarters tried to break away, and in the scuffle which followed Captain Morris received a severe blow in the stomach, which caused almost instant death. He lived at 805 East Commerce street, and was one of the most popular men on the force. He was a member of the Junior Order and of the First church, where funeral services were held for him Tuesday afternoon at 2 o'clock, conducted by the pastor, Rev. Roy I. Farmer, assisted by Rev. E. J. Harbinson, assistant pastor of Wesley Memorial M. E. church, and Rev. W. A. Barber, of Stanley County. Captain Morris was born in Davidson County 62 years ago, and is survived by his widow, three sons, Messrs. O. C. Morris, A. W. Morris, and A. C. Morris, and one daughter, Mrs. Reitzel Wagner. Pallbearers at the funeral were fellow members of the police force and interment was made in Oakwood Cemetery. The sympathy of a large number of friends is extended to the bereaved family.

The Christian Endeavor Society held its weekly meeting Monday evening, when the leader, Miss Nellie Martin, presented a very helpful and entertaining talk on the topic, "The Service of Science to Human Life."

The Young Woman's Missionary Auxiliary is holding a wienie roast in the church kitchen this (Tuesday) evening.

Professor Stimson is planning to organize a choir among the boys of the church between the ages of 7 and 14 years. This will be a good opportunity for these boys to receive some musical training that will be beneficial, and be of service to their church as well.

The executive board of the N. C. Branch of Missionary Societies will meet Thursday of this week with Mrs. W. P. Pickett and Mrs. Minnie P. Harrell on North Main street.

The local W. C. T. U. met Tuesday afternoon with Mrs. R. T. Pickens, but owing to the disagreeable weather, there was not a full attendance. Plans are being formulated for the entertainment of the State W. C. T. U. convention, which meets here October 23-25. The sessions will be held in Wesley Memorial M. E. Church; there is to be a banquet on Tuesday evening, a speaker of national reputation, Mrs. Welch, of Tennessee, will deliver an address Wednesday evening, and the convention will close Thursday afternoon, October 25th. Approximately 75 delegates are expected to attend and they will be entertained in the homes of High Point. Luncheon will be served them on Wednesday and Thursday at Wesley Memorial church by courtesy of the Rotary, Kiwanis, and Civitan Clubs of the city.

Wyatt A. Pickens, who has been here on a visit to home-folks, left Monday morning for Baton Rogue, La., where he will be assistant professor of Romance Languages in Louisiana State University. He taught there the two past summer school sessions, and says he likes the sunny country of the Creoles and Spanish better than the frozen north of the Bostonese, where he has lived for three years at Harvard. He visited the little town near Baton Rogue where Evangeline, the ill-fated heroine of Longfellow's beautiful poem, lived and was shown the Evangeline Oak, named in her memory and near which she lies buried. The people there tell the legend differently from Longfellow's version, saying that she after a long search found Gabriel, her lover, in Louisiana, but he was the husband of another; she lost her reason and wandered around among the poorer classes, who kindly took care of her until death released her from suffering. The Louisiana State University is putting on a program of great expansion—it is comparatively new, but bids fair to rival in a short time our own State University, and the fishing in that charming and romantic land is most excellent!

Bethesda, Halifax Circuit.—Mr. Spencer is still busy in revival meetings. This week he is at Harmony church, assisted by Rev. A. D. Shelton. The meeting next week at Ringwood will close the list.

The people here were very much pleased with Mr. Taylor's visit last month and with his splendid and inspiring sermon. His business talk afterward was interesting, also, delivered in his pleasant and modest manner. Mr. Taylor has long been a favorite among us, and we are always glad to see him.

The Ladies' Aid meets monthly at the homes of the members. Sickness in the home of Mrs. F. M. Taylor prevented the last meeting being held there, as appointed. Mrs. Horace Mitchell is president, succeeding Mrs. Spencer (the first president), who "did not choose to run" again.

Capt. Horace Mitchell is sick here at the home of his mother-in-law, Mrs. N. M. Harrison.

Mrs. W. H. Wilcox has recently returned from Greensboro, where she attended the summer school for teachers. Her sister, Miss Agnes Wills, is visiting her.

Miss Mary Hunter, who has just spent several weeks with her mother, Mrs. M. J. Hunter, has returned to her work in Chapel Hill.

REPORTER.

September 17, 1928.

Concord.—Home-coming day was observed at our church Sunday, and good congregations were present at the three services. Dr. P. E. Lindley, of High Point College, a former pastor, preached at 11 o'clock, and his message was greatly enjoyed. In the afternoon the service was more in the form of a memorial service in memory of some who have done so much for our church, but who now have passed on. Words were spoken in appreciation of Mr. W. H. Scarboro, Revs. D. A. Braswell, and W. R. Lowdermilk.

At night we were privileged in hearing Dr. R. M. Andrews, of High Point College, who preached a helpful and inspiring sermon. There was special music at all services and the day was thoroughly enjoyed by all. We were sorry that more of our former pastors could not be with us.

The Christian Endeavorers held their regular monthly meeting at the County Home Sunday afternoon at 2 o'clock. A good crowd was present and an interesting meeting held.

On last Tuesday night the Clyde Auman Missionary Circle held a birthday party in the dining hall of the Sunday school building, a very interesting program being given. Miss Laura Thompson, formerly of Greensboro, who is teaching here now, gave a splendid talk on India. The program was followed by a social hour which was in charge of Miss Ethel Blackwelder and Mrs. W. A. Herrin. Refreshments were served to about 200 people who attended. Proceeds amounted to $34.

Our Ladies' Aid Society expects to conduct a booth at the Cabarrus District Fair, which opens October 9. We will be glad to have any of our friends visiting the Fair hunt up the M. P. booth and eat with us.

Mr. and Mrs. L. H. Sides left last week for a trip to Texas and Mexico.

MRS. D. A. McLAURIN, Reporter.

THE IDEAL PREACHER'S WIFE

A preacher's wife, to be ideal,
Must be a woman who is real;
Not too large and not too small,
Not too short and not too tall;
Her face and form must be just fair,
She must not be at all too rare;
In dress she must be considered sane,
And yet not altogether plain.

Her home must be in perfect grace,
With everything in its proper place;
Her family must not be large or small,
'Tis wrong to have no child at all,
But six or eight will never do,
'Tis just as bad as to have too few;
Her children, the precious, darling things,
Must each one have at least two wings.

She must lead in all the women's work,
And from no task will she ever shirk;
To the church's task she must be always true;
Although to her no salary is ever due;
Oh, the wedding fees are hers, perhaps,
If her husband's memory does not lapse;
But if her husband gives her all,
Her salary, alas! will be quite small.

If God in heaven has prepared a place
Above the average for the race,
A mansion built in heaven's center,
Into which no one else can ever enter,
It is for the devoted preacher's wife,
When she is done with this world of strife;
A place of quiet, helpful rest,
In a mansion that is the very best.

—J. B. CONNETT.

NOTICE

There will be an all-day missionary service at Orange Chapel the 5th Sunday in September. We expect to have a treat in store for all who come—good speaking and singing and a regular Orange Chapel dinner. If you have ever been there you will know what to expect. MRS. J. J. CRAWFORD.

—Rev. C. W. Bates has made over a thousand pastoral calls this year. This surpasses every previous record of his.

—The West Indies and the Gulf coast, especially in Florida, have been hard hit by storms the past few days. The dead are numbered by scores and hundreds. Of course the property loss is immense. So great is the distress that the Red Cross has gone to relief and is calling on all of us for money to defray the expenses.

BUDGET RECEIPTS FOR THIS WEEK

A. C. B.

High Point First	$100.00
Thomasville Community	50.00
Grace, Greensboro	25.00
Weaverville	20.00
Denton	12.70
West Thomasville	1.00

College

Thomasville Community	$25.00
Lincolnton	10.00
Mocksville	2.00

CHARGES PAYING IN FULL

A. C. B.

Yadkin College	$ 15.00
Haw River Mission	30.00
Porter	15.00
State Street	75.00

G. C. B.

Calvary	$316.29
Porter	30.00

College

Asheboro	$ 85.00
Liberty-Siler City	65.00
Yadkin College	5.00
Haw River Mission	10.00
Tabernacle	45.00
Spencer	10.00
Union Grove	10.00
English Street	40.00
Henderson	115.00
Burlington	125.00
Mebane	45.00
Concord	85.00
State Street	20.00
Mt. Pleasant	85.00
Gibsonville	30.00
Guilford	60.00
Friendship	50.00
South Winston	15.00
Porter	5.00
Thomasville Community	25.00

Superannuates

Orange	$ 37.00

CHURCHES PAYING IN FULL

A. C. B.

Siler City	$ 70.00
Spring Church	90.00
Lebanon, Spring Ch. Chg.	47.00
Hickory Ridge, Forsyth	9.70

College

Spring Church	$ 12.00
Spring Valley, Vance Chg.	10.00
Center, Alamance Chg.	14.00
Bethel, Alamance Chg.	15.00
Pleasant Hill, W. Forsyth	20.00
Efland, Orange Chg.	36.00
Union Grove, Orange Chg.	17.00
Hebron, Orange Chg.	27.00
Saxapahaw	8.88
Concord, Saxapahaw Chg.	15.00
Union Hill, W. Forsyth Chg.	6.00
Hickory Ridge, Forsyth Chg.	30.00
Denton, Denton Chg.	35.00
Baltimore, W. Forsyth Charge	14.00
Bethel, Mocksville Charge	20.00

Superannuates

Spring Valley (in full)	$ 4.00
Hickory Ridge, Forsyth Charge	9.00

CHARGES PAYING ALL CLAIMS IN FULL

Porter	$ 53.70
State Street	244.00

Eight charges report this week, with total amount of $245.70. Thomasville Community church goes in the "Paid in Full" on the college assessment. Glad to put them NOW where we knew they would ultimately go.

First Church, High Point, Thomasville Community, Grace, and Weaverville, lead the list this week, in the order named, on A. C. B. Lincolnton takes second place on college assessment. Lincolnton will be heard from again, and it will be no surprise to us to find this church on some honor rolls before long. We are grateful to all of these charges for these remittances, whether the amount is large or small. Small payments oftimes represent as much effort and sacrifice as large payments do.

Bethel church on Mocksville charge is entitled to a place in the college "Paid in Full" list. The amount was sent in previous to this report and credit given to Mocksville charge. We have learned since that it was paid by Bethel church, and that it is their total assessments for college maintenance. We are glad to have Bethel on this honor roll. And we are fully expecting that other churches from this charge will be honor roll churches, if not in every particular, certainly in one or more.

Now, brethren, for an earnest, steady pull, until every dollar possible has been secured for these budgets. We know that "times are hard," but that has always been so. Still we have gone right on prospering from year to year. There never will be a time when it is perfectly easy to collect money for anything. Business encounters great difficulties in this particular, and certainly it will be so of the church. But business does not stop because of this; neither must the church. Let us do our best, then, to raise these budgets, even to the last possible dollar.

And once more: PLEASE do not hold back your collections, but send them in promptly from week to week. This will give to us the inspiration of the increasing payments, and also make the work of the treasurer lighter when Conference meets.

EIGHT charges reporting this week: Let's double it next week. Say so?

Fraternally,

S. W. TAYLOR.

September 19,1928.

REPORT OF TREASURER OF SPECIAL FUND

Special for Church Extension:

Reported last time	$37.00
Rev. L. W. Gerringer	10.00
Rev. A. G. Dixon	12.50
Ladies, Mebane church (Mrs. H. C. N.)	10.00
By balance	$69.50

General Conference Delegate Expenses:

Reported last time	$13.85
Conference Treas., Mr. V. W. Idol	2.25
By balance	$16.10

J. CLYDE AUMAN, Treasurer.

September 18, 1928.

—Within five years the number of American automobiles sold abroad has increased by 425 per cent, and cultivation of the overseas market has but just begun. Whereas in this country there is an automobile for every five persons, the world average is one to 59.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$188,215.99
No receipts since last report.	

Endowment Insurance Fund

Amount previously reported	$9,514.21
Mrs. H. G. Ellington	5.00
Rev. and Mrs. E. L. Ballard	10.00
Rev. E. A. Bingham	10.00
Total	$9,539.21

J. NORMAN WILLS, Treasurer.

SOME STORIES THEY TELL

A colored preacher was discoursing on the Rich Man and Lazarus. He made the statement that Lazarus was borne by the angels into Beelzebub's bosom. One of his young parishioners at once called attention to the fact that an outrageous mistake had been made, that it was Abraham's bosom. The preacher did not thank him for the correction, but on the contrary replied:

"What diff'ence does it make, smarty? Dey was bof good men." Not satisfied with administering this rebuke he proceeded to institute a test of Bible knowledge which he felt sure would humiliate the young man who had presumed to correct him. He said: "You claim to know so much about de scriptures: I bet you can't tell de name ob de dogs dat licked Lazarus' sores." The young man replied that the Bible did not give the names of the dogs. "Yes it do. I knew you couldn't tell. The name is 'Moreover'."

Two Methodist Protestant preachers of our Conference went one night to a negro church to a service led by a negro preacher. They were the first to leave the church at the close of the service. Not far from the church they had to cross a deep ditch by a narrow bridge. In the dense darkness one of the preachers missed the bridge and landed in the ditch with much crackling of breaking brush. It took him quite a while to find firm footing and get out. Every move he made was accompanied by more breaking of brush. One old negro woman, hearing the crackling in the ditch, inquired, "What negro is dat down in de ditch?" There was no answer, and the question was repeated in louder tones. Still there was no answer, and then she said, "I don't blame you, fool nigger, for being ashamed to tell your name."

Government Finances

Our government is the biggest business institution in the world. For the fiscal year 1928, which ended June 30, its total receipts were $4,042,000,000; total expenditures, $3,644,000,000. That left a surplus of $398,000,000, in spite of the fact that taxes had been reduced $220,000,000 a year. The public debt was reduced by $907,000,000. On June 30, it stood at $17,604,000,000. Interest payments on the debt for the year amounted to a total of $732,000,000. The average interest rate paid by the government was 3.87 per cent.—Current Events.

—The banks of the United States have deposits of nearly 57 billion dollars and aggregate resources of 70 billion. On February 28th last, there were 26,699 banks in all,—18,965 state-chartered institutions and 7,734 national banks.

MARRIED

Browne-Potts

A very pretty but simple wedding was solemnized at the home of Rev. Parks W. Wilson on Clarkson street, Charlotte, N. C., pastor of the bride, September 8, 1928, when Miss Ellis Trettie Potts, of Charlotte, became the bride of Mr. Clyde E. Browne, of the same city, formerly of High Point, N. C.

The bride is the attractive daughter of Mr. and Mrs. A. B. Potts, of 408 E. Seventh street, Charlotte, N. C., and is a graduate of Martin Institute, Jefferson, Georgia.

The bridegroom is a member of the Methodist Protestant church and has held a position with the Southern Coach Company for the past three years.

Immediately following the ceremony Mr. and Mrs. Browne left for an extended tour in the mountains of Western North Carolina.

The friends of the popular couple are wishing them many years of marital bliss and happiness.

After September 18 they will be at home at 13½ Andrille Terrace, Charlotte, N. C.

Moss-McGee

On August 21, 1928, 10 o'clock P. M., in the home of Rev. and Mrs. J. B. O'Briant, Rosemary, N. C., Mr. Clifton E. Moss and Miss Mattie McGee were married by the writer.

These young people are both from Weldon, N. C., and are quite popular and have a wide circle of friends who are wishing for them the best in life. J. B. O'BRIANT.

—Calvary church has a notable member—notable for her good achievements under unfavorable conditions. We say unfavorable conditions because she is infirm in health, unable to attend church many times. But she thinks of the church and for the church when she is at home. The church needed a bell. She raised the money and bought it. The church needed cushions for the communion altar. She traded and made the money for the materials and then with a little help made the cushions. The church needed glass for an ornamental window in the gable. She raised the money and had glass put in. She proceeds so quietly with her good deeds that it is sometimes quite a while before we learn what she is about, but we are always gratified when we learn. We highly appreciate such a member. May she find a feast of joy in her consecration to the church. She is doing what she can.

Irish Official: You cannot stay in this country.

Traveler: Then I'll leave it.

Official: Have you a passport?

Traveler: No.

Official: Then you cannot leave. I will give you 24 hours to decide what you will do.

During the sermon a baby began to cry and its mother immediately picked it up and began to carry it towards the door.

"Stop!" the minister exclaimed. "Don't go away. The baby is not disturbing me."

"Oh, he ain't, ain't he?" replied the mother, continuing her way to the door. "But you're disturbin' him, the precious little darlin'."

THE WARFARE AGAINST BUGS

More than 600 scientists, representing 30 countries of the world, met at Ithaca recently in the Fourth International Congress of Entomology. There is no work in the world which is more important than that of the economic entomologists who spend their lifetime in finding new ways and means of fighting harmful insects.

It is estimated that insects consume at least 10 per cent of all the world's crops and in spite of the fight that man is waging against them and of the millions of dollars that have been spent to control them their ravages are constantly increasing. Any farmer of middle age or over can name dozens of "bugs" which afflict agriculture now that were unknown even 40 or 50 years ago. A common and outstanding example is the potato bug which did not become a serious pest until after the Civil War.

Some of the species of insects are germ-carriers, spreaders of disease. Others burrow into cattle and torture their victims. Still others make life miserable for us by their bites and stings, and an untold number live on valuable plants and crops.

The Indians used to say that the white man brought the weeds. It is equally true of the insects. The constant carrying of all kinds of animals and plants from one part of the world to another also brings the pests which afflict them. Thus the pests of one locality tend to become universal.

As an illustration of how "bugs" spread, it is interesting to know that in Australia blackberry bushes rapidly cover the land and drive out the farmers. What a paradise for the berry pickers! To combat these bushes scientists are trying to find insect pests that will destroy them. Yet in other parts of the world blackberries are a cultivated crop, and the helpful insects of Australia may in time, if imported, become the harmful pests of other lands. Thus, it is easy to see why the scientists are worried about the advancement of the great insect army, and are wondering if man is going to be able to hold them in check in the future.

Added to the danger is the fact that many of these "bugs" are physically better equipped to survive than is man himself. There are for instance insects that refuse to die after being exposed to deadly gas for several hours, which would snuff out the life of man in 30 seconds. As one of these scientists expressed it, "Our only hope lies in the fact that man has a brain and the insect does not."

When one begins to think of the problem, he sees the importance of the profession of entomology. These great scientists and their meetings and work are not spectacular. Their doings do not often find their way to the front pages of the newspapers. Nevertheless, there have been few more important gatherings in recent years than the recent meeting of the Congress of Entomologists at Ithaca, and one would travel a long way before he would find a world-wide gathering of men more devoted or necessary to the real welfare of mankind.—American Agriculturist.

Customer: Call these matches safety matches, do you? Why, they won't light at all.

Merchant: Vell, mine friendt, wot could be safer than that?

OUR CHILDREN'S HOME

Offerings by Churches and Individuals

Kistlers, Cleveland Circuit	$ 3.00
Mrs J R Barton, High Point	5.00
Mrs G L Davenport, Mackey's	2.50
Ai, Kernersville Circuit	9.40
Sandy Ridge, Kernersville Circuit	5.95

Offerings by Sunday Schools

Pleasant Station	$ 15.79
West Thomasville, West Thomasville Circuit, Aug. and Sept.	8.23
Concord Station	25.00
Bethel, Mocksville Circuit	2.72
Mizpah, Haw River Circuit	1.56
Graham Station	6.37
Belmont, Mt. Hermon Circuit	6.06
Calvary, Greensboro	12.65
Lebanon, High Point	7.14
Mitchells Grove, Guilford Circuit	2.00
Thomasville, First Church	5.71
Grace Baraca Class, Greensboro	12.00
Grace, Greensboro	5.54
Weaverville (three months)	6.00
Pleasant Union, Mt. Pleasant Circuit	2.92
Shiloh, Randolph Circuit	3.25
Flat Rock, Flat Rock Circuit	2.50
Hickory Ridge, Forsyth Circuit	6.36
Bethesda, North Davidson Circuit	6.12

Mr. Geo. R. Garrett (father of Mr. H. A. Garrett), who is 84 years of age, very kindly remembered the Children's Home with a nice box of apples.

The W. H. M. S. of the Union Grove Church, Orange Circuit, donated us two nice quilts.

For the continued loyalty of these good folks we are deeply appreciative.

We have completed one week of our school, which has started off nicely.

We are glad to report our large family enjoying good health at present.

E. F. ALLMAN, Superintendent.

—The South has planted more than 46 million acres to cotton, as against less than 42 million last year, but a late spring and a wet summer have puzzled the crop estimators. Given good luck the acreage planted might well produce 15 million bales, but weevil infestation is heavy in many sections, and the weather has stimulated propagation of the pest. Government estimates fix the carry-over for August 1st, the beginning of the crop year, at 2 1-2 million bales, as against 3,760,000 in 1927. Under the circumstances there seems little danger of an over-supply this year.

—Dr. Allman has resigned as superintendent of our Children's Home at High Point and Rev. A. G. Dixon has been elected as his successor. This is a very responsible position and we are glad to see it filled by one who will realize and meet the responsibilities of the position; but it does seem that Brother Dixon is needed in the pastorate. However, he will doubtless continue to preach. We wish him the best of success in this new position. We understand that Dr. Allman has accepted a business offer in Winston-Salem.

Woman's Missionary Department

TO MEMBERS OF THE FOREIGN MISSIONARY SOCIETIES

Ladies, I have not yet received the Life, Memorial and Perpetual certificates. I asked for them when I sent to Miss Rittel 19 names before our branch meeting, when she wrote me they were "out of print." However, since the branch meeting I have sent two names, Mrs. Prichard and Mrs. Teague; both of these are in the July Record, but none of the nineteen sent before. I wrote for certificates again when I saw in this Record they had been printed and I am writing again for them and hope to have them soon.

Trusting that you may not be over-anxious, I am yours in the Master's work.

MRS. SAMUEL R. HARRIS, Sec.

WASHING AN INTERNATIONAL ELEPHANT

More than a million American women rolled bandages and made surgical dressings during the Great War. Why not carry on for the lepers? The medical staff headquarters won't fuss at you if the bandages vary one-eighth of an inch from regulations, and you can feel, in the immortal language of a recent song-hit, that you are washing one of the largest elephants of all time.

The war may be over, but leprosy isn't, although the American Mission to Lepers is bending every effort to secure the world co-operation of governments, of scientists, and of all intelligent and considerate people to put an end to this age-old menace. While the wheels are turning to bring about these large results, the intimate needs of the destitute lepers in rescue stations in twenty countries must not be overlooked. One of the greatest of these needs is for bandages.

To stand by a doctor's side and watch the number of dressings required for even one patient makes one wonder just how a missionary doctor manages 12,000 miles from "Johnson and Johnson" and with insufficient funds to buy dressings locally, even if they could be obtained. Yet they do manage, and incipient cases of leprosy are being cured and the suffering of incurable cases is being eased, and the sound bodies of little children of lepers, who fortunately do not inherit leprosy, are being safeguarded in separate homes.

If these doctors, serving without special compensation and handicapped by lack of equipment and trained assistants, are willing to carry on, the women of America who pride themselves on leading in so many good causes will surely be willing to help them.

Strong bandage material for outer dressings can be washed and used again and again. Any firm cotton or linen cloth is suitable for this. Old sheets or table linen are excellent—cut into two-inch strips, rolled, and fastened with that great national instrument, the safety pin. Even the pin will be used. It will sparkle like a brooch while it holds together the edges of a shawl pinned across the pain-racked shoulders of some leper recipient of your generosity.

If you are willing to prepare a parcel of bandages or merchandise material, let the American Mission to Lepers send you the address of a medical missionary to whom you can ship direct by parcel post.

Write for a free circular, "Material Gifts for Lepers," to W. M. Danner, General Secretary the American Mission to Lepers, 156 Fifth Avenue, New York.

—Two intermingled paragraphs appeared in the Herald last week. The intermingling made nonsense of both. The error occurred in putting the type in place in the forms and was not noticed until after the paper was printed. Such mistakes will occur sometimes, but we hope they will not occur often. It is especially untimely when they appear in paragraphs meant to be complimentary.

Beggar (accosting stranger on street)—Pardon me, Mister; I haven't had anything to eat for three days. Won't you give me a dollar?

Stranger—If you are as bad off as you say you are, it seems to me that you would have asked for 25 cents. You would have been more likely to receive what you asked for.

Beggar—You can either give me a dollar or refuse to do it. You can't tell me how to manage my business.

"Don't you know the difference," said the smart young lawyer, "between a horse and a donkey?"

"Well, sir," replied the witness, "I should never take you for a horse."

Announcing the birth of a son on September 7; weight, 8½ pounds. Name, James Crews. MR. AND MRS. R. A. HUNTER.

The 1928 Rally Day Program Material

Prepared by the

BOARD OF CHRISTIAN EDUCATION

Ready for Distribution

BIGGER AND BETTER THAN EVER

FIVE complete programs!
FORTY-TWO pages of material!
TEN specially selected hymns.
A play. A brief sketch and a pantomime.

(The play is by Miss Mary E. Whitney, of Indianapolis, Ind.)

The programs are arranged as follows:

One for the morning service.
One for the evening service.
One for a session of the Sunday School.
One for a meeting of the Christian Endeavor Society.

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Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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AN EARNEST CALL TO PRAYER FOR A WORLD-WIDE REVIVAL

Whereas, the apostasy from Christ has been rapidly spreading all over the world, and

Whereas, there has also arisen a growing yearning in the hearts of many for a fresh heaven-born revival to visit this earth,

Therefore, as the result of the meetings of a Victorious Life Conference at Oakland, Cal., an International Prayer Council for World-Wide Revival has come into being. The objective of this Prayer Council is to organize both in America, as well as in many other countries, a large number of prayer groups, which will meet once a week, in church or home, for the special purpose of praying for a spirit "of repentance toward God and faith toward our Lord Jesus Christ" (Acts 20:21.)

Christian people everywhere, who are like-minded with the initiators of this movement, are invited to co-operate with them in organizing such prayer groups, and informing the above mentioned Council of same by applying for membership in this Prayer Council for World-Wide Revival. In their application, the name and address of convenor of each prayer group can be given; also place and time of meeting. Two or more praying persons can constitute a group. Information to the prayer groups will be given from time to time through the Evangelical Press; or occasionally through special bulletins. The officers of the Council are: Dr. Arthur T. O'Rear, President; Rev. O. M. Temple, Vice-President; Mr. Ivan C. Frickstad, Secretary-Treasurer.

There are no membership fees, but donations towards the support of our traveling prayer organizing secretary and for the dissemination of revival messages will be gratefully received.

Address all inquiries, applications and correspondence to the president, Dr. Arthur T. O'Rear, 1559 Church Street, San Francisco, California.

THE MESSAGE OF HOPE

Alone, in a valley of sorrow and care,
The darkness fast falling around,
Crushed down by a burden too heavy to bear,
I trembled on uncertain ground.
Forsaken, it seemed, by the forces of Light,
Forsaken by Guide and by day;
O, how could I press on through unending night,
With no one to show me the way?

When, lo! from the distance of the voice of a man,
A voice of assurance and cheer,
Like fresh springing waters in dry desert land,
Gave hope to me, banished my fear.
"Fear not, I am with thee, O be not dismayed!"
His message rang out on the night.
"For I'll be thy Guide. I will still give thee aid!"
O wonders! a faint-gleaming light
Appeared in the east. Had the day broke so soon?
Or magic perchance could it be?
Or was it the beams of the new virgin moon
That glimmered so softly 'round me?

The stranger drew near and with outstretched hand,
Addressed me. "O, pilgrim," said he,
"You're lost! Let me point you to Canaan's fair land,
Where darkness nor cares there shall be."
"E'en now I am trying to journey that way;
My burden is hindering me, though,
I've struggled to follow the path day by day,
But heavier my sorrow did grow."

Then answered the stranger—the light brighter grew—
"Your burden, my friend, is your cross;
The symbol of membership given to you
By Jesus who died on a cross.
Sing praise to the emblem that makes you as one
With Him whom you journey to see.
Sing praise; pray for strength. When your journey is done
You'll wonder so light it could be."

The day broke in full as he pointed me back
To heights I had lost in my woe.
I praised now my burden; begged grace I did lack;
Prayed strength that I onward might go.
And, wonder of wonders, my burdens decrease,
My sorrow and cares roll away.
All praise to the King for His blessed release,
To His servant for pointing the way.

—NILA GARNETTE AMICK.

—Mrs. Bates has organized a battalion of one-cent-a-day money-givers to pay off Calvary's floating debt contracted in building. This bids fair to aggregate very appreciably in quickening the process of emerging from debt. If absolutely all our members will join in, the results will bring an agreeable surprise. In order to encourage those who can pay only a cent a day, those who can and do pay more might fittingly enter the company.

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VOLUME XXXIV GREENSBORO, N. C., SEPTEMBER 27, 1928 NUMBER 46

Taking the Sacrament Unworthily

Paul wrote that we may be condemned for taking the sacrament of the Lord's Supper unworthily. This statement of the apostle has caused some Christians to hesitate to go to the Lord's Table and has perhaps kept some from going. It has been taken to mean that those who feel unworthy of the sacrifice Jesus made for them in his death are disqualified for participation in the communion. But surely Paul did not mean that! What Christian does feel worthy of the offering Jesus made for him? Surely the meaning must be different from that. Paul himself explains what he means by eating and drinking unworthily when he says—"not discerning the Lord's body." The person who receives the bread and wine as he receives common food, without any thought of the death of Christ for him, is eating and drinking unworthily and will be condemned or rather is now condemned for the act. But the person that eats in remembrance of Jesus as his suffering Savior will not be condemned therefor but will receive a blessing.

If it be a sin to lose sight of the meaning of the sacrament when we are partaking of it, is it not much more a sin to lose out of our consciousness all thought of the atoning sacrifice of Jesus for the sins of the world? Should we not keep ourselves ever in the frame to sing:

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

West End Church's Gratifying Progress

West End Church, Greensboro, came last Sunday to the celebration of its eleventh anniversary and the formal opening of its new Sunday school building. An elaborate program for the day involved addresses or sermons by Prof. Jackson, of N. C. C. W., President S. W. Taylor, Revs. R. M. Andrews and N. G. Bethea and Bro. J. Norman Wills; the first two in the forenoon, the next two in the afternoon, and the last one at night. All services were well attended. A dinner was enjoyed at the noon hour on the church grounds.

A comparison of the present with the beginning 11 years ago abundantly justifies the effort that has been put forth and makes the pioneers in the movement glad that they had faith enough to go forward in the beginning. Three members of Grace church living in the west end of Greensboro united in a request to Rev. R. M. Andrews to be organized into a nucleus of a new church to hold the real estate (church lot) until the church was fully organized. These three men were Bros. C. F. Johnson, F. S. Stockard, and L. M. Foust. All remain to this day and all have been strong pillars in the church throughout its history. The church was duly organized in September, 1917, by Revs. R. M. Andrews and N. G. Bethea with 32 members. The number of members has grown to nearly 300. It has live organizations for mission work, Sunday school work, and other interests. We may not only speak of it as one of our coming churches, we may go further and say that it has already come.

Its roll of pastors bears the names of Rev. R. A. Hunter, Rev. N. M. Harrison, Rev. E. Lester Ballard, and the present pastor, Dr. J. D. Williams.

In an early issue of the HERALD we hope to present pictures of this church's buildings with those of a number of other churches.

Its members have come to the place where they may thank God and take courage. It will not always be easy going; there are burdens to carry, and there may be obstacles to surmount, but with faith in God and consecration to the work which Providence has committed to their hands, they may press forward and have the high pleasure of seeing the Lord's work prosper in their hands. So may it be.

Pastor Williams announced evangelistic services to run through this week.

Some of Uncle Sam's Findings

Our Federal Government has been taking a census of the churches of our country. Statistics ordinarily make dry reading, but Uncle Sam has succeeded in presenting his report in a fashion more entertaining than mere tables of figures. He took this census in 1916 and again in 1926, and his report makes a comparison of conditions at the two periods.

In 1916 he found 200 denominations in the United States. In 1926 he found 213. Some denominations went out of existence in this decade but enough came into existence to make a net increase of 13. Among the new ones we note the names: African Orthodox Church, African Orthodox Church of New York, Apostolic Over-Coming Holy Church of God, Independent Baptist Church of America, Church of Christ, Holiness, Congregational Holiness Church, Divine Science Church, Church of God (Apostolic), Free Church of God in Christ, Liberal Catholic Church, Reformed Methodist Church, Independent African Methodist Episcopal Church, National Spiritual Alliance of the United States of America, Universal Brotherhood and Theosophical Society, and others.

In addition to our own Methodist Protestant Church I find two others; the Colored Methodist Protestant Church and the African Union Methodist Protestant Church. The last named has 43 churches and 4,086 members.

Several denominations lost churches in the decade beginning 1916. The M. E. Church lost over three thousand churches. The M. E. Church, South, lost over one thousand churches. Our own denomination lost over two hundred

(Continued on Page Six)

THE BUDGET BULLETIN

The Machinery of the Church

Most of us are interested in machinery. We like to see "the wheels go round," and to follow the processes of manufacture from the raw material to the finished product as it goes through the various machines.

Perhaps we have not thought of the church as a sort of a factory engaged in the business of taking certain raw materials, transforming them into a finished product, other and better than the raw material with which it started. When Jesus said, "Go ye into all the world and make disciples of all people," he was thinking of the raw material and of the finished product. He was thinking of the church as a factory.

In the production of this finished product, three things are necessary: the raw material, the machinery, and the power. If any one of the three is missing, there is no product.

It is not stretching the analogy too far to say that the raw material is the human element, the men and women, boys and girls, with which the church has to work. Some one says, "The Sunday school of today will be the church of tomorrow." That is just saying in another way that the boys and girls of our Sunday schools will be reached and won, trained and prepared, for the work of the church.

And here they are: in our colleges, in the Children's Home, in the mission schools, within reach of our mission churches. The raw material to be molded in Christian character as the church gets hold upon it.

But the machinery is also necessary. The Sunday school, the church, the Christian college, at home and abroad, and every other agency that is at work in the task of transforming character. All this is the machinery. Without it the raw material will remain raw material. I think this is why Jesus organized His church, and that later, other agencies arose within the church. "Make disciples," but it is hard to make disciples—which means learners—without organization, without machinery.

And we must have power. The raw material remains raw material, the machinery is useless, unless it can be made to run so the raw material through it can be turned into the finished product. And what is the power? Jesus says to those who are to act as the machinery in making disciples, "Tarry until ye be endued with power." For these leaders, for all the organizations and institutions of the church, the first requisite is the Holy Spirit. We have tried to run the church without power with as much success as a miller has who tries to run a mill without it. Yes, the Holy Spirit, first of all.

But something more is necessary, if that machinery is to run. That something is money. If you will read the Book of Acts carefully, and the Epistles, you will find that in the missionary journeys, and in all the work of the early church, there was great need of gifts to forward the enterprises of the church. True, Paul labored with his hands, but now and again he was helped by the churches he had established, helped to establish more churches. Call it if you will, Church Extension, Home Missions, Foreign Missions. What he was doing was all of that. Did the early church have educational institutions? Nothing is said about it in the New Testament; but if Paul, the Jew, sat at the feet of Gamaliel in Jerusalem, you may be pretty sure he saw to it that Christian teachers were training young men and young women to be preachers and deaconnesses. And the church supported the teachers as they taught. Funds were sent to the poor saints at Jerusalem. That is, in all the tasks of the early church money was needed and money was given. "So mightily grew the Word, and prevailed."

Now, what is true of the early church is true today. The raw material is all about. We have the machinery. Let's pray for power to run it. But not only the power of the Holy Spirit. But also the power that is in our money, your money and mine. To pray for the one, and not give the other, won't get us very far in the task. We are in a divine partnership. God will give the Holy Spirit. Let us give the money.

THE BUDGET COUNCIL.

CENSUS OF RELIGIOUS BODIES, 1926

Washington, D. C., September 28, 1928.—The Department of Commerce announces that, according to the returns received, there were in the United States in 1926, 213 religious bodies with 231,983 organizations and 54,624,976 members, as compared with 200 denominations reporting 226,718 organizations and 41,926,854 members in 1916. Comparative figures are shown in the following table for number of churches (or other local organizations) and members for the denominations for which data were collected in 1926 and 1916. As the term "members" has a variety of uses, each church was requested to report the number of members according to the definition of membership in that church or organization. In some religious bodies the term member is limited to communicants; in others it includes all baptized persons; and in still others it covers all enrolled persons.

The report for 1916 included statistics for 200 denominations, 19 of which are not shown at this census. Some have joined other denominations and their statistics are included with them, others are out of existence, etc. There are 32 denominations shown at this census not reported in 1916. All of them are not new, however, as a number were created by divisions in denominations which were shown as units in 1916.

At the census of 1926 the total expenditures were $814,-371,529, as compared with $328,809,999 in 1916. Under this item are included the amount expended for salaries, repairs, etc., for payments on church debt; for benevolences, including home and foreign missions, for denominational support, and for all other purposes.

The value of church edifices in 1926 was $3,842,577,133, as compared with $1,676,60,582 in 1916. This item includes any building used mainly for religious services, together with the land on which it stands and all furniture and furnishings owned by the church and actually used in connection with church services. It does not include buildings hired for religious services or those used for social or organization work in connection with the church.

All figures for 1926 are preliminary and subject to correction.—*Department of Commerce, Washington.*

—Dr. George R. Brown will conduct evangelistic services in our Reidsville church, of which he is pastor, next week. Rev. E. L. Ballard will lead in song. We hope they will have a good meeting.

—Gambling and goodness are as far apart as the Poles. —*William Lefroy, D.D.*

Denominational Enterprises

A MESSAGE TO THE CHURCHES

Rev. J. C. Broomfield, D.D.

During the past ten years I have travelled quite extensively throughout our denomination. In my visitation of the annual conferences during the last three months I have covered much of the territory previously gone over. Hence I am in position to compare conditions in our church today with what they were ten years ago; and my conclusions give me great joy.

In the last three months I have visited, in the order named, in the North Carolina, Missouri, Onondaga, Illinois, Ohio, Michigan, Pittsburgh, West Virginia and Maryland Conferences. In all of these conferences, in the individual churches visited, and in the annual sessions, I found the same attitudes, and was forced to the same conclusions. Three of these conclusions I pass on to you.

First, I found everywhere a new and justified confidence in ourselves. This led me to seek its explanation, and my conviction is that this new confidence began in the Million Dollar Campaign, has been fostered in the Young People's Summer Conferences, was greatly strengthened in the Centennial Gratitude Gift Campaign, and was full-born in the great centennial celebration held in the Lyric theatre, Baltimore, Md., May 16 of this year. In that celebration, to me my church was reborn.

The second thing I am finding is a ready and willing acceptance of the challenge of our new task in this new century. The new slogan, "The New Century Service," is being caught up everywhere, and in harmony therewith we are quickening our pace.

In addition to the above, I find on all sides a refreshing spirit of optimism. No minor note is being sounded. The spirit of Christian daring, so frequently manifested during the sessions of the recent General Conference, seems to be sweeping over the church.

I confess to great joy in the present, and large hopes for the future. Naturally, as president of the General Conference, I have ambitions for the coming quadrennium; three of these I desire to share with you.

My first ambition is that during this quadrennium all our people shall be increasingly good, that they shall grow in grace, so that four years hence, if spared, we shall all be better Christians than we are today. O, for an enrichment of our spiritual life!

My second ambition is for the conversion of a multitude of folks. In making this confession I am discriminating between joining the church and being born again. It is saved folks we want.

My third ambition is for a marked increase in the financial response of our people to the appeal of our denominational program.

If my ambitions are to be realized, we must have sane, sympathetic, united denomination-wide prayer. We must advance on our knees. We must have a pronounced revival of the sense of personal responsibility for the success of our program. No "Let George do it," but "God and me; He and we."

I am asking folks everywhere to draw a circle, real or imaginary, around their feet, and then to say to themselves and to God: "God needs me, my church needs me, the world needs me; and to meet these needs, God and my church, and the world, can have all that is inside the circle—all my body, all my mind, all my spirit, and all my possessions." Such a circle will then become your Victory Circle; and with two hundred thousand Victory Circles, who is there that can estimate our progress, or our contribution to the Kingdom, in this quadrennium?

THE NEW CENTURY SERVICE AND RALLY DAY

By the action of the denominational Executive Committee and the Budget Council, Rev. J. H. Straughn, D.D., Promotional Executive Secretary and Treasurer, has adopted the slogan, "New Century Service," a term which covers all the work the denomination is attempting by the direction of the General Conference. This covers the causes formerly included in the General Conference budget and is now stated in terms of Missions, Christian Education, and Benevolences. The entire Home and Foreign missionary enterprise is administered by the Board of Missions. The cause of Christian Education is administered and promoted by the two departments of the Board of Christian Education. The interests covered by the term "Benevolences," such as the Home for the Aged, the Children's Home, and the Superannuated Fund, are cared for by special Boards without the services of full-time secretaries. The denominational administrative expenses are provided for through the "contingent fund," one per cent of the "New Century Service" being set apart for this purpose. One per cent goes also to the American Bible Society.

Rally Day is the first special opportunity our people have to express their interest in the "New Century Service." It is the one opportunity during the year when the Department of Educational Institutions of the Board of Christian Education has of stating its case, of appealing for the consideration and financial support of our people.

The increased support given the Board of Education during the last quadrennium as compared with the preceding four years was most gratifying. From 1920-1924 the Rally Day offerings averaged $7,117, and during 1924-1928 they averaged $15,787, an average annual increase of $8,660, and a net increase of $34,681. That accounts for all but $8,826 of the increased resources of the Board.

The growth of our work makes our needs more urgent than ever. The enrollment of our colleges and seminary increased 57 per cent during the last four years. We are helping more students and on a more generous basis than ever before. The number of Leadership Training Conferences held each summer has increased from year to year. By the action of the last General Conference the Board was instructed to make more generous terms with our ministerial candidates which will reduce the amount of return payments for loans made. Our usual resources did not warrant this but the inducements being offered our students by other schools compelled it.

The importance of increasing the offerings received on Rally Day is evident. The future growth and usefulness of the Methodist Protestant Church depends very largely upon the support given Rally Day. If you have not ordered your supplies, do so at once. They are free for the asking. They

can be secured from either the Pittsburgh or Baltimore headquarters. Your support is imperative if our service is to increase.

FRANK W. STEPHENSON, *Executive Secretary,*
Department of Educational Institutions.
Board of Christian Education, 613 W. Diamond Street, N. S., Pittsburgh, Penn.

THE BOOK OF BOOKS

Born in the East and clothed in Oriental imagery, the Bible walks the ways of all the world with familiar feet and enters land after land to find its own everywhere. It has learned to speak in hundreds of languages to the heart of man. It comes into the palace to tell the monarch that he is a servant of the Most High and into the cottage to assure the peasant that he is a son of God. Children listen to its stories with wonder and delight, and wise men ponder them as parables of life. It has a word of peace for the time of peril, a word of comfort for the time of calamity, a word of light for the hour of darkness. Its oracles are repeated in the assembly of the people, and its counsels whispered in the ear of the lonely. The wicked and the proud tremble at its warnings, but to the wounded and the penitent it has a mother's voice. The wilderness and the solitary place have been made glad by it, and the fire on the hearth has lit the reading of its well-worn pages. It has woven itself into our dearest dreams; so that love, friendship, sympathy and devotion, memory and hope, put on the beautiful garments of its treasured speech, breathing of frankincense and myrrh. —*Selected.*

A PERSONAL QUESTION

Were the whole world as good as you
—not an atom better—
Just as pure and true as you,
Just as strong in faith and works,
Just as free from crafty quirks,
All extortion, all deceit,
Schemes its neighbor to defeat.
Schemes its neighbor to defraud,
Schemes some culprit to applaud—
Would this world be better?

If this world would but followed you
—followed to the letter—
Would it be a nobler world,
All deceit and falsehood hurled
From it altogether?
Malice, selfishness and lust
Banished from beneath the crust,
Covering human hearts from view—
Tell me, if it followed you,
Would this world be better?
—*The Messenger, First Baptist, Houston.*

THE WORST BLINDNESS

"The pure in heart shall see God. That is the very actual fact. And the impure cannot see Him. What an awful thought: to be blind, while we apprehend no danger. Where may we not be going, what horror, what pitfall may we not be near? What end may we not be reaching? Even eternal loss, and yet feeling not, seeing not."—*Selected.*

"THE THINGS UNSEEN"

At the end of their first week in business the owners of a little shop lowered the curtains of their windows and went home.

On each succeeding Saturday night the curtains were pulled down and kept down until Monday morning.

As the little shop grew the suggestion came from many sources that the curtains should stay up. "The windows are beautiful," people said, "let us walk by and look."

The owners had an old-fashioned background. They had been taught in childhood that six days are enough for the things that are seen. The first day of the week, they said, is for the things unseen—rest and worship, and family life, and freedom from thoughts of business.

Seventy-five years have passed. The store has grown until its windows are said to be more valuable than any windows in the world. But the example of the founders remains and all day Sunday the shades are down.

Strong churches and strong homes build strong cities. All the great words of business—service and courtesy and kindliness and truth—have their inspiration in religion. And prosperity is only permanent where there is reverence and mutual trust and faith.

It pays. —*Selected.*

WHY CHRIST'S YOKE IS EASY

Mark Guy Pearse gives an incident occurring in connection with a sermon of his on Christ's invitation to the weary and heavy laden. I had finished my sermon when a good man came to me and said: "I wish I had known what you were going to preach about. I could have told you something." "Well, my friend," I said, "may I have it still?" "Do you know why His yoke is light, sir?" "Well, because the good Lord helps us to carry it, I suppose." "No, sir," said he, shaking his head, "I think I know better than that. You see, when I was a boy at home I used to drive the oxen, and the yoke was never made to balance, as you said. Father's yokes were always made heavier on one side than the other. Then, you see, we would put a weak bullock in alongside of a strong bullock; the light end would come on the weak ox, the heavier end on the stronger one. That's why the yoke is easy and the burden is light, because the Lord's yoke is made after the same pattern, and the heavy end is upon His shoulder."—*Selected.*

SOME BENEFITS OF RELIGION

A religion which teaches personal responsibility to God gives strength to morality. There is a powerful restraining influence in the belief that an all-seeing eye scrutinizes every thought and word and act of the individual.

There is a wide difference between the man who is trying to conform his life to a standard of morality about him and the man who seeks to make his life approximate to a divine standard. The former attempts to live up to the standard, if it is above him, and down to it, if it is below him—and if he is doing right only when others are looking, he is sure to find a time when he thinks he is unobserved, and then he takes a vacation and falls. One needs the inner strength which comes with the conscious presence of a personal God. If those who are thus fortified sometimes yield to temptation, how helpless and hopeless must those be who rely upon their own strength alone!—*William J. Bryan.*

OPTIMISM | **The President's Letter** | EVANGELISM

SLOGAN

for the Closing Quarter

No Charge Without an Honor Roll Church

The reports that are coming in on budget receipt prospects are encouraging. Despite the fact that this has seemed to be a year of much difficulty in raising money, the prospects now are that we will come up well in the end. Why not? It is the Lord's work that we are doing, and it can't be done without money. Why not believe, then, that He will help us, and that He is helping us raise the budgets.

In that faith, brethren, determine to make this slogan real.

Again

The Rally Day! If you have not ordered the program, please do so at once, and observe this special day, as ordered by the General Conference. By doing this you will boost the interest in general of the local church, raise something on the G. C. B., and give encouragement to the work that the Board of Christian Education is doing. The more we raise through this offering, the more the Board can do for our schools. By observing this Rally Day we are helping High Point College.

Definite Amounts

If pastors will work out for each church the definite amount for each budget interest, and present it to the churches in this way, it is our opinion that good results will follow. We recommend, also, that each steward be supplied with such a statement. Only a little work will be required to do this, and we are sure it will pay. Try it, Bro. Pastor, and church officials. Set your people to work toward these definite goals, and see if it doesn't pay—if they don't pay.

Salaries

We are approaching "Pay Day" now, for many of our pastors. It is altogether probable that half the amount promised pastors for the year is yet unpaid, with only 40 days of the conference year remaining. This, of course, will be paid, every dollar of it we trust. Bro. Layman, please let us beseech you to see to it that every dollar promised your pastor is paid before he goes to conference. According to the Journal, a few charges—16, to be exact—failed to pay up last year. Several charges overpaid—15 in all. And the overpay on these charges will, we believe, more than balance what was not paid on the other charges. But this did not help the underpaid pastor, for he did not get this overplus. This is a case where "every tub must stand on its own bottom." Please, every charge, send your pastor to conference with every cent of his salary paid.

Special Herald Number

Quite a while ago we announced our purpose to run this number by the consent of the obliging editor, and asked through HERALD, and by personal letter, for pictures of new churches and parsonages, and repaired churches and parsonages. To date we have received three replies only. Perhaps more difficulty is experienced in getting these pictures than we anticipated. And, too, we know that pastors have many matters to which they are expected to give attention. So we are not complaining. However, we believe that this number would prove interesting and pleasing, and we have been and are still anxious to run it. If pictures can't be furnished, we may be able to carry out our purpose somewhat by a brief statement of what has been done at each place. We, of course, prefer the picture, if we could get it; but if not, please let us have the brief sketch without it. Thank you.

West End

Sept. 23, Sunday. It was our privilege and pleasure on this date to worship with this church morning and afternoon in their eleventh anniversary program, and the public opening of their new Sunday school building. We preached at the 11 o'clock hour, and also attended the afternoon service, at which time Bros. Andrews and Bethea were the speakers. We noted four other ministers at this service—Editor McCulloch, Bro. T. F. McCulloch, Bro. Bates and Bro. Ballard.

The weather was favorable, and we trust that the results of the day were in keeping with the full expectations of pastor and people. The offering will be used in completing the Sunday school building, a small part of which is unfinished.

The growth of this church has been gratifying. They began eleven years ago with only a few members. Now they have 300. We doubt if any other church in the conference excels that growth. Their Sunday school building is well arranged and constructed, and will prove highly facilitating to their work. We heartily congratulate them upon this achievement, and upon their progress during this first decade of their existence. Bro. Williams is popular with his people, and under his leadership the work is going forward. Despite their heavy local obligations, this church will be on the conference honor roll. Revival services will follow this week. We shall hope and pray for good results.

Mt. Pleasant

This is Mt. Pleasant church, on Mt. Pleasant charge. We were here for the service Sunday night, and had the pleasure of preaching to a large congregation, and then presenting the conference interests. We were pleased to see old friends in the congregation that we have known for years, and that we highly esteem.

This is one of our strongest, most flourishing, and most influential rural churches. The membership is large, active, and loyal. This church will be on several of the conference honor rolls. We should be delighted to see the entire charge an Honor Roll charge. How say you, Mt. Pleasant charge?

Pastor Millaway is popular with his people, as is evidenced by his long pastorate; he is closing his sixth consecutive year on this charge. His faithful labors have been owned of God and blessed to the edifying of the people. We trust that this year may be one of his happiest and best. Our visit to this church did us good.

Passing

These last weeks. And "there is much land yet to be taken." Let every pastor, every church official, every member work and pray—pray and work—that there shall be no lacking when the last day comes. We want a good report, that the balance may be right for this year; and we want the encouragement of such report for the new year that lies ahead. A "God bless you," brethren, for these closing weeks.

Appointments

Sept. 24-25, With Bro. Phillips on Pageland charge.

Sept. 26, With meeting of Commission on Methodist Co-operation.

Sept. 26, Quarterly conference at Midway church, Guilford charge. Hour, 7:30 p.m.

Sept. 28, High Point College, for chapel exercise.

Sept. 30, Creswell charge.

Oct. 3, Quarterly conference, Winston church, 7:30 p.m.

Oct. 4, Quarterly conference, West Forsyth charge, Harmony Grove church. Preaching 11 a.m.; conference 1:30 p.m.

Oct. 7, Anderson charge.

Oct. 12, In conference Tabernacle church, Tabernacle charge, 2 p.m.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen.

Fraternally,

S. W. Taylor.

Sept. 24, 1928.

Some of Uncle Sam's Figures

(Continued from Page One)

churches. All these denominations increased in total membership. The loss of churches is to be explained in large measure by the consolidation of churches. Probably a few churches have died from lack of support.

The Roman Catholic Church reports an increase in number of members and also in number of churches. This is by far the largest church in our country.

The Primitive Baptists report an increase both in number of members and in number of churches.

Uncle Sam has done an appreciated service in gathering and publishing this information regarding the churches.

LIVING WITH CHRIST

"Jesus saith unto him, I am the way, the truth and the life. No man cometh unto the Father but by me."

When a soul receives Christ he receives power to live the life of Christ. Christ in His humanity wrought out a perfect character and this character He offered to impart to us. When on earth He said to His disciples, "I have kept my Father's commandments." If we look to Christ we shall be clothed with the garment of His righteousness. It is in this life that we are to put on the robe of Christ's righteousness.

All men have been bought by the price of Christ's blood. We are not our own, we have been bought with a price. "Not with corruptible things as silver and gold, but with the precious blood of Christ," "that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again." The entire Bible is crimson with the story of the blood. From the offering of Abel, recorded in Genesis, to the song of the redeemed, recorded in Revelation, the blood is conspicuously present. "Without shedding of blood there is no remission of sin."

We must all take Jesus as our Saviour. There is no other way but His way. The way to heaven is by Christ's blood.

"Lord Jesus, I have promised to serve Thee to the end,
Be thou forever near me, my Master and my Friend,
I shall not fear the battle if Thou art by my side,
Nor wander from the pathway, if Thou wilt be my guide.

"O, Jesus, Thou hast promised to all who follow Thee
That where Thou art in glory, there shall thy servant be,
And, Jesus, I have promised to serve Thee to the end;
Oh, give me grace to follow my Master and my Friend."

Christ said, "I am the Light of the world." Faith in Jesus Christ has grown as the world has advanced in knowledge. If the teachings of Christ were followed, our problems would all be solved, we should reach the ideal of human life. No one with the life of Christ before him can cease to have faith in his fellowman or himself. It is our faith in human life which gives us power. Jesus Christ with His eyes open to all weakness gives us a faith and hope in human life that nothing can destroy.

There is no substitute for the Gospel of Salvation through Jesus Christ. No man can be saved by any other method than faith in Jesus Christ.

The life of Christ has shown what humanity can do by being partakers of the divine nature. All that Christ received from God we too may have. For are we not children, "heirs of God, and joint heirs with Jesus Christ?" We should let the glorious conception of God possess our minds and let our lives be knit by hidden links to the life of Christ.

"I have a friend so precious,
So very dear to me,
He loves me with such tender love,
He loves me faithfully.
I could not live apart from Him,
I love to feel Him nigh,
And so we dwell together,
My Lord and I.

"Sometimes I'm faint and weary,
He knows that I am weak,
And as He bids me lean on Him,
His help I gladly seek.
He leads me in the paths of light
Beneath a sunny sky,
And so we walk together,
My Lord and I.

"I tell Him all my sorrows,
I tell Him all my joys,
I tell Him all that pleases me,
I tell Him what annoys.
He tells me what I ought to do,
He tells me what to try,
And so we walk together,
My Lord and I."

—Mrs. Sam Edwards.

LITTLE SINS

Be fearful of little sins. Take alarm at even an evil thought, wish, desire. These are the germs of sin—the floating seeds which drop into the heart, and finding in our natural corruption a fat and favorable soil, spring up into actual transgressions. These, like the rattle of the snake, the hiss of the serpent, reveal the presence and neighborhood of danger. The experience of all good men proves that sin is most easily crushed in the bud, and that it is safer to flee from temptation than to fight it.—*Rev. Thomas Guthrie, D.D.*

—"The greatest business in the world is God's business."

OUR STORY PAGE

BOBBY'S SISTER

Bobby Thatcher took his tennis racquet, his bathing suit, his canoe paddle and a good big lunch and started out for a day's outing at the picnic grounds and bathing beach. At the gate he met his sister Mildred.

"May I go?" she asked, wistfully. Secretly she admired her brother because he could swim, canoe and play tennis so well.

"Really, Mildred," pleaded Bobby. "I'd like to have you go, but gosh—it's awful doing things with girls."

"I can play tennis," said Mildred. "Honestly I can."

"Maybe you can swing a racquet and hit the ball once in a while," replied her brother with a laugh. "But I don't think you can play tennis the way a boy likes to play it. Besides, I'm going to be canoeing most of the day."

"Well," informed Mildred. "I can paddle, too. You weren't with me last summer when I went down the rapids with that Indian guide, were you?"

"No, but I bet the guide did all the work."

"No, Bobby, really he didn't. And if you're going swimming, I can do that too. You ought to see me!"

"You'd lie on the beach a lot like most girls," said Bobby, "but I doubt whether you would do much real swimming. You'd be afraid to go out to the raft, anyway, and that's where I always go. No, Milly, excuse me this time. Why don't you ask your girl friend in the next house to go with you?"

"She doesn't play tennis, she can't swim, and I don't believe she's been in a canoe in her life," replied Milly, dispirited. "But go ahead, Bobby. I won't spoil your fun. I hope you have a good time."

Bobby really hated to disappoint his sister, but this was his first day at the lake and he wanted it to be good. Girls had to be pampered, and they were awfully slow and scary about things, especially canoes. Besides, Billy Davol would be waiting for him at the boathouse, and Billy was a fellow who could do anything, and do it well.

" 'Lo, Bill," greeted Bob, a half-hour later. "What'll we do first?"

"We'll play tennis," was the eager answer. "After that we'll go in for a plunge. Then we'll have lunch, and after we've rested a while we'll go canoeing until late in the afternoon, and finally we'll top the whole day off by another swim, this time a real good one."

"That'll be great!"

The chums put on their sneakers and applied for a permit to play tennis. Each boy won one set, and the third set was a tie for twelve games apiece, finally broken by Bobby, who won by the narrowest margin possible.

After these three strenuous contests, they sat on the grassy bank for a rest, and while the two boys were sitting there, they noticed quite a crowd of people watching a boy and girl playing singles on a court some distance away. Bobby couldn't see who the players were, but the girl was dressed in red, and she was a fiery streak at tennis if there ever was one.

The fellow she was playing against didn't pamper her any either. Whenever a ball went out of the court, if it happened to be on her side, she chased after it. Whenever her partner got a chance, he drove the ball straight at her as hard as he could, but she always caught it fairly on her racquet and sent it back where he couldn't get it.

"I believe she's beating him!" said Billy, excitedly. "For a girl, she sure can play tennis!"

"I'll bet she's a stranger," replied Bob. "No girl from our town plays as good as she does."

And with those tributes to the unknown girl, both boys rose to their feet and went to the bathing pavilion.

"Gosh!" said Bob, as they came out ready for their swim. "Look at how rough the water is! I don't believe I care to swim out to the raft today."

"Nor me, either," replied Billy. "I think I could make it, though," he added.

"Oh—I could make it all right," answered Bobby, hastily. But as he looked at the waves that he would have to swim against, he was a little doubtful of his ability to do what he said he could.

A half-hour later he was more than surprised to hear Billy cry out:

"Look, Bob! There's a girl swimming out to the raft against those big waves! And I believe she is going out alone!"

The two chums had dressed by that time and were eating their lunch on the boathouse porch. They couldn't see who the girl was, but they knew by the speed she was making that she was a good swimmer. With strong, overhand strokes, she fought her way out to the raft, climbed aboard and waved delightedly to the people on shore. She stayed there just long enough for Bobby to see that she had on a green bathing suit; then she plunged again into the water and set out for the beach.

"I didn't know girls could swim that way!" gasped Billy.

"They can't, as a rule," answered Bob. "She's an exception."

That afternoon, instead of remaining near the clubhouse for the canoe and boat races, the boys took a long trip down the lake to the boys' camp, returning just before dark. They did not have time to take the long swim that they had planned to take, so they just plunged in to cool off, coming right out again. As they went up the road toward home, a friend of Billy's caught up with them and told how a girl had won the canoe race that afternoon.

"She was a wonder," he said. "Handled her paddle better than most fellows can handle one, and she was as steady as an Indian. She won the cup without any trouble at all."

Bobby walked the rest of the way home in silence. When he got to the house he saw a green bathing suit hanging out to dry on the clothes line. On the table in the living-room there was a silver loving cup with two handles.

"What's the cup for, mother?" he sang out.

"Canoe race, first prize," answered Mrs. Thatcher.

"Whose green bathing suit on the line, mother?" was his next question.

"Mildred's."

Bobby's eyes opened wide in surprise and amazement. Then he asked another question.

"Has Milly got a red dress, mother?"

"She has, Bobby. It is a new one that I bought her especially for the tennis courts. Is there any particular reason for asking?"

"You bet there is, mother! Here I've been thinking all

along that Milly was just like other girls, but I found out today that she's the best tennis player, the best swimmer and the best canoe paddler at the resort. Where is Mildred now?"

"Out in the yard playing with the kittens, I believe."

Bobby went as far as the door.

"Oh—Milly! Milly!"

"Yes, Bob."

"Tomorrow morning. Don't forget—you and I—play tennis, swim, go paddling. All right?"

"Oh, Bobby, I'll be delighted. You're a great brother."

"And you're some sister!" replied Bobby, proudly, wondering why he had been so blind as not to see it before.—*Selected.*

VIOLETS OR BEER?

The old man sniffed the fragrant blossoms appreciatively. "A little bit of heaven," the poor flower-woman had called them. How true!

"Hallo, hallo! and wot are we doin' with our bookays, eh? We wouldn't like to give a poor pal a few flowers, wot hasn't got no garden, I suppose?"

Jim Burch lurched up and tried to snatch, but the old man was too quick for him.

"Be careful, Jim; they're for my old gel's grave. Vi'lets was her favorites, and they're dear yet."

"How much?"

"Thrippence a bunch."

The other shrugged significantly.

"I should want a few drinks for that."

"You'd be all the better without 'em, mate. How's little Kit?"

Jim's face darkened.

"No better; it's cruel wot the kiddie suffers. I'm obliged to 'ave an extra pint at times to keep from thinkin' about 'er."

"Why not buy her a bunch o' these?"—touching the blossoms tenderly. "A whiff o' their scent in her room would be more refreshing than the smell o' beer."

Jim flushed angrily at the old man's words and murmured something about it being very 'ard for some people to mind their own business, 'specially since they had turned pious.

The moment the words had passed his lips he regretted them. Dear old John Keen, what a heartbroken look he gave him. He tried to forget it, and, a few minutes later, slouched off to the public-house.

The rush of noxious fumes that met him on pushing open the bar door brought back the old man's words very forcibly. Did he really take that ghastly smell home with him every day? Poor little Kit!

Something seemed to draw him back, and the next moment he was in the street again.

"Vi'lets, sweet vi'lets! Thrippence a bunch."

The poor flower-seller's voice was weak and cracked, yet there was something rather sweet about that, too; and, setting his lips, he strode over to where she was standing and recklessly demanded four bunches. A shilling! He supposed he was going crazy.

The house was very quiet when he reached home, for his wife was out charring and the children were still at school. So much the better! He went in quietly and opened the door of a black room where eleven-year-old Kit had lain suffering for two years with spinal complaint. Her worn little face lighted up at the sight of the flowers.

"O-oh, daddie! How l-lovely!"

"They're for you, Kit," he said, flushing like a schoolboy. "I thought maybe they'd cheer you up."

She gave a little scream of delight.

"For me? O-oh!"

She began kissing the dainty little bunches rapturously, and her father felt a queer sensation in his throat. He bent over the suffering mite, and tenderly touched her curly hair.

"Sit by me," she pleaded.

He placed a chair by the bed, sat down, and she stroked his hand very gently.

"Daddie," she began shyly, "you haven't been to the 'Blue Anchor' on your way home."

He started.

"How do you know, Kit?"

She fondled his hand again and laid it against her cheek.

"Don't mind me saying it," she whispered, "but I can tell by the smell. Last night, after you came in to kiss me goodnight I had a dreadful turn of sickness. It has happened often lately. Mother can't think what causes it, and, of course, I've never told her. I wouldn't for anything, daddie," she added loyally.

Jim's eyes suddenly smarted, and he sniffed suspiciously. Muttering something about having a wash, he left Kit's bedside.

A few days later he met John Keen again, and held out a friendly hand. The old man looked his surprise.

"I was rude to you the other afternoon, John, and I'm sorry," said Jim.

"I don't remember anything about it, mate."

"Thanks! I—I bought the violets for my little Kit."

"Instead o' beer?"

"Yes."

The old man shook Jim's hand again. "Good! It won't be the last time, Jim?"

"No; I'm going to try for the kid's sake. She's that braced as never was."

Old John wrinkled his nose and smiled.

"Maybe 'twouldn't be a bad idea if I offered another suggestion," he added whimsically.

"Go ahead, then."

"What about going with me o' Sunday night to Speer Hall? The singin's something lovely."

Jim looked at him affectionately.

"You artful old fellow!" he grinned. "Well, I ain't sure but what it is a good suggestion, and I've had a mind to."—*British Weekly.*

DEATH INESCAPABLE

"There is one angel with whom we must wrestle, whether we will or no, and whose power of curse or blessing we cannot alter—even the Angel of Death. We know not when he cometh, but as surely as the leaves of the forest which last spring you saw so young and green in the rain and the golden sunshine are now fading and falling around us, and being trodden down into the dishonored dust—so surely the generations of men are passing, so surely shall each of us be carried among mourners to our last home, outstretched in the cold fixity of death."—*Selected.*

YOUNG PEOPLE'S WORK

CHRISTIAN ENDEAVOR HELPS

By F. L. Gibbs

Young People's Christian Endeavor Topic for September 30: "Goals for Our Society." Gal. 5:22-26; 6:10.

Vitagraph

"The straw hat season is over
The vacation days, they ain't;
Our Christian Endeavor Societies need
A brand-new coat of paint."

Suggested Program

Prelude, played quietly while members are taking their places.

Call to worship; read some appropriate responsive selection from M. P. Hymnal.

Song, "A Charge to Keep I Have."

Prayer, by chairman lookout committee, ending with Lord's Prayer.

Leader's talk, (President), "Worth-while Goals for Our Society."

Song, "I'll Go Where You Want Me to Go."

Two minute talks by members of the various committees: "What Our Committee Is Planning to Do to Make Our Society More Efficient."

Hymn, "The Fight Is On," or "To the Work, to the Work!"

Discussion, generally.

Motto: In unison, "One group of heroic hearts, are we. Strong in will, to strive; to seek; to find; and to conquor, but not to yield!"

Announcements.

Benediction.

Suggested Activities

(a) Business Meetings and Socials. Any Christian Endeavor Society will remain in the vacation rut if it fails to have a regular monthly business meeting and social. Here is opportunity for the president and social committee chairman to get their heads together.

(b) Reading. The long winter evenings furnish much time for reading. Have your society join the "circulating library" of the Board of Christian Education of the M. P. Church, Durham, N. C. The price of joining for a life-time is only $1.00. From this source the latest helps on C. E. and S. S. work can be secured for the payment of return postage on materials. Another one: Join our group of readers and take a reading course, or, better yet, take a course in leadership training via correspondence. Another one: Secure free helps on C. E. topics from International Society of Christian Endeavor, 41 Mt. Vernon street, Boston, Mass. (E. P. Gates, general secretary). Provide a literature table for your society. See that your society members have access to the M. P. Herald, the Methodist Protestant, the Methodist Recorder and Christian Endeavor World. Here is activity for you, Mr. Good Literature Committee.

(c) Methodist Protestant Life Service Leaguers. Hundreds signed the M. P. Life Service League Covenant this summer, giving their lives in part-time and all-time religious work; 40 part-timers and 10 all-timers joined the ranks of others in N. C. this last July at the Leadership Training School at High Point College. May we be faithful to our covenant and secure others to the ranks. This is a worthy task for any society.

(d) Start a Leadership Training Fund. There is no greater need in the church today than more efficient leaders consecrated to the Kingdom's work. Start a fund now to send members of your society to our "Winter Leadership Training Schools that will be promoted in your vicinity this winter," or to send a large group to High Point School next summer." (Asheville is already planning to send a large delegation down, so the writer was informed last night). The time will soon come! "O, wind! if winter comes, can spring be far behind?"

(e) Annual Conference One Month Away. Co-operate with your pastor and church in an effort to place your church upon the "Honor Roll" at Conference, by raising all claims in full. Here is work for your finance committee!

(f) Other Suggestions: Secure new members for the "Quiet Hour," "Tenth Legion," and conduct "A constructive membership campaign for your society." Secure a "Crusade With Christ" chart from C. E. headquarters and put your society to work upon it. Visit the sick and shut-ins. Form a Pastor's Aid Committee. Plan proper recreation for the society, such as socials, hikes, weinie roasts, etc. Conduct a "Go to Church Campaign," etc.

Notice to Church Workers

If you want a C. E. Society organized in your church, get in touch with Rev. Elwood Carroll, Burlington, N. C., Route 8. He and his workers will be glad to serve you.

N. B.: Watch this page of the Herald for C. E. helps each week. Any suggestions are appreciated.

SUNDAY SCHOOL LESSON

October 7: Paul in Ephesus

Scripture basis: Acts 19:1-41; Eph. 4:1-16.

Golden text: We are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them. Eph. 2:10.

Dedication

From Corinth Paul sailed across the Aegean Sea to the important city of Ephesus. "It was the most important city in the Roman province of Asia, which included the western part of Asia Minor; and among cities in that part of the world it ranked with Antioch and Alexandria."

Here Paul found 12 disciples of John the Baptist, who evidently were void of the spiritual power so dominant in the early Christians. Upon inquiry he learned that they were ignorant of the indwelling of the Holy Spirit. Laying his hands upon them, the Spirit entered their souls and demonstrated his power. They were dedicated to the Christ who died for them.

Dissertation

For three months the Apostle to the Gentiles diligently spoke to the assemblies on things pertaining to the kingdom. As usual, some believed and others' hearts were hardened. Paul wasted no time on them, but "separated the disciples, disputing daily in the school of one Tyrannus," who may have been a Jewish rabbi or a Greek rhetorician. The latter is the common opinion. The gospel was preached in this school, or lecture hall, for two years, and many Jews and Greeks heard the convincing dissertations.

Demonstration

In two ways the Spirit's power was demonstrated: (1) "God wrought special miracles by the hands of Paul." Handkerchiefs which had touched his body were carried to the sick and demon-possessed, and they were healed. Observe that they were "special miracles," and performed in the days of the early apostles. How absurd it is for men of this dispensation to claim any such powers with God and man!

(2) When the sons of Sceva, a Jew, not having the personal experience of salvation through Christ, endeavored to cast out demons in the name of "Jesus whom Paul preacheth," the evil spirit of one man leaped upon them and drove them from the house naked and wounded. Evil spirits knew Christ and His power, and also knew those who were his.

Destruction

Observing the power demonstrated by the Holy Spirit, the people feared, many believed, others brought the books of magic which they had been reading and believing to a common place and burned them, the value of the books destroyed being "fifty thousand pieces of silver," $7,500 or $8,000. "So mightily grew the word of God and prevailed."

Demetrius

In general, humanity has been similar throughout the ages. Today, as of Paul's day, a man will raise a howl when his purse is disturbed, when his income is reduced, even though his business or practice be for the detriment of his fellowman. So with the silversmith, Demetrius. He made his living manufacturing small shrines of the goddess of the city to sell to visiting pilgrims. Acceptance of Christ meant the destruction of idolatry in any form; hence his business began to fall off.

Dissension

Discovering this, Demetrius consulted with others of his trade and induced them to join him in an uproar. He appealed to them, not only from a business standpoint, but from the standpoint of religion as well. The slogan of the contenders was "Great is Diana of the Ephesians!"

Rushing hither and thither over the city, they aroused men and women who followed them to discover the meaning of it all. Into a public place the came, rushing two men of Macedonia, who had come from there with Paul, into the theater. Paul would have entered himself, but his friends constrained him. Many of the people knew not what it was all about; "some cried one thing and some another." What a tumult!

Deliverance

Humanly speaking, it seems a pity that the names of some obscure persons who performed noble deeds are not recorded in the Sacred Writ. But because they are not, encouragement is lent to us who are trying to

le faithful in our regular duties to our Lord. It was the town clerk who succeeded in quieting the mob, after going their attention and reasoning with them. It appears that he must have made them ashamed of themselves, for with apparently little difficulty, the crowd was dismissed after he finished his speech. God's hand was in the deliverance, for he had other work for Paul yet to do.

BUDGET RECEIPTS FOR THIS WEEK

A. C. B.

Randolph	$32.37
Friendship	25.00
Pleasant Grove	12.50
Alamance	7.00
Union Grove	1.00

G. C. B.

Orange	$17.00
Randolph	11.75
Vance	5.50
Greensville	5.35

College

Mocksville	$10.40
Connelly Springs	3.00

CHARGES PAYING IN FULL

A. C. B.

Yadkin College	$ 15.00
Haw River Mission	30.00
Porter	15.00
State Street	75.00
Mt. Pleasant	350.00

G. C. B.

Calvary	$316.29
Porter	30.00

College

Asheboro	$ 85.00
Liberty-Siler City	65.00
Yadkin College	5.00
Haw River Mission	10.00
Tabernacle	45.00
Spencer	10.00
Union Grove	10.00
English Street	40.00
Henderson	115.00
Burlington	125.00
Mebane	45.00
Concord	85.00
State Street	20.00
Mt. Pleasant	85.00
Gibsonville	30.00
Guilford	60.00
Friendship	50.00
South Winston	15.00
Porter	5.00
Thomasville Community	75.00
Connelly Springs	5.00

Superannuates

Orange	$ 37.00

CHURCHES PAYING IN FULL

A. C. B.

Siler City	$ 70.00
Spring Church	90.00
Lebanon, Spring Ch. Chg.	47.00
Hickory Ridge, Forsyth	9.70
Union Grove, Orange Charge	

College

Spring Church	$ 12.00
Spring Valley, Vance Chg.	10.00
Center, Alamance Chg.	14.00
Bethel, Alamance Chg.	15.00
Pleasant Hill, W. Forsyth	20.00
Efland, Orange Chg.	36.00
Union Grove, Orange Chg.	17.00
Hebron, Orange Chg.	27.00
Saxapahaw	8.88
Concord, Saxapahaw Chg.	15.00
Union Hill, W. Forsyth Chg.	6.00
Hickory Ridge, Forsyth Chg.	30.00
Denton, Denton Chg.	35.00
Baltimore, W. Forsyth Charge	14.00
Bethel, Mocksville Charge	20.00

Superannuates

Spring Valley (in full)	$ 4.00
Hickory Ridge, Forsyth Charge	9.00
Bethel, Alamance Charge	7.00

CHARGES PAYING ALL CLAIMS IN FULL

Porter	$ 53.70
State Street	244.00

Mount Pleasant charge goes on the A. C. B. honor roll this week; so does Union Grove church, Orange charge. Bethel church, Alamance charge, goes on Superannuate honor roll; and Connelly Springs charge goes on the College honor roll. We congratulate them, and gladly give to them their places of honor. "May their tribe increase."

Nine reports are made on A. C. B.; four on G. C. B.; and two on College. It is our purpose to run a full report next week of all payments to date, including the amounts paid through missionary societies. We shall try to have this report absolutely correct in every item. If we fail in this we shall be glad to have our errors indicated so they may be corrected.

From now until Conference many remittances will pay "in full." Please do not fail to indicate that in making report to Treasurer Idol. Otherwise proper credits may not be given.

Several pastors have not yet returned budget questionnaire sent out by the Budget Council. Please let us urge that this be done AT ONCE. If we can get it now, it will be of much value to us. Much delay, however, will defeat our purpose.

We are counting on every charge for the most liberal response possible during the closing weeks, and we are praying that God's rich blessings may attend every effort to meet these financial obligations.

Fraternally,
S. W. TAYLOR.

September 26, 1928.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$188,215.99
Miss Ila Stafford, Burlington	5.00
C. B. Amick, Burlington	10.00
J. E. Moore, Burlington	25.00
John W. Shaw, Burlington	5.00
T. T. Stafford, Burlington	5.00
Total	$188,265.99

Endowment Insurance Fund

Amount previously reported	$9,439.21
Mr. and Mrs. J. M. Crawford	10.00
Total	$9,449.21

J. NORMAN WILLS, Treasurer.

—Mr. Raskob is very sorry that the rumor has been started that Herbert Hoover took a drink. Query: How many votes would Herbert Hoover gain if it could be proved that he had taken a drink? We have no doubt that he did take a drink—of water.

OUR CHILDREN'S HOME

Offerings by Churches and Individuals

Stallings, Mecklenburg Circuit	$ 1.25
Miss Mamie Johnston, Sunday eggs	1.40

Offerings by Sunday Schools

Mt. Lebanon, Randleman Circuit	$ 5.00
Burlington Station, Aug., July, Sept.	52.92
Ray Bible Class, Graham, Aug., Sept.	7.10
Mt. Carmel, Forsyth Circuit	4.34
Siler City, Siler City Circuit	3.50
Lincolnton Station	7.35
Bethesda, Halifax Circuit	1.50
Mill Grove, Midland Circuit	6.25
Charlotte Station	12.50
Canaan, Denton Circuit	1.21
Yarboroughs Chapel, S. C., Aug., Sept.	3.34
Union Chapel, Mocksville Circuit	1.25
Whitakers	6.05
Bethel, Alamance Circuit	2.75
Bess Chapel	4.66
Maple Springs, Forsyth Circuit	3.52
Friendship, Haw River Circuit	5.00
Mebane Station	12.00
Worthville, Randleman Circuit	2.61
Fairview, Glen Raven Circuit	1.10
Gideon Grove, Flat Rock Circuit	2.20
Spring Valley, Vance Circuit	5.50
Henderson	8.00

Aside from the cash contributions received, Mr. W. F. Grabs, of King, who is always thoughtful and kind to the Home, gave us 10 bushels of pears.

We received a nice box of merchandise from Mrs. W. Mollan, of Adrian, Michigan.

We are truly grateful to each contributor.

E. F. ALLMAN, Supt.

METHODIST PROTESTANT CENTENNIAL GRATITUDE GIFT

Sept. 1.	Total cash received	$102,488.72
	Total expense account	4,946.20
	Balance for distribution	$ 97,542.52

Distribution

To Board of Foreign Missions		$29,262.76
To Board of Home Missions		29,262.76
To Board of Education:		
Westminster Theological Seminary	$ 9,754.26	
Adrian College	9,754.26	
High Point College	4,877.12	
Westminster College	4,877.12	29,262.76
Baltimore Book Directory		4,877.12
Pittsburgh Book Directory		4,877.12
		$97,542.52

Signed with a grateful heart,
JAS. H. STRAUGHN, Director.

CALVARY S. S. ATTENDANCE

August	1926	1927	1928
First Sunday	111	127	184
Second Sunday	112	116	186
Third Sunday	117	124	183
Fourth Sunday	102	121	162
	442	488	715

—One hundred and twenty people lost their lives in a theater fire in Madrid, Spain, last Sunday night. Better would it have been for them if they had attended church that night.

FROM PASTORS *and* PEOPLE

Bethel, Alamance Charge.—It has been a long time since Bethel reported. For quite awhile the reporter was away, then sickness of herself and members of her family prevented her attending church, and 'tis hard to report what we do not know. However, we do know that our pastor, Rev. J. A. Burgess, has been doing good faithful work among us. We are liking him better every day and are hoping to have him remain with us another year. He filled his appointment last Sunday and, as he always does, gave us a good sermon. We had the pleasude of entertaining him and his wife in our home for a short time. Our special meeting was held in August. Bro. B. M. Williams was with us. We enjoyed having him. His sermons were good and soul-stirring. We trust much lasting good was done and our church revived.

Our Sunday school has been progressing nicely with Bro. Lon McPherson superintendent. Our Mothers' class was pleasantly entertained in the home of our teacher, Mrs. Lon McPherson, recently. The class was divided and each side worked for attendance and lesson study. The losing side entertained the other. Our hostess had everything nicely planned. We enjoyed it much and left feeling anew the Christian ties that bind the class together.

Miss Marcia Foust and Miss Bessie Holmes also recently entertained their classes, the Junior and Intermediate, at the home of Mrs. A. L. Foust. Games were played on the wide lawn and refreshments served. Many were present and enjoyed the occasion to the fullest extent.

Memorial service, all day and dinner on the grounds, will be held at Bethel the fifth Sunday in September. Everyone cordially invited to come. Next year we hope to have a younger and better reporter.

MRS. J. M. FOUST, Reporter.

Henderson.—The Missionary Societies were delightfully entertained at the home of Mrs. George B. Harris August 20 with Mrs. H. T. Powell assistant hostess. A large attendance was present and the meeting was presided over by the president, Mrs. L. R. Gooch. Rev. R. A. Hunter opened the meeting by prayer for Rev. and Mrs. Soderbom and Dr. Fleagle. Mrs. Sam Harris conducted the devotionals from the "Jewel Box." The general business of the societies was then transacted and a general discussion of China followed. A letter from the Soderboms was read by Mr. Hunter and the "Question Box," conducted by Mrs. S. R. Watson. The meeting was closed by prayer. The guests were then invited to the dining room and served delicious cream and cake.

The Young Ladies' League held a "coupon concert" on Thursday night, August 30. A splendid musical was given and a silver offering and coupons were collected for the purpose of buying two silver vases for the church. The concert proved a success in every way and the program was greatly enjoyed by a large attendance. Wafers and lemonade were served at the close of the program.

Preceding our revival a series of prayer services were held at the church for three consecutive nights. Beginning Wednesday night, September 5th, Lawyer J. C. Kittrell being leader, gave us a most helpful talk on the power of prayer and the need of it. Thursday night, Rev. H. B. Porter, of the M. E. church, led the services and another inspiring talk was enjoyed. Friday night, Rev. H. A. Ellis, pastor of the Baptist church, gave a splendid talk on the "Living Words of the Bible." These meetings were well attended and very encouraging for the beginning of our revival, which began the second Sunday in September.

The Philathea class held a very interesting meeting at the home of their new president, Miss Ruth Cunningham, on Tuesday night, September 3rd. Miss Cunningham called the meeting to order and Mrs. Silas Powell conducted the devotionals. The general routine of business was concluded and reports of special committees given. The new chairmen were appointed, and read the duties of each officer and who their assistants would be for the following term. Many important matters were discussed and voted on: One to build a booth at the Fairgrounds for the purpose of serving meals there during the Fair. The meeting was closed by prayer and the hostesses served a delightful ice course.

The revival which has been in progress for one week, closed last night, with much evidence of a great spiritual help to our church. Rev. H. W. Maier, of Thomasville, held the services and a great deal of interest was shown by the large attendane at both morning and evening services. Sunday was a good day with us and two splendid sermons were enjoyed by the large congregations. On next Sunday, Pastor Hunter will open the doors of the church and receive new members. Let us pray for a great blessing on that day. We as a church are most grateful to Rev. Mr. Maier for his efforts and time, given us so freely, and his presence with us will be ever a pleasant memory. God bless him in his work elsewhere. REPORTER.

West End, Greensboro.—The Woman's Home Missionary Society met at the church Monday afternoon with a good attendance and an interesting program prepared by the president, Mrs. J. K. Osborn. The meeting was said to be the best one held since the Branch meeting. The treasurer gave a good report. It was decided to pay half of the scholarship pledges at this time. Two bedspreads have been given to the Children's Home. A large number of visits to the sick have been made. The Society is making a silk quilt for sale and will give a supper at the church soon to help raise some money.

During the summer months Dr. Williams had a short vacation, during which time he conducted revival services where he visited. Rev. W. F. Kennett and Rev. J. P. Lanning filled the pulpit during his absence. Recently Dr. Williams exchanged pulpits with Rev. H. C. Carmichael, and conducted revival services the week following at Moriah.

On next Sunday West End will celebrate the 11th anniversary and the formal opening of the new church school building. The program is arranged for all day service. Those expected to attend, and contributing to the program are President Taylor, President Andrews, Dean Jackson, of N. C. C. W., Greensboro, Rev. N. G. Bethea, and Mr. J. Norman Wills. All the former pastors are invited. Rev. E. Lester Ballard will sing the beautiful song, "A Vision." Miss Ruth Maynard and Mr. Stedman Clifton will assist the choir and the I. C. E. Choral Club with the music. The offering will go to help complete the new building. All of us being from the country, we decided to have the basket dinner on the church grounds. The opening address will be at 10 o'clock and the closing one at the evening service.

You are invited to come.

REPORTER.

(Received too late for last week's Herald.—Editor).

Friendship Station.—This Conference year will soon draw to a close. As it is so near spent, it causes us to ask ourselves the question, "Have we done what we could for the Master?" I trust we have done our best. We held our special meeting beginning the first Sunday in August. Rev. J. M. Morgan came to us for the first service and stayed until the close, which was on Friday night following. He did a wonderful work that week in the messages he brought. The people all were well pleased, and they say, come again, Brother Morgan. There were 38 souls reclaimed and converted. Five united with the church, with others to follow later on.

This is a loyal band. They believe in dividing with the pastor and family in what the Lord blesses them with, such as all kinds of fruits, vegetables, milk, butter, and many other things as good neighbors will do for each other. All this they have done beside the real pounding they gave us after we came back from Conference. We ask the Lord to bless each one, as He knows the giver, and to make us worthy to receive each gift.

Porter: Our special meeting began the third Sunday in August. My Brother, W. E. Hill, of Denton, came over and spent the week with us in the meeting and did most of the preaching. This was one of the sweetest meetings I ever attended. There was a large congregation at every service. We began the service on Monday morning with a prayer meeting at 10 o'clock, and kept it up each day until the close of the meeting, which was on Friday. Let me say here, we did not have to preach at 11, for when that hour arrived some were at the altar seeking Christ, some praising Him aloud, and all feeling like it was good to be there. There was not a sermon preached during the day throughout the week.

There were 14 conversions, and 15 joined the church .Some came from other churches, others joining on profession of faith. We gladly welcome them all.

It was wonderful to see how the members of other churches took part in the meeting. It made our souls rejoice to see all come together as one. For we know the Lord is pleased for His people to work for the upbuilding of His kingdom here on earth. I don't wonder at the outpouring of the Holy Spirit upon the people that are working for the Master as this little band is. They are wide-awake, as you all that read the church paper can see; they were the first on the Honor Roll to pay all claims in full, and did not stop there; after beautifying their church they bought $100 worth of ground ad-

joining the church ground and cleaned it off. It has added a great deal to the value of the church, and they have it all paid in full. They gave us a real pounding in the beginning of the Conference year, and added many things throughout the year from time to time for our comfort. We haven't words to express our gratitude for all these gifts. Our prayer is that this people may continue to grow and prosper in the work of the Lord.

C. H. HILL, Pastor.

Hickory Grove, Chatham Charge.—We were very glad indeed to have our president, Rev. S. W. Taylor, with us last second Sunday night. It was his first visit here, and a large audience enjoyed his fine and helpful sermon. We hope he will come again.

REPORTER.

Rehoboth, Creswell Circuit.—We are very glad to say we had a fine crowd out at Sunday school Sunday.

Miss Eva White, teacher of class No. 4, entertained the entire Sunday school on her birthday Wednesday, September 12, 1928. Had a large crowd present. Games were played and afterwards refreshments were served.

We are very glad to have back with us our pastor, Rev. Mr. Hethcox, who has been absent two weeks.

Mr. C. V. White was taken sick yesterday and is now slowly improving.

Sorry to say that Mrs. G. L. Davenport is confined to her bed.

Mr. and Mrs. W. H. Vick and son, L. A. Vick, and family, motored from Portsmouth, Va., to visit their daughter and family, Mrs. N. W. Tarkington. Mr. Denver Parker Tarkington and Samuel Vick Tarkington returned to Portsmouth, Va., with their grandparents Sunday afternoon.

Mr. Wilson Phelps, a member of Rehoboth Sunday school, returned from Norfolk Sunday, Spetember 16, 1928.

Interest is still being shown in our weekly prayer meeting.

Miss Pattie Spruill, who has been away three weeks visiting relatives, has returned home and is back teaching her Sunday school class at Rehoboth.

Mr. Robert Brewer, a member of Rehoboth church, has been absent for some time. He is now visiting friends in the neighborhood.

REPORTER.

Mocksville Charge.—"A Knowledge of God Man's Greatest Need Today" was the subject of Rev. J. W. Braxton's message today. He preached to an attentive congregation at both Bethel and Union Chapel. In his message he pointed out some of the things which have been stumbling-blocks for many in their religious life, and then described some of the paths which lead to God.

The attendance at Bethel was not as large today as it has been at times, but there was a reasonable congregation today. Union Chapel seems to be breaking its record in attendance at preaching service. The 3 o'clock service this afternoon proved to be one of the best services held since Mr. Braxton has been on the work.

The pastor is trying to increase the devotion in the worship services, and to make them a period of real worship. It is hoped that every one will co-operate in doing this.

It was announced this afternoon by the pastor that on the second Sunday morning in October they would hold the election of church officers for the coming year at Union Chapel. It is urged that the members spend much time in prayer and meditation concerning this election. It was also announced that the fourth quarterly conference would be held on October 20th at Elbaville church.

Asheville.—For the first time the writer has had an opportunity to visit the work at Asheville. In the absence of the pastor, Rev. F. W. Paschall, it was my privilege to be in the Sunday school, the Christian Endeavor and to lead in the two services of worship last Sunday. A good working organization was evident on every hand and the members seemed happy in their work. They are well pleased with their new pastor, as evidenced by the many good things heard about his work.

Much interest was added to the stay by a motor trip ofer the city and to Sunset Mountain. The kindness of the members who made this trip possible will long be remembered. Western North Carolina has some of the most beautiful scenery in the world, and surely the writer has never seen more beautiful scenery anywhere. The Christian fellowship and places of interest will long be remembered.

F. L. GIBBS.

Asheboro.—Next Sunday, September 30, is to be a Red Letter Day for our church here in Asheboro. We will start the day with Rally Day services in the Sunday school, the entire Sunday school hour being used for this purpose. Then at 11 o'clock we will have the dedication of the church, Rev. R. M. Andrews, D. D., preaching the sermon. At the evening hour, 7:30, Rev. N. M. Harrison will preach. All members of the church, whether living in Asheboro or elsewhere, and all former members and friends of the church are cordially invited to be present for the day.

The "Go to Church" campaign which has been on in Asheboro with all the churches will end next Sunday. The campaign has had a wholesome effect on the town.

Our church lost another one of its members on Saturday evening, September 15, when Brother John Sherman Ridge died at the age of 66 years. Brother Ridge had lived in Asheboro for many years, being a merchant and a justice of the peace, but had been a member of our church only since 1923, having moved his membership from the M. E. church. For the past two or three years his health had been very bad and he has not been able to be out much. Mrs. Ridge and one son, W. M. Ridge, are members of our church here in Asheboro. The funeral was held from our church on Monday morning, September 17, and was conducted by the writer, assisted by Rev. T. M. Johnson, D. D., a former near neighbor of the deceased, and Rev. B. C. Reavis, of the M. E. church.

J. E. PRITCHARD.

Macedonia, Fallston Charge.—The attendance at Sunday school is improving every Sunday. The superintendent is right on his job. He is a good man, and I think we will have more improvement.

Our revival meeting ran all of last week, closing Saturday night. Brother Carson, of Lincolnton, was the pulpit help; he brought us some good messages. He is a live wire. We hope to have him again. There were 18 or 20 conversions and the church is greatly revived. May the good Lord greatly bless Brother Carson and his family in their noble work for the Master.

Our fourth quarterly meeting will convene at Macedonia October 13. Pray for us that we may be able to meet all obligations so that our pastor can go up to Conference with a light heart.

Brother Morgan has been with us nine years and we want him back again, for he is a good pastor and a good preacher.

God bless the Herald and its readers.

Pray for us. EMMA HOYLE, Reporter.

Zoar, Mecklenburg Circuit.—Our reports have been few, but we have been moving a little. Since our last report the meeting has been held at Zoar. It began the fifth Sunday in July. Rev. J. W. Hulin, of Midland, did the preaching. He came on Monday afternoon and remained until Thursday night. Brother Hulin did some good preaching. He will be long remembered by this people. The church was greatly revived. Our pastor filled the pulpit at 11; he preached an excellent sermon.

Brother Hall has been very faithful to us. He has filled all of his appointments. All like him as a man and preacher. We hope he will be returned to us for the incoming year.

On account of rain and bad weather President Taylor did not get to fill his appointment the sixth of September. We hope that he can get to us later.

The Ladies Aid Society gave an ice cream supper at the home of Mrs. W. W. Osborne. A large crowd attended; proceeds amounted to $12.25.

The church register will be revised the third Sunday in next month; also, the officers and teachers will be elected.

Mr. W. C. Hartis, of Zoar, will represent Mecklenburg as delegate to the Annual Conference.

REPORTER.

Draper.—At the St. Leo's Hospital in Greensboro the 19th of September, Mrs. Martha Fuqua passed from a bed of suffering to her home above. She was one of our best members, a capable and willing leader of children. It was upon her we depended for our Christmas, our Easter, and our Children's Day exercises. Under her direction the children acquitted themselves well at all these services. Now we must depend upon others for the Rally Day.

W. T. TOTTEN.

Burlington, First Church.—Our Sunday school attendance is getting back to normal, as we had 319 in attendance today, and offering amounted to $12.56.

Brother Gerringer brought us a helpful message on "Prayer" at the morning preaching hour. The attendance at this service was very large, and good music was rendered by the choir.

Our revival meeting begins next Sunday and we are hoping and praying for a great meeting. We ask that each reader of the Herald will join us in praying for this meeting and all the meetings that are in progress in other churches, also. Brother G. F. Millaway is to be with us in this meeting and we welcome him home again, as Brother Millaway served this work many years ago. He is

a strong preacher of the Gospel and we are looking forward to a great meeting.

At the evening service Rev. T. M. Johnson brought the sermon, which was indeed inspiring and uplifting.

Something like five weeks and this Conference year will come to a close and there is much to be done. Let's all work faithfully and ask God to help us accomplish much in these closing weeks.

L. A. BRAXTON, Reporter.

Corinth, Littleton Circuit.—Our special meeting began September 2 and closed the following Thursday night. In spite of the downpour of rain all during the meeting we had fairly good crowds and our pastor gave us some good sermons. We had a good meeting, had several conversions and reclamations, with two to join the church.

Since our last report, gas lights have been put in the church.

The Christian Endeavor Society held its first social Friday night at the home of Misses Louise and Virginia Insco. There were about 25 present and all had a good time. We were very glad to have our pastor with us. Misses Insco served a salad course.

On Saturday evening at 7 o'clock, September 15, Mr. Clifton Morris, of Rich Square, (one of our members) and Miss Sarah Jones, of Richmond, Va., were quietly united in marriage at the M. E. parsonage at Williamsburg, Va. Rev. Mr. Jones officiated, the ring ceremony being used. We wish for them a prosperous and happy life.

Lizzie Coley, one of our Sunday school girls, is attending business college at Richmond, Va.

Louise Insco left today (Monday) for Greenville, where she will enter E. C. T. C. for her second year.

Mr. and Mrs. B. F. Morris visited friends at Greenville Monday.

Best wishes to the Herald and its readers.

MRS. B. F. MORRIS, Reporter.

Lexington, State Street.—Sunday school was well attended Sunday morning. There was no preaching at 11 o'clock because of the meeting at West Lexington, where Mr. Bethea is conducting a revival meeting that is being well attended by the West End folks and State Street congregation and also many from other denominations. The preaching is appealing and helpful and much interest is being shown. It has not been announced when the meeting will close.

At the Sunday night service Miss Willie Veigh Leonard and Mr. Bethea sang a duet that all enjoyed very much.

Mrs. C. L. Koonts, pianist at State Street, is playing the piano for all the services at West Lexington.

Mr. Bethea gave an address at the opening service of West End, Greensboro, new church school building Sunday afternoon. The program for that occasion was especially good and we congratulate the West End congregation and their efficient leader on the progress they are making. REPORTER.

West End, Greensboro.—Born in Grace, January 11, 1917, by Rev. R. M. Andrews with three members to legally hold the title to the property; charter membership organized September 23, 1917, by Rev. R. M. Andrews and Rev. N. G. Bethea; thirty-two members. Served by four pastors: Rev. R. A. Hunter, Rev. N. M. Harrison, Jr., Rev. E. Laster Ballard, and the present pastor, Dr. J. D. Williams.

Celebrated the 11th anniversary and formal opening of the new church school building yesterday. Those contributing to the program were Dr. Williams, pastor, Dr. Jackson, dean of North Carolina College for Women, Rev. S. W. Taylor, president N. C. Conference, Dr. R. M. Andrews, president High Point College, Rev. N. G. Bethea, pastor State Street church, Lexington, Rev. E. Lester Ballard, junior pastor High Point, Rev. T. F. McCulloch, superannuated pastor, Rev. C. W. Bates, pastor Calvary church, Greensboro, Miss Ruth Maynard, student of music, and Mr. Stedman Clifton, teacher of violin, Central High School, Greensboro.

It was an all-day program, opening at 10 o'clock in the morning with an address to the adult division of the church school by Dean Jackson, followed by a sermon by President Taylor. In the afternoon President Andrews and Rev. Bethea addressed the congregation. Rev. Ballard rendered a vocal solo. In the evening, Mr. J. Norman Wills gave an address. Miss Maynard sang at the morning and evening services, and Mr. Clifton played beautifully on his violin at both services. At noon refreshments were served on the church lawn. The offering will be used in helping complete the new building. It was nearly $100, for which we are grateful. A large congregation remained throughout the day to hear the very splendid and helpful addresses of well chosen subjects and many people expressed sincere appreciation of every part of the program.

We were glad to have a number of former members and friends of the church with us on this occasion. We were also glad to have the presence of Dr. J. F. McCulloch, editor of the Herald, at the afternoon service.

The church is very grateful to these people who brought to us such stirring messages, and to Dr. Williams for planning such a splendid program for his people. At the close the pastor announced that the most important part of it all will be the revival services which he will conduct through this week and next. What can compare to the joy in heaven over one sinner that repenteth? We shall be glad to have you unite with us in prayer for the one who shall conduct the meeting and for the renewing of the kingdom in the church and the community.

REPORTER.

Knob Creek, Fallston Charge.—We are having a very large attendance in our Sunday school and church service. Brother Morgan preached a wonderful sermon Sunday on the subject, "Robbing God." Text, Malachi 3:8. Mr. Morgan gave us some strong points on this subject, after which the Lord's Supper was observed.

Our last quarterly conference will be held at Macedonia on Saturday before the second Sunday in October. We are urging that all of our stewards be present with a good report. We are all trusting that Brother Morgan will return to us, as he has done a wonderful work on this charge and has been a great help to our people.

Brother Morgan is going to give us an extra sermon the third Sunday evening at 7:30 o'clock. Subject, "The Signs of Time." We are hoping to see the church crowded.

Our church has prayer meeting every First Sunday night, being conducted by different members of the school. Everybody is urged to attend and take part in these services.

Our church has installed electric lights, which make these services more convenient.

We were very sorry to learn that Mrs. Hartman, wife of our good superintendent, is sick and confined at her home. We hope, if it be God's will, that she will soon be restored to health and that she can be with us again in our church services, as she is greatly missed by the church and the community.

Best wishes to the Herald and its readers.

MRS. BYNUM CHAPMAN, Reporter.

Hollister, Halifax Charge.—We had a splendid service Sunday morning. Rev. W. H. Neese was with us and by much persuasion of Pastor Spencer he kindly consented to preach for us. We were glad to have him with us and hear him preach. We enjoyed his sermon and will be glad to have him visit us any time he can.

Brother Neese is assisting in the meeting at Ringwood this week. They had a splendid service Sunday afternoon. This was the first of the series of services to be held there this week.

Conference will soon be in session and we have a lot to do before then. We are behind with our finances. We will have to get busy in order to raise our apportionments before Conference meets.

On the fourth Sunday in October we will elect our church officers for the ensuing year. We hope to have all members present as this is very important business.

KATHLEEN SHEARIN, Reporter.

September 24.

High Point.—The executive board of the Woman's Home and Foreign Missionary Societies held a most harmonious and interesting session last Thursday, September 20, at the home of Mrs. W. P. Pickett, with her daughter, Mrs. Minnie P. Harrell, corresponding secretary of the Foreign Society, as associate hostess. The meeting convened at 10 o'clock A. M., with a full attendance, the absent members being Mrs. A. G. Dixon, of Liberty, and Mrs. H. C. Nicholson, of Mebane. Much routine business was transacted during the day. It was decided to ask Miss Mildred Miskimen, returned missionary to India at home on furlough, to come to the Annual Conference, which convenes in Winston-Salem October 31. It is expected that Rev. and Mrs. J. F. Minnis will be there also. Another matter of importance was decided when a motion was carried to call off the proposed meeting of N. C. Branch at Mebane, N. C., in October, since the majority of those present felt that the societies in the state are not yet ready for re-organization according to the constitution and by-laws adopted by the General Conference in Baltimore last May. It was thought best to go on as we have heretofore until the regular annual Branch meeting next April. At 1 o'clock a delicious luncheon was served to the members. The hostesses were assisted in serving by Mrs. John Walker and Mrs. J. S. Pickett. Those present were the following: Misses Mary, Velna, and Pearl McCulloch, Greensboro; Mesdames W. C. Hammer, of Asheboro; George R. Brown, of Reidsville; H. W. Maier, of Thomasville; L. W. Gerringer and H. A. Garrett, of Burlington;

T. L. Speas, of Winston-Salem; J. Norman Wills, J. M. Millikan, C. W. Bates and S. W. Taylor, of Greensboro; R. M. Andrews, C. L. Whitaker, W. P. Pickett, E. L. Ballard, Minnie P. Harrell, and S. S. Coe, High Point. Additional guests were Rev. and Mrs. Roy I. Farmer and two children, and Mrs. R. T. Pickens.

On Sunday morning at the worship hour services were conducted as usual for the juniors in assembly room by Rev. E. L. Ballard. This service for the younger members of the congregation continues very popular, and maintains an average attendance of 80 to 90 children and young people. In the auditorium Rev. Roy I. Farmer delivered a beautiful sermon on "Breaking Dawn and Fleeing Shadows," from the text in II Peter 1:19: "Ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arises in your hearts." He said in part that shadow is a deficiency of light within an illuminated region. After shadows the world passes through night and darkness, then comes dawn when the shadows flee away! Life is full of shadows, the shadow of disease, shadow of temporal or pecuniary loss, shadow of death; nobody likes them, and we rebel against them, but they are useful. God in the darkness of the world changes things; wantonness, wickedness, sin, lust, and hate give way to light through God when the day star rises. Hold fast then that faith of yours in hours of darkness, welcome Christ, the day star, into your hearts. Help us to catch a vision of what Thou wouldst have us to be.

"Behold! we know not anything;
I can but trust that good shall fall,
At last far off, at last to all,
And every winter change to spring."

The music at this service was particularly appealing; the duet, "I Waited for the Lord," from Mendelssohn's Hymn of Praise, was sung in a charming manner by Mrs. J. C. Whitesell and Mrs. J. H. Allred; the choir rendered a beautiful anthem, "How Long Wilt Thou Forget Me, O God!"

At the evening service the pastor brought a very forceful message on "The Weapon of Christ," from the text in Zechariah 4:6: "Not by might, nor by power, but by my spirit, saith the Lord of hosts." A delightful trio, "Lift Thine Eyes," was sung by Miss Elizabeth Welch, Mrs. Allred and Mrs. Whitesell.

Promotion Day will be observed next Sunday, September 30 in the Sunday school, and on the following Sunday, October 7th, Rally Day will be held, when an appropriate program will be presented under direction of a capable committee. A great effort will be made to make this a record day in attendance as well as the offering.

An important meeting of the stewards will be held Tuesday evening and there will also be a meeting of the Workers' Council of the Sabbath chool at 7:30 o'clock at the church.

A marriage of great interest to a large circle of relatives and friends here and in the eastern part of North Carolina was solemnized in Jacksonville, Fla., on Saturday, September 15, when Miss Juanita Hammer, of High Point, became the bride of Mr. Neill J. Parker, of Tampa, Fla. The bride was accompanied to Jacksonville by her sister, Mrs. O. Arthur Kirkman and Arthur Kirkman, Jr. She is a daughter of Mr. and Mrs. A. R. Hammer, of High Point, a graduate of the city graded school and Elon College. She taught here and at points in Eastern North Carolina for several years, and was at one time private secretary to Dr. Andrews when he lived in Greensboro. She is a young lady of charming personality and many graces, devoted to the work of her church and Sunday school. Mr. Parker was at one time a resident of High Point, and is now in business in Tampa, Florida. This young couple has hosts of friends who extend best wishes and congratulations. The bride, who is a great-granddaughter of the late Rev. Alexander Robbins of sainted memory, will be sadly missed in the work of the local church, where she has taken an active part for several years.

An operation for appendicitis was performed on Herbert Garmon, of Charlotte, one of the boys of the Children's Home family, at Guilford General Hospital last Sunday, and he is doing nicely.

Mrs. Geore T. Penny recently made glad the heart of the treasurer of the Woman's Home Missionary Society with her gift of $100 for a Pine Ridge scholarship. This contribution is made annually, and Mrs. Penny's generosity is greatly appreciated.

Rev. E. Lester Ballard will go to Reidsville next week to lead the singing in a revival, which Dr. Brown will conduct in his church.

Miss Martha Sanford, of Knaxville, Tenn., was the guest of her school-mate, Miss Daisy Lee York, for the week-end, and together they returned to Charleston, S. C., where they are students in Ashley Hall, a school for kindergarten teachers.

Mr. John Eller, of Davidson County, who has passed his 97th milestone, is the guest of his daughter, Mrs. W. P. Pickett. He was accompanied by his faithful and devoted daughter, Miss Mary Eller.

A most singular and interesting coincidence was related here by Prof. E. B. Stimson, the able and efficient director of music in High Point College and also of First church choir. He says he started off the Children's Home, for when a lad in his teens and a resident of Fayetteville, N. C., he gave a piano recital in Winston-Salem for the benefit of the Home, then just being established in Denton, N. C., by Miss Mabel Williams, sister of Rev. J. S. Williams of Asheville, now Mrs. R. S. Russell, of this city, and a member of the First church. This was the first appearance in public by Mr. Stimson, who recalls the occurrence with much pleasure.

Apropos of the Children's Home, it is another singular coincidence that Rev. A. G. Dixon, who was pastor of First church when the Home was moved to High Point, will come to it as superintendent October 1st. His hosts of friends here in High Point of all denominations, who remember with much love and gratitude his remarkable ministry of nine years' duration, assure him of their gratification in the thought of his return to their midst, and will give him and his beloved wife a most cordial greeting. It is said that all who have lived in High Point, although they roam far, far away, always long to return, which is a splendid advertisement for the goodness of its people.

Woman's Missionary Department

PROGRAM FOR OCTOBER WOMAN'S MISSIONARY SOCIETIES, N. C. BRANCH

Topic: "Our Educational Institutions at Home and in the Foreign Field."

(By action of the last General Conference all the activities of the church are included in the missionary program.)

Hymn 148, Hymnal, "O Master, Let Me Walk With Thee."

Scripture, Proverbs 4.

Prayer for our educational institutions at home and in the foreign field.

Leaflet, to be sent to auxiliaries.

Mission Study Book, "Friends of Africa," or "What Next in Missions?"

Closing hymn, 401 Hymnal, "The Church's One Foundation."

Mizpah Benediction.

(The Study Book, "Friends of Africa," can be secured from Miss Pearl McCulloch, Secretary of Literature, 1011 Martin street, Greensboro, N. C. 60 cents a copy, postpaid).

NOTICE TO WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETIES

A number of calls for Programs have been received, but I have not been able to supply them. I am glad to say that the new programs are to be in my hands soon, and I hope to get them to the societies in time for the October meeting. If you do not get yours, please let me know.

PEARL McCULLOCH,
Sec'y of Literature.

THE YADKIN COLLEGE BELL

Recently there was run in the Herald an article by Rev. Geo. L. Curry relatives to the Yadkin College bell. Of course, it is generally known that the bell is here at High Point College on the campus and is being used for calling the classes. I agree with Brother Curry in that if the bell could be electrified—that is, an electrical ringer could be attached and placed in the tower it would be quite a splendid arrangement. If Brother Curry succeeds in his project, that is what will be done. The bell will be placed in the tower in Roberts Hall and an electrical device for ringing installed. This will cost around $100—that is, the price that has been summed up.

We would greatly appreciate this way of keeping the old bell in service and we believe that every alumnus of Yadkin College would be pleased to know that it is done.

I am just adding my word of approval with what Brother Curry has said.

Fraternally yours,
R. M. ANDREWS,
President High Point College.

—Greensboro is asked to contribute $4,000 to the relief of storm sufferers. Already about half of this amount has been contributed.

IN HONOR OF THE DEAD

Mayes

Durey Stokes Mayes was born in Davidson County, N. C., on June 10, 1858. On September 13, 1928 he was called to answer the call and moved from his earthly tabernacle into the place prepared for him in the mansion above. Because of about three years of illness, a good part of which had been intense—even greater than his family and intimate friends knew—he endured patiently, continually fighting the battle and, like every one, wanted to regain his health. The services and advice of many and learned physicians were secured, but to no avail. All they and friends could do was done for him. Bravely he struggled, and patiently he waited and prayed, but it was the will of God that he be taken. He wanted to get well that he might carry on for those he loved.

In 1900 he moved his family to Orange County where he bought a farm and made his home until he answered the call of God. From May 10, 1884, he made his home in Durham, N. C. In his hands lay vast sums of money and materials and great responsibility. He was a man with a big mind when structures were to be built and plans made for larger service and greater efficiency.

After moving his family to his farm in Orange County in 1909 he did public work in Chapel Hill, after which he gave his time to his home, his farm and to making better the community in which he lived, because of his quiet, peaceful disposition and good influence, aiding wherever he could in any way a friend who called upon him for service. He was a big-hearted man, too big to say no to a friend he could help.

Living by him for most of these 19 years, working with him and his six boys, the writer knows because of these years of association that we have lost a good neighbor, a valuable member of our community, a good citizen and a good man. His life has been an example we would all do well to follow. His faith was fixed on and in Jesus Christ. In Him he lived, moved and trusted. Evidences of this he plainly showed until the summons came. He never failed to ask that I remember him in prayer when I would leave.

Surviving are the following relatives. A companion (to whom he was married in 1889, Evelene Booker Mayes); two brothers, Messrs. Cid Mayes, of Gaffney, S. C., and Augustus Mayes, of Greensboro, N. C.; six boys, Vestal, of New York City, Oswald, Baltimore, Md., Edgar, Efland, N. C., Clyde, Spencer, N. C., Norman, Chapel Hill, N. C., Carl, Henderson, N. C., and four grandchildren.

Funeral service was conducted at Bethel Baptist church near Chapel Hill by Rev. B. M. Williams, of Efland M. P. church, and the writer in the presence of a large group of relatives and friends.

Because of his quiet, submissive life the following tribute can be paid him:

"Servant of God, well done!
Thy glorious warfare's past;
Thy battle's fought, the race is won,
And thou art crowned at last."

M. IVEY CRUTCHFIELD.

McDaniel

Mocksville charge. Heart failure caused the death of Mrs. Susan Williams McDaniel, who died almost suddenly Sunday night, September 16, at the home of her son, Bonas McDaniel. Mrs. McDaniel was born August 7, 1841. She joined the M. P. church when a young girl and was a faithful member until her death. She was married in 1859 to Mr. George McDaniel and to this union were born eight children, six of whom survive: Mrs. Ester Plott, Messrs. Spencer, John, Jasper, Napoleon, and Bonas McDaniel. Two daughters, Mrs. Delia Hudson and Mrs. Cornie Foster, departed this life several years ago. Mrs. McDaniel also leaves 37 grandchildren and 35 great-grandchildren to mourn her death.

She was Aunt Susie to all and to know her was to love her.

The funeral service was conducted by her pastor, Rev. J. W. Braxton, Tuesday morning, September 18, in Smith's Grove church, after which her body was laid to rest in the church cemetery.

Waller

Mocksville Charge. John Waller died from on attack of dropsy on September 16, 1928. Mr. Waller was born in 1858. He leaves to mourn his death his wife, nine children and a host of friends. He was married in 1882 to Miss Jane Whisunt, and to this union were born 10 children, nine of whom survive: Messrs. L. P., G. W., K. C., N. W., of Advance, and R. W. Waller, of Winston-Salem, Mrs. Clyde Cidden, of Advance, and Mrs. Sam Fry, of Advance; also Mrs. Jap Jones and Mrs. Johnnie Jones, of Fork Church. He also leaves 27 grandchildren and two great-grandchildren.

He was a member of Elbaville M. P. church

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for 20 years, and told his friends that he was ready to go when the Master called him.

Funeral service was conducted by his pastor, Rev. J. W. Braxton, at Elbaville church September 17 at 3:30 o'clock, after which his body was interred in the church cemetery.

SUPPORT RALLY DAY

The coming Rally Day Service will be our first special effort together in the new century. I appeal to the entire church to support it enthusiastically. Hold the service, present your offering, and help make this Rally Day worth while.

J. C. BROOMFIELD,
Pres. Gen'l Conf.

PREVENT FIRES!

President Coolidge has issued a proclamation setting aside the week beginning October 7 as Fire Prevention Week. He calls upon every community in the land, through its schools, churches, and civic organizations, to turn its attention to means of preventing fires during that week. "Year by year," the proclamation says, "fire has resulted in the the destruction of many lives and much material wealth. In 1927, property loss alone in the United States due to fire is estimated to have totaled more than 475 million dollars, while loss of life from the same cause was likewise heavy."—Current Events.

MARRIED

Eaker-Beam

A very pretty but simple wedding was solemnized at the home of Mr. and Mrs. J. L. Beam, of Cherryville, N. C., Route 3, Saturday morning, September 22, 1928, at sunrise when their daughter, Essie Virginia, became the bride of Mr. Connie Plato Eaker, of Cherryville, Route 1.

The home was beautifully decorated with ferns and fall flowers. The bride wore a dainty gown of white crepe de chine with touches of silver. The ring ceremony was carried out. The ceremony was performed by Rev. M. C. Henderson, pastor of the bride.

The bride is the attractive daughter of Mr. and Mrs. J. L. Beam, and now holds a position as primary teacher at Northbrook High School.

The bridegroom is a graduate of Weaver College, Weaverville, N. C., and at the present time is a teacher in the Northbrook schools.

Immediately following the ceremony a wedding breakfast was served, after which Mr. and Mrs. Eaker left for a trip to Washington, D. C.

The friends of the popular couple wish for them many years of marital bliss and happiness.

After September 28 they will be at home at Northbrook, N. C.

REPORTER.

Wedding Invitation

Mr. and Mrs. Joseph William Boyles request the honor of your presence at the marriage of their daughter, Ruth, to Mr. Guy Rucker Dudley, on Saturday evening, the thirteenth of October, at half after eight o'clock. Community Methodist Protestant Church, Thomasville, North Carolina.

Mr. and Mrs. Dudley will be at home after November 1 at 165 Holbrooke Avenue, Danville, Va.

—Mrs. J. M. Stone, of Grace church, lost a brother by death, Mr. J. A. Pugh, of Durham. The funeral was held last Sunday.

LONGER DAYS THAN LABOR UNIONS ALLOW

"Let me mention one day in the life of a circuit rider that is a little more than typical," writes a Western Congregational home missionary pastor. "It had been thawing for some time. Main roads were terrible. Side roads were impassible. I had called up to postpone the services but was called back and was asked whether I would come if they found a way for me. I said that I would. So after morning service and a hurried dinner I drove through nine miles of mud, which might be more nearly described in some places as soft soap, and in others as soft tar. Two miles from my destination I was met by a boy who had an extra horse for me. I then had a slow, hard ride up mountain roads in mud that no buggy could get through. The horses had to rest several times. After a more than usually successful meeting, I was asked to go farther on to visit an old man who had been bedridden for almost a year. He had sent word for me but had given up hope of my coming because of the weather. I never before saw so much help given to another just by the short talk we had together. I went back on horseback to my car, had a late supper in one of the homes, and just reached by next appointment in time for the evening service. This was a long day—longer than that allowed by labor unions—but it was one of the greatest days in my ministry."—Congregationalist.

—M. S. Rudisill continues to win renown as a good wheat grower. His final report is 1,207 bushals of grain on 40 acres of land. On one field where he had plowed under a clover sod, he produced on average of 40 bushels on 16 acres.

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VOLUME XXXIV GREENSBORO, N. C., OCTOBER 4, 1928 NUMBER 47

Wanted—a Good Substitute for Bridge

We do not know how to play bridge. We do not know how other people play it. We infer from newspaper reports of social events that many people are indulging in the game in these passing days. In a recent sermon to which we listened we heard the preacher say that he had inspected reports of many social gatherings and in about seven out of ten bridge is played. Why ask for a substitute for a game so popular? It is perhaps unreasonable to do so, but we are moved by the fact that this preacher declared most emphatically that there is nothing in bridge. We believe that he knows pretty well what he is talking about, and on the ground of his judgment we are moved to ask whether some occupation can be found for ladies of leisure which will leave them with the feeling that they have been doing something worth while. Or is that preacher wholly wrong in his verdict? Is bridge a necessity in these strenuous days upon which these ladies have come? Does it relieve their overwrought nerves and make them fit for the work they are doing when not playing bridge? We ask because we wish to know. We insist on either a substitute for bridge or a justification of bridge.

Be Honest With Your Pastor

Honestly is so generally recognized as a fundamental requirement of morality that it seems to be almost an insult to remind people of the obligation to be honest. Yet this primal virtue does not always manifest itself in full force in dealing with ministers of the Gospel, and we therefore feel that a few words on the subject may be admissible. We have specially in mind pastors and their pastoral charges. There are several ways in which a charge may treat a pastor dishonestly. Perhaps the most common way—and more common formerly than now—is to fail to pay him all his salary. Sometimes charges rashly promise more than they can easily pay, but after they have agreed to pay, they are under obligation to pay. There are some nice questions involved as to the way to raise the money. The best-paying members may have paid more than their share, and many members may have failed to pay their share and may be unwilling to pay it. It then becomes a serious question how the deficit is to be made up. But this is the charge's problem, and honesty to the pastor requires that the balance be raised somehow.

Another way in which a charge may treat a pastor dishonestly is by making on his mind the impression that his return for the next year is desired when the fact is otherwise. Some charges have been reported as instructing their delegate to the Annual Conference to ask for the return of the present pastor and then have been represented by an informal deputation of leading members to impress the stationing committee that a change of pastors is very much desired if indeed not imperative if the charge is to be saved from utter ruination. No one can defend such tactics as that. No charge has a right to treat its pastor in any such way. It is a delicate matter to inform a pastor that it is believed best for the charge that there can be a change of pastors. It is the more delicate because in some cases those who hold this opinion are mistaken. But when the time comes that there is a strong general desire for change, whether based on reason or on mere prejudice, it may be that a new pastoral supply should be sought. In the absence of the pastor the delegate is instructed to seek another minister. Should the pastor be kept in ignorance of this action and allowed to go up to conference with the expectation that he is to be returned? Surely not. Some discreet brother should be deputized to inform the pastor of the fact in the case.

Preachers are men with human feelings and should be treated fairly.

Asheboro Church Dedication

A large congregation assembled in the Asheboro church last Sunday to take part in or witness the dedication of the house of worship. The ritual of the church for such occasions was followed, the choir and the minister alternating in the reading of parts. Dr. R. M. Andrews, president of High Point College, delivered an appropriate sermon, after which Pastor Pritchard announced that R. R. Ross had been unanimously selected by a committee to present the church for dedication. Bro. Ross arose and asked the other trustees to stand up with him, whereupon Hon. W. C. Hammer, Dr. Swaim, and Arthur Ross arose. Brother Ross then made a brief speech of presentation. The ceremony was concluded, and the members of the congregation were asked by the pastor to inspect the building.

The church is a more elaborate structure than one realizes on entering the auditorium. It is compactly built and contains many rooms. There are nearly twenty rooms for Sunday school classes besides large rooms for assemblage purposes. One has to go down into the basement to realize how much space there is there. The primary department of the Sunday school holds its meetings in the basement, and there is provision also for social meetings of the congregation. It is really a three-story church and the upper floor has six or eight class rooms.

The church is equipped with modern heating and ventilating plant. It is furnished with comfortable and handsome pews and has stained glass windows. It is one of the best located churches in Asheboro and has a growing membership. It has one of the most capable pastors in our Conference, and we hope for its continued growth and prosperity.

The congregation last Sunday included quite a number of visitors from a distance who came to rejoice with the Asheboro people in their brightened prospects.

Two former pastors sent their congratulations, Rev. T. M. Johnson by letter and Rev. L. W. Gerringer by telegram.

(Continued on Page Six)

THE OLD SOAK

By Ernest H. Cherrington, LL.D., Litt.D.
Director of Department of Education, Anti-Saloon League of America

Have you ever met the Old Soak? He is fast vanishing. He will soon be as extinct as the carrier pigeon, the dodo, the great auk or Sinbad's roc. It almost seems a pity that science could not preserve him by the vitaphone or some other device that would let us see and hear him as he is. Yet, even then much of the peculiar flavor that made him unique would be lost. Don Marquis placed him on the stage as Clem Hawley, probably the very best picture of this disappearing species which has ever been given.

The Old Soak was lovable, but a total loss to any community. He was well meaning, but as unreliable as a bootlegger's word. He was a "good fellow" when with the boys down at the corner saloon, but his wife had a different opinion of him. His sons usually viewed him as a horrible example and became teetotalers themselves, while his daughter blushed with shame if he met her while she was in the company of her friends.

Possibly there can be no stronger indictment of the beverage liquor traffic than some of the Old Soaks whom we have known. Many of them were men of culture, men of exquisite refinement, men with the perfect courtesy of the old school. Even in the ultimate degradation to which they had fallen, they still had an air. One felt that they had been, even though they weer not, gentlemen. The contrast between what they were and what they had been and the still more tragic contrast between what they were and what they might have been, constitutes an indictment which the liquor group can never answer.

The Old Soak never planned to be an old soak. He merely planned to be sociable. All he sought was a little agreeable color and fragrance in life. He believed he could "take it or let it alone." Like Joe Jefferson's "Rip Van Winkle" he often said, "I won't count this one," but nature counted it and the uncounted steins of beer, the uncounted glasses of wine, the uncounted pints of whiskey soon changed the careless laughing good fellow into the hopeless Old Soak.

The Old Soak did not want to reform. With Omar Khayyam he might say:

> "Though wine hath rent my robe of honor, well,
> I often wonder what the vintners buy
> One-half so precious as the stuff they sell."

All that ambition meant to him, all that life held out of promise in his glowing youth, all his dreams of achievement, of fame and honor, all these he has bartered for his glass of wine. After a time that glass of wine became the strongest, most influential spirits which the malignant ingenuity of man could devise.

The Old Soak was not really old. He merely looked old. His gray hair, his uncertain walk, the trembling of his hands, his lack of consecutiveness when he talked did not make him venerable. His life had not ripened into mellowed years of fruitage but had been blighted into premature decay. Unlike Browning's Rabbi Ben Ezra, he could not say:

> "Grow old along with me,
> The best is yet to be."

The Old Soak would never invite youth to a pilgrimage that companioned his. He knew that his old age was "unwept, unhonored and unsung." Like Shakespeare's Wolsey he had felt "a frost, a killing frost," and "honors, friends and all he hoped to have" had been swept away. Like Cleopatra, he had dissolved a priceless pearl in a glass of wine. He knew it, but he knew it far too late.

Among the ancient Hebrews, slaves were freed in the Year of Jubilee. Some slaves, however, declined to accept manumission and the law directed that as evidence of that refusal these were taken to the door posts where an awl was driven through their ear into the portal. Unseen by the physical eye, that stigmata of unbreakable slavery marked the Old Soak. His fetters had become so great and so much a part of himself that he had lost even the will to cast them off.

As a nation, we do not sanction the making of Old Soaks any more. Instead, we are emphasizing the making of leaders of the world's dreams, for the raw material of an Old Soak is also the raw material of a great statesman, a great poet, a great leader of mankind. Tht easy accessibility to liquor which made possible the development of a Clem Hawley has passed away forever in this nation. There may be a few, who because of some diseased appetites or depraved tastes, may crave the fiery draughts of liquor, but the wholesale production of the Old Soak has been abandoned. One might reverse the application of the epitaph Shakespeare wrote for a dead king, "Take him for all in all. We shall not look upon his like again."

AFTER

After the darkness and storm
Cometh a radiant light;
After the winds and the rain
Cometh the sunshine bright;
After the gloaming and night
Cometh the glorious dawn;
After the toiling and cares
Cometh the victor's song.

After the turmoil and strife
Cometh a wondrous peace;
After the doubts and the fears
Cometh a sure release;
After the sorrow and tears
Cometh a heavenly strain;
After the prayer and praise
Cometh His blessing again.

—*Selected.*

—The social element in amusement is a very Christian element, for brotherhood is a Christian attribute. Playing together aids us to work together. If we cannot get along with others in our games, we cannot get along with them in our business. "Team play" teaches co-operation in getting large affairs of life well done. Christians are to live helpfully with others, and to that end they will play charmingly with others.—*C. E. World.*

—Some really great Bible characters get only small mention in the Bible. There is Enoch, for instance. All that we know about him is that he "walked with God," and Hebrews 11 tells us that he pleased God. The big fact is that "he was not, for God took him." His life was spent in intimate communion with God, so that he did not taste of death. He is great because was was a man of prayer.—*C. E. World.*

Denominational Enterprises

EXECUTIVE COMMITTEE MEETING

Resume of the Minutes of the Executive Committee Meeting of the Board of Missions Held in Baltimore, Md., Sept. 20, 1928

Those present were G. H. Miller, J. C. Broomfield, S. W. Rosenberger, G. W. Haddaway, Mrs. Henry Hupfield, Mrs. A. G. Dixon, Mrs. Marie Thompson, J. M. Sheridan, J. H. Straughn and J. W. Hawley.

A communication was read from Miss Mable Shaffer stating that it would be very difficult for her to keep an engagement at the Eastern Conference and at her suggestoin the Executive Committee authorized Mrs. Thompson to fill the engagement.

Miss Shaffer was employed for promotional work at $75 per month.

Rev. J. F. Minnis and Rev. Clyde Auman, our missionaries on furlough, were present and addressed the meeting concerning their work, making very helpful suggestions.

J. W. Hawley reported his conferences with lawyers and his negotiations with the Executive Committee of the W. F. M. S. concerning the method of affecting the union of our missionary interests.

On motion G. W. Haddaway was authorized to draw a voucher for $170.00 as a refund to Mrs. East, and J. H. Straughn was asked to send her a statement of the monies received from the W. F. M. S. Branches.

J. W. Hawley was asked to continue his negotiations with the W. F. M. S. and the W. H. M. S. for the purpose of arriving at a satisfactory plan by which we can carry out the directions of the General Conference and unite the missionary work of the church as soon as possible.

A report from Mrs. Larsen, the treasurer of the China mission, was read and approved.

A letter from Dr. Edith Lacy with recommendations concerning the hospital in India was read.

A letter was read from Miss Hodges in which she pledged her full co-operation with the Board of Missions.

The repairs on Chandeker's house in India amounting to 123 rupees-4-9 were ordered paid.

A letter was read from Mr. and Mrs. Soderbaum in which they inclosed their medical certificates.

A letter was read from Mr. Cassen making certain suggestions concerning missionary pensions. G. W. Haddaway was asked to ascertain what other denominations are doing for their retired missionaries in India.

The India Mission was authorized to proceed with the building of the Girls' School according to the plans already approved, with the request that Rev. Cassen be made the chairman of the building committee. Mrs. Thompson was asked to notify Mrs. Neer, treasurer of the Ohio Branch, of this action so that she might forward the money which the Ohio Branch has raised for this purpose.

It was decided to send $125 to India for boys' clothing, and to approve the use of $111 out of the reserve fund for the same purpose.

The report of Dr. Woodford, of Pine Ridge, Ky., was read.

The report of Miss Bessie M. Eiss, Home Missionary worker at Dillonvale, Ohio, was read. G. W. Haddaway and Mrs. John Feth, president of the Ohio Branch of the W. H. M. S., in company with Rev. John Sharp, Presbyterial Superintendent of Missions for the Presbyterian church in Ohio, from whom the suggestion came, were asked to visit Dillonvale and survey the work there with a view to recommending to the Board of Missions any change in policy that will better serve the interests of the Kingdom.

An architect was employed to supervise the erection of a church at Rochester, N. Y.

The Executive Secretaries were ordered to secure bond for the official force of the Board of Missions in the sum of $10,000.

It was decided to confirm the agreement entered into by the committee sent to visit the First Church, Detroit, whereby the funds due to the Board of Missions from the Michigan Conference shall be applied to the obligation of the Board to the First Church, Detroit.

A letter from Rev. M. L. Matthews, president of the Fort Smith-Oklahoma Conference, was read relating our opportunities about the Mazzard Church in Arkansas. The matter was referred to the Executive Secretary with instructions to visit the conference.

On motion it was decided to accept the bid of the Stockton Press of $220 for 4,000 copies of the *Missionary Record* delivered at the post office for mailing; and that Mrs. Thompson assume the editorship of the *Record* with the January issue.

Mrs. C. S. Kidd was elected to represent the Board of Missions in the National Council of Women for Home Missions.

The next meeting of the Executive Committee will be held in Pittsburgh, Pa., November 13, 1928.

J. W. Hawley, *Secretary.*

RALLY DAY POSTERS

The Department of Educational Institutions of the Board of Christian Education has sent to most of our churches a special Rally Day poster. This is a plan never before adopted by the Board, but the drawing and printing is of such a high order we are sure our people will appreciate it. If properly placed it should advertise the coming Rally Day service in a manner to attract attention and to increase the attendance and offering.

This poster has been prepared and distributed at no little expense. This money will be wasted unless our pastors and leaders see that it is placed somewhere in the church where it will speak its message. It is a real bugle call to remember Rally Day and our New Century Service. If any more are desired, a line to this office will be promptly answered.

The number of orders received for the Rally Day supplies is close to the high record of last year. But many of our churches have not been heard from yet. If you believe in the work being done by this Board in behalf of our colleges and seminary, in behalf of our young people, in behalf of a better trained leadership for every department of the local church, if you believe in the cause of Christian Education, you will not fail to hold a Rally Day service. And certainly if you wish to give to the work your church is trying to do in its local field an impulse and inspiration which will be felt throughout the year you will put forth an extra effort to have a real rally day. The program prepared by the Board of

Christian Education costs you nothing. You are welcome to all the supplies needed. Drop us a line and the material will be in your hands within a few days.

This is your first opportunity to do something definite and generous in support of the New Century Service. Send your orders to Frank W. Stephenson, Board of Christian Education, 613 W. Diamond St., N. S., Pittsburgh, Pa.

IMPORTANT NOTICE

The chairmen of the various appointive conference committees are announced below. The full membership of each committee will be added as soon as the full conference roll is in hand. If each chairman can have the report of his committee well formulated before the meeting of conference, the work will be greatly expedited.

The committees follow: *Credentials,* C. W. Bates; *Fraternal Relations,* George R. Brown; *Literature and Education,* Paul S. Kennett; *Methodist Protestant Herald,* T. O. Pender; *Missions,* J. F. Minnis; *Official Character,* J. D. Williams; *Pulpit Service,* J. H. Moton; *Ordinances,* R. M. Andrews; *Parsonages,* J. H. Allen; *Pastoral Work,* N. G. Bethea; *President's Message,* J. A. Burgess; *Rural Church Life,* George L. Curry; *Social Reform,* T. M. Johnson; *Superannuates,* B. M. Williams; *Young People's Work,* L. W. Gerringer.

The following obituary committees are hereby announced, with the first named as chairman: *In honor of Bro. D. A. Braswell,* W. F. Ashburn, A. G. Dixon, N. G. Bethea, G. H. Hendrey, D. A. McLaurin, R. S. Garmon. *In honor of Bro. J. F. Dosier,* W. F. Kennett, W. F. Ashburn, E. C. Harris, Wm. H. Neese, W. M. Pike, J. H. Moton, John Lamb, Kelly Coltrane.

S. W. Taylor.

RECEPTION OF THE FRIENDSHIP SCHOOL BAGS

The great stadium in Mexico City was crowded on September 15 with 65,000 participants in the patriotic program celebrating the 118th anniversary of Mexico's declaration of independence from Spain. On the tribunal sat President Calles, his cabinet, and representatives of the diplomatic group. The Mexican Committee on World Friendship among Children, with Mrs. Emrich as their guest of honor, sat immediately behind the President.

One part of the very remarkably staged, three-hour program was particularly significant for Americans—the section given to the presentation of the Friendship School Bags. Boys and girls—3,000 of them—each carrying a Friendship School Bag, marched four abreast down the field between the cheering thousands seated in the stadium, while the presentation speech was made by Mrs. Emrich, and two Friendship Bags, one for the boys and one for the girls of Mexico, were presented to the First Secretary of the Embassy, acting for the Ambassador. He in turn, speaking in Spanish, presented the bags to the President. In front of the President's chair stood a Mexican boy and girl representing the school children of the Republic. With a quick smile and greeting the President put into their hands these symbols of friendship and goodwill from the children of the United States, while the strains of the "Star Spangled Banner" were heard from one end of the great stadium to the other.

The task of receiving, recording, classifying and allocating the Bags among Mexico's million and a quarter primary school children proved to be a much more exacting one than had been anticipated.

"You will rejoice to know," writes Mrs. Emrich from Mexico City, "that a course on international friendship has been written into the curriculum of the primary schools of Mexico, due entirely, so Mr. Moises Saenz, Acting Minister of Education, told me, to this friendship project from the United States."

"In one school that I visited this morning the teacher said they are studying about the United States, its history, its accomplishments, its people, and all in a friendly way. 'This,' she said, 'is a new thing, and strange, but we are happy in doing it!'"

Another teacher said: "We have heard a great deal about our enemies in the United States, but we had not heard before of the friends we have there."

An American long resident in Mexico observed: "I heard the Mexican band playing the 'Star Spangled Banner' in the stadium, saw the American flag waving while the thousands of Mexican children, carrying their Friendship Bags, marched down the field, and watched the packed crowds standing and cheering. I realized that I had never seen anything quite like this in Mexico before."

After a conference with Dr. Moises Saenz it was decided to continue the project until the first of December in order that as many Bags as possible might be available for distribution in the primary schools. The 26,000 Bags already in hand have assured real success to this enterprise. But many American schools and churches heard of this project too late in the spring to have a share in it and it is felt that if it is continued until December 5 (the last date for mailing Bags) many thousand additional Bags will be sent and many more schools and pupils in the United States and in Mexico will be brought into the circle of this beautiful program. Full information of this friendship project may be secured from the Committee on World Friendship among Children, 289 Fourth Avenue, New York. A beautifully illustrated folder pictures the sending of Friendship Bags from the United States and their reception by the Department of Education in Mexico City.

DYING GRACE

John Wesley said upon one occasion, "Our people die well." That is true of all good Christians. Interesting and inspiring are these dying declarations of some of God's children who were the world's great servants. Here are their last words:

Richard Baxter: "I have pain, but I have peace."

Edward Payson: "The battle is fought, the victory won."

John Wesley: "The best of all, God is with us."

Charles Wesley: "I shall be satisfied when I awake in thy likeness."

Susannah Wesley: "Children, I am going; lift a song of praise."

John Fletcher: "I am like a bird escaping from its cage."

Prince Albert: "Rock of Ages, cleft for me."

Lady Huntington: "I am going to my Father tonight."

Philip Melanthton: "Nothing now but heaven."

John Bradford, to his fellow-martyr: "Be of good comfort, we shall sup with Christ tonight."

Edward Perronet, author of "All Hail the Power of Jesus' Name": "Glory to God in the height of His divinity! Glory to God in the depths of His humanity! Glory to God in all His sufficiency! Into His hands I commit my spirit."—*N. C. Christian Advocate.*

OPTIMISM | **The President's Letter** | EVANGELISM

SLOGAN

for the Closing Quarter

No Charge Without an Honor Roll Church

We trust that this goal is being kept before the people, and that it may be pushed with fervor and faith from now until the end. We can't hope to accomplish it unless this is done. If we fail, let us not fail in the "try." A pushing pastor, and one or two daring laymen, or laywomen, and somebody will go up to conference happy.

Pageland

Sept. 24-25.—On this date we were with Bro. Phillips and his people of the Pageland charge. The first appointment was at New Hope, on Monday night. We were there for the first time, as a "boy preacher," *just a few* years ago. This church is located about six miles south of Monroe, and seems to be favorably known in that section. Pastor Phillips told us that the attendance at the regular services usually fills the house, and that the attendance on special occasions is very large. An arbor, 40x65, has recently been built on the church grounds. It is well constructed and well seated. The natural incline of the land gives it an elevated floor. This provides a commodious place for revival meetings and other special occasions, and must be a very comfortable place in hot weather. The attendance on the occasion of our visit was good, we thought, for a Monday night service, and the reception of our message was pleasing. We trust that our visit to them was mutually helpful.

On Tuesday night we were at Pageland. This church is in South Carolina, a short distance across the state line, and twenty miles southeast of Monroe. Pageland is a nice little town of one thousand population. Our church membership at this place is not large, though loyal and interesting. We were there in a meeting a few years ago, assisting Bro. Quick in a meeting. We missed him and others who were there at that time, but who now have their places, we trust, in the church triumphant. We were pleased with our visit to each of these churches, and shall watch their future with renewed interest. Bro. Phillips has the full confidence of his people, and is doing a good work. We hope for a gratifying conference report from this charge. The pastor and people have our grateful thanks for kindnesses shown us while on the work.

Methodist Co-operation

Sept. 26.—The Commission on Methodist Co-operation met on this date, with three members of each church present. Some advanced plans, looking towards the realization of the purposes of this commission, have been worked out, and will be submitted to the respective conferences of the two churches in their fall sessions. We believe that some plan should be agreed upon by which there may be a better co-operation, in form, in many communities where there are small groups of Methodists and other kindred bodies.

Midway Church (Guilford Charge)

Sept. 26.—It was our privilege to be here in one of the very best attended quarterly conferences. Each of the five churches was represented, and some with large delegations. The reports of the various Sunday schools of the charge showed marked improvement in interest and attendance. Practically all, we believe, contribute to the Children's Home. Hickory Grove reported an active Aid Society of 20 members and $100 raised this year. They show a fine enthusiasm in this work. Finances were found to be considerably in arrears, both on pastor's salary and on budgets. However, the conference manifested a hopeful interest in this phase of their work, and we believe that they will have a report that will be to their credit when the end comes. Pastor Ashburn has been zealous in promoting the spiritual and the material interests of the charge, and has done a good year's work. He is esteemed and loved by his people. We are still saying that Guilford should be one of our choice charges.

Creswell

Sept. 30.—We were with this charge on this date, visiting two churches, Mt. Hermon, 11 a. m., and Creswell, 7:30 p. m. The attendance was not large at either place, probably interfered with by rain. Since we were on this field a few years ago the Creswell church has been removed from its original location to a site hard by the parsonage. We think the change is a decided improvement. The church here, and also the Mt. Hermon church, are neat and well-kept buildings. However, a coat of paint is needed on the exterior of the Mt. Hermon church. We were glad to find the major part of pastor's salary already paid, and we trust that the full amount promised will be paid by the close of the conference year. We are hoping, also, that the charge will make an encouraging showing on the budgets. We are sure this can be done if a few laymen at each church will rally to the pastor in a persistent effort in this direction. Creswell charge should be on several conference honor rolls. We trust they will not let our faith be without their good works. Pastor Hethcox is serving his tenth year on this charge. His people speak in high praise of him, both as to his standing with his charge, and with the people, in general, throughout the county. He is encouraged over developments that have marked his ministry. This charge has the disadvantage of being remade from other fields of the conference. However, there are many good people here, and it is gratifying to find hopeful signs on the work. The contribution to the Children's Home last year was next to the largest in the conference. We were glad to see again old friends on the charge, and to pastor and people we are indebted for transportation and the hospitality of their homes.

Pastoral Supply

This matter is at the front now, and logically so, with pastors and charges alike. We would be superhuman, I think, if it were otherwise. However, it is not a matter that needs to be attended with undue concern. Throughout the history of the church we have depended upon God to direct in this; and He is still with us. What we need to do is to pray that He may be so in our hearts, and so in our deliberations, that His will may be done in every assignment. Let us so pray, brethren.

We suggest that where changes seem necessary that pastors go right on with their work, as though no change were expected. Officers should be notified, at least the delegate; but it is our opinion that it is best to have very little to say publicly about a change. The people need to have their minds kept on a fit closing of the year's work, and not on a change

of pastors. And let us see to it that in the change love abound, that there may be no lingering sting.

Interesting—Encouraging

From the 51 charges returning budget questionnaires the following facts are gleaned:

Forty-four charges will pay salary in full; 27, A. C. B.; 38, college assessment; 31, superannuate assessment; 39, representative's expense; *sixteen charges* will pay all claims in full. Several charges that we think can be counted on for liberal payments have not yet returned the questionnaire. We believe that the figures above will be still more interesting and encouraging when the reports are all in. The only thing about this showing so far that is at all disparaging is a seeming shortage in pastors' salaries. We most earnestly hope that no charge will permit that to occur. No charge will want that record, we are sure, and certainly no pastor can afford that loss.

The reports of pastors that have not yet been received will be appreciated.

Special Herald Number

This will be run week after next. Pictures, and the brief word about church or parsonage, must be in my hands not later than Friday, October 12. The cuts will cost about $3.00 each. If we can get pictures of all of our church and parsonage building during the year, we would have a very interesting and pleasing number of the HERALD.

Appointments

Oct. 3, Quarterly conference, Winston church. Hour, 7:30 p.m.

Oct. 4, Quarterly conference, West Forsyth charge, Harmony Grove church. Preaching, 11 a.m.; conference, 1:30 p.m.

Oct. 7, Anderson charge. Fairview, 11a.m.; Liberty Hill, 7:30 p.m.

Oct. 9, Quarterly conference, Rockingham charge. Hour, 7:30 p.m.

Oct. 12, Quarterly conference, Tabernacle. Tabernacle charge. Hour, 2:00 p.m.

Oct. 14, Whitaker's and Enfield. Whitaker's, 11 a.m. and quarterly conference, 2:00 p.m. Enfield, 7:30 p.m.

Oct. 15, Quarterly conference, Flat Rock church, Vance charge. Hour, 7:30 p.m.

Oct. 21, Quarterly conference, Liberty-Siler charge, at Liberty. Hour, 2:30 p.m.

"And let us not be weary in well doing; for in due season we shall reap if we faint not."

S. W. TAYLOR.

Oct. 2, 1928.

PROHIBITION ENFORCEMENT

It is asserted that prohibition cannot be enforced. Yet the records show that 36,546 liquor dealers were convicted in the Federal courts last year—an average of 100 for every day of the year. Of these 11,818 were sent to prison. The others paid fines of $4,143,040. Now, in 1928, let the fines be doubled, and especially the jail sentences be tripled. The law-breakers will move heaven and earth to try to keep out of jail. A stiff dose of incarceration might help enforcement mightily.—*The Presbyterian, of Philadelphia.*

—Are we life-bringers? Does our influence fill life with new meanings, ennoble it, enrich it?—*C. E. World.*

GETTING CHURCH MEMBERS BY BY HIGH PRESSURE

The one great task of the Church is to add new members to its fold, but this is not the chief end of the Church. There is a vast difference between a member added to the Church and one added to the Kingdom of Christ. A church that has a good number added to the church roll may not be so much entitled to praise as one that has worked on the members already in the church, but added no members at all. It might be better to get some drones out of the hive before we add more new ones. It might be well to get our members to church and shut the front door before we start a revival meeting for the general public.

Surely it is the wrong ideal to make our first aim that of getting new members unless, first of all, those members are spiritual members before they add their names to the roll. Some high-pressure methods of adding members are certainly subject to criticism. We know one church that required the preacher to add so many members to the roll each week. We have met members whose names were on church rolls when they had never entered the church. The pastor in his zeal got their names when they did not have interest enough to go to church when they were received or at any time after. We met a woman a few weeks ago who declared that she had learned with surprise that her name was on a church roll when she had had no intention of removing her membership from the home church.

It would be a good move to be more careful when members are sought for our churches and to be sure they are in heart prepared.—*Richmond Christian Advocate.*

THE MOST NEEDED SERVICE

There are far more famishing souls in the world than there are starving bodies. The former are all about you; and the noblest service known to earth is to feed them upon the bread of life. Are you, as a professed disciple of Jesus, faithfully endeavoring to do this? Or are you insistent upon spending your strength in the easier and more superficial ministries of a physical kind? The missionary who carries effective help to immortal human spirits in whom sin is enthroned and working its awful ruin is the missionary that mankind most needs. This is the work that the Apostles counted of such vast importance that they appointed others to "serve tables," that they might give themselves unremittingly to it. It is a sacred duty to do good to the bodies of men and we dare not neglect it; but as Christ's representatives in the world, that is not our highest obligation to our fellow-creatures, and woe be unto us if we make it so!—*Selected.*

Asheboro Church Dedication

(Continued from Page One)

These communications were read to the congregation by Pastor Pritchard.

Rev. N. M. Harrison was present to preach at the evening service. It was regretted that Mrs. J. S. Lewis and her daughter, Mrs. N. M. Harrison, were kept from attendance by Mrs. Harrison's illness, and the more because this occasion was meant to honor the memory of Brother Lewis, whose liberal bequest to the church made possible the dedication at this time.

PROHIBITION NOT A FAILURE

We are hearing a great deal these days about the failure of prohibition in our country. The preachment to that effect is, in our opinion, without justification. To be sure, the law is not perfectly enforced. No law is. We have had laws against theft and murder ever since our nation existed; yet we still have much stealing and many killings. But nobody is proposing to strike from our statute books the laws against these crimes. Such a proposal would be regarded as absolutely preposterous.

There is a considerable amount of illicit liquor-selling going on and intoxicants are yet consumed to a considerable extent; but the selling and the drinking are small compared to what we had under the saloon regime.

The benefits of prohibition to the American people have been manifold and far-reaching. It has contributed to their betterment financially. This is shown by the increased deposits in saving banks and in the larger number of laboring people who own their homes. It has, furthermore, been of immense moral benefit. The improvement of conditions in this respect constitutes one of the most outstanding achievements of modern times.

There should be no weakening of our national prohibition laws, nor abatement in the effort to enforce them effectively. That any kind of state regulation of liquor-selling would prove satisfactory, we do not believe. South Carolina tried experiments of that sort years ago and found them impracticable; and the reports that now come to us from Canada, where such a system is in operation, are to the effect that many results attest the failure of the scheme. All the history of the past in dealing with the liquor traffic warrants the assertion that nothing but its complete suppression gives any hope of riddance of the direful evils which everywhere attend its existence in any form.—*Southern Methodist.*

PRAYER

Prayer is communion with our God;
A whisper in His ear,
To tell Him of our needs and wants,
With faith that He will hear.

We go to Him with all our cares,
And all our griefs make known;
Our weaknesses and secret sins
Lay bare before His throne.

For He has told us in His Word,
Although our sins are great,
That with the Father evermore
We have an Advocate.

And blessings for the ones
Whose lives are dearer than our own,
Whose prayers have been neglected
Since they have older grown.

And for the ones that we must love,
Although they love us not;
Help us to plead for them, Dear Lord,
Lest they should be forgot.

—*Mrs. C. W. Millner.*

STEPS IN STEWARDSHIP

The earth did not belong to my ancestors; they could not give it to me.

It will not belong to my children; I cannot bequeath it to them.

It does belong to God. He entrusts a share of its care to me. I am His steward.

Stewards are not required to be wealthy or brilliant; but they are required to be faithful.

The tithe is an acknowledgment that all I have belongs to God. I am His debtor. The tithe is not a free-will offering. It is a debt to God for His work. To withhold it is to rob God. By carefully observing stewardship in financial matters, I become a faithful steward of God's property. Stewardship includes the use of all talents for God.

One-tenth of the income received by each 100 Christians will equip for Christian service and adequately maintain at least ten who are called to devote all their time to God's service.—*Exchange.*

CHRIST ALONE

The world, I thought, belonged to me—
Goods, gold, and people, land and sea—
Where'er I walked beneath God's sky,
In those old days, my word was "I."

Years passed: there flashed my pathway near
The fragrance of a vision dear;
My former word no more sufficed,
And what I said was—"I and Christ."

But, O, the more I looked on Him,
His glory grew, while mine grew dim;
I shrank so small, he towered so high,
All I dared say was "Christ and I."

Years more the vision held its place
And looked me steadily in the face;
I speak now in a humbler tone,
And what I say is—"Christ alone."

—*Samuel Valentine Cole.*

THE GREAT DISCOVERY

"What is the greatest discovery you ever made?" asked a young man of the celebrated Sir James Y. Simpson, the discoverer of the use of chloroform as an anaesthetic. He replied: "The greatest discovery I ever made was that I was a great sinner, and that Jesus was a great Savior."

The person who has never made the discovery that he is a sinner, and who considers he has no need of a Savior, is a person in peril. Jesus "came not to call the righteous, but sinners to repentance."—*Exchange.*

THE GREAT BATTLE

Ever and everywhere a mighty battle is raging around us, a battle in which we are all volunteers, aye, and enrolled soldiers on either side—the great silent internal battle of lust and purity, of truth and falsehood, of right and wrong. It needs no splendid occasion, no stately amphitheater, no pomp and prodigality of outward circumstances, for its seat is the human heart. But its effects and issues are in the world.—*Selected.*

OUR STORY PAGE

THROUGH A KNOT HOLE

Little James played contentedly in his sand pile for quite a while. Then he became tired of digging wells, and building sand houses, and it occurred to him that he was thirsty and wanted a drink.

It was shady by this time on the smooth pavement in front of the house, and it would be fun to ride his bicycle up and down the street. So James opened his mouth quite wide and very loudly called to Ellen who had lived with them ever since he was a weak baby.

"Ellen! Oh, El-l—en!" he called again and again, growing rather provoked that he received no answer. Surely Ellen might come and see what he wanted!

So he began to cry for he didn't like the idea of going after what he wanted himself. Still to his surprise no one came near, though he made more and more of an outcry. From time to time he would stop and listen and look around, and perhaps say aloud—for James sometimes talked to himself—"I don't believe Ellen is going to come. She's a mean old thing or she'd come to the door anyway to see if I am hurted!"

The more he thought about it, the more he was certain that he was being very badly treated. Then it dawned on him that Ellen might have gone to the grocery for something. The grocery was just down at the corner. He knew his mother was out.

Well, if there was no one to hear him, there wasn't any sense in crying any longer! So James got up, brushed the sand off his clothes, and trotted up the steps and into the kitchen where he was able to get a drink of water quite easily by climbing on a chair.

It was only a step from the back door to the small garage where his father kept the family car and the velocipede had a place of its own in one corner. He might as well go and get that himself too! He could open the door just as well as not by standing on tiptoes.

Just as he came in front of the door, James stopped, for there right in the middle of a round knot hole near one of the hinges was an eye looking out at him. It made James feel decidedly queer to know that somebody had been close all the time, and hearing him call, and even hearing him talk to himself without his knowing it.

He stopped for he wasn't quite sure whether he wanted to go into the garage now or not, and while he was thinking about it, the latch clicked and the door swung open from the inside, and there stood his own Daddy smiling at him.

"Well, son," remarked his father, "you didn't know that I was home this afternoon, did you, and right in here working on the car! I've been watching to see what would happen, for I am quite surprised that you should expect Ellen to do things for you which you are entirely able to do for yourself. Ellen has her own work to do, and I know she's perfectly willing to leave it, to help you when it is necessary, but you are not a baby any more, and why should she trot around and wait on you as if you were?"

James hung his head. When he came to think about it, it had been kind of silly to work himself all up like that, and besides it hadn't done any good.

"I have been watching you through this knot hole," went on his father, "and do you know, James, that you have wasted about ten times as much energy trying to get out of going after what you wanted as would have served to get those things in the first place. And think of how unhappy you have made yourself. Your face is all streaked with dirt from crying, and you are red and out of sorts.

"Besides, I am wondering what the neighbors would think to hear such a racket from a lad who ought to be much too big for that sort of thing. Perhaps some day when you are really in trouble and want help, they will hear you but will just say to themselves: 'Oh, that's only James Brown. He is always screaming about something, and usually that 'something' is really just nothing at all.

"You know that once there was a boy who liked to cry 'Wolf! Wolf!' to get people to come to his aid, but one day the wolf really came and he was much frightened and in actual danger. But this time when he screamed 'Wolf! Wolf!' no one believed him, and he had to get away himself the very best way he could.

"We should not expect other people to help us nor yet to believe us unless we are truthful and sincere, and ready to do our best on our own account. Now there's your velocipede, and when you get through with it, don't ask anyone to take care of it for you, and don't leave it out in the driveway, nor on the front walk, nor in the garden. Put it back here in the garage where it belongs, and even take pains to stand it snugly up in one corner where it will be out of the way. To wait on yourself and to be independent is one way to learn to be a real man."

James felt quite ashamed of himself, for he didn't like to feel that his father had overheard him making such a fuss. He took the velocipede out of the garage, but he left it at the foot of the back steps for a few minutes while he went into the house and washed his face and combed his hair. He was quite surprised to find how nicely he could do this, for usually he waited for Ellen or his mother to do it for him.

Then he remembered that he wanted another drink of cool water. It really tasted better, he thought, when he got it himself than when some one else got it for him. He hung the cup up by the sink, climbed down from the chair, and started toward the kitchen door.

Then he paused a moment, turned around, looked at that chair and went back. It only took a minute to put it back by the window where it belonged, and he knew it would please Ellen to come back and find her kitchen as tidy as she had left it.

As he turned around, there stood Ellen in the door with some parcels in her arms. She was smiling.

"Well, well!" she exclaimed cheerfully, "what a big boy you are getting to be to wait on yourself so nicely!"

James nodded happily.

"I'm going to ride my velocipede," he said. "I got it out of the garage my own self!"

* * * * * *

There were times when James opened his mouth ready to call to somebody to come and do something for him, but usually he remembered in time to stop and wonder if he couldn't do that very thing himself. And after a while he learned that it's lots more fun to start and finish a thing nicely and to know that one can do a good many things on one's own account, rather than to wait helplessly for some one else to come and do it for you.—*Selected.*

CULTIVATING THE HABIT OF KINDNESS

The game started when mother overheard Alice and Tommy discussing how fervently they disliked Johnny Randall.

"He's a bad boy," Tommy said. "He comes over to play with me and breaks my toys."

"Let's chase him home next time," volunteered Alice.

Right here mother stepped in. "Why, children," she said, "what makes you say such unkind things? You know Johnny is very fond of you both and that he loves to come over. And I'm sure you'd miss him if he stopped coming. He's a bit rough, but if you asked him to be more careful, I think he'd try to be more careful. He is a brave little fellow. You have both noticed it and told me about it. You cry sometimes when you hurt yourselves, but I've never seen Johnny whine or cry about anything. Have you? He's always smiling and always cheerful. I'm glad he comes to play with you, and I think it would be a fine thing if you're talking about him to think of all the nice things you can say of him and forget the bad ones. We all have faults, but it isn't kind to talk of them."

So it started. That was several years ago. Whenever Tommy and Alice talked about anyone they thought of the nice things to say. "If you can't say something pleasant," mother counseled, "don't say anything."

The habit has grown. The two children really look for the pleasant side of every one, and it is a long time since they have said unfavorable things about anybody, old or young, thoughtlessly or as a pastime. And since they are looking for pleasant things in people they always find them, while every one remarks what sweet children they have grown to be. This does not mean, however, that the attitude of critical-mindedness so necessary for personal growth and right choice of associates has been neglected. Historical and fictitious characters have been discussed freely but always with charity and an attempt to get more than one point of view. This helps them to see their neighbors and friends in their true characters and to say about them only those things which are worth saying.

Not long ago a new boy joined Tommy's class at school.

"Gee, he looks like a sis!" growled one of the children.

"Let's haze him a bit," suggested another.

"I think he looks all right," promptly offered Tommy. "I bet he's just a regular guy feeling terribly shy and lost here, and he's all dressed 'cause they've just moved here and his mother wants him to make a good impression. Let's be nice to him and see."

They followed Tommy's advice and found he was right. Charlie was a "regular fellow" and soon was a favorite. He was spared many unhappy moments owing to one mother's thoughtful method of training her children always to think the best of the other fellow.—*Zion's Herald.*

WELL-SAID

The idea of a progressive Gospel seems to have fascinated many. To us that notion is a sort of cross-breed between nonsense and blasphemy. After the Gospel has been found effectual in the eternal salvation of untold multitudes, it seems rather late in the day to alter it; and since it is the revelation of the all-wise and unchanging God, it appears somewhat audacious to attempt its improvement.—*Selected.*

TAINTED SPEECH

We hear much in these days about tainted food. Cold storage unquestionably does arrest decay, and enables us to preserve many food-products in a wholesome state for a much longer time than was supposed possible in former years, but cold storage has been overdone to such an extent as to create an even greater suspicion in our minds concerning the wholesomeness of what we buy in the markets than was entertained in other days. A fuller knowledge of the noxious character of tainted foods doubtless has added to our dread. We have learned that the tainted food is not only unpalatable, but positively dangerous to health and life. We have enacted pure food laws for our protection. We forbid the placing of adulterations and noxious products upon the market.

The ancients were not unfamiliar with the fact that various substances decay, become putrid. They have words to describe such a condition. St. Paul found a Greek word with such a meaning and he wrote about "corrupt speech"—words which have become tainted. There must have been a great many such words in common use in that old morally rotten world in which he moved about. When he wrote to the saints at Ephesus he said: "Let no corrupt (tainted) communication proceed out of your mouth"—make no tainted speech; for even good words may be used in such a connection as to carry a taint with them. The fact is, that words get their taint as they proceed out of the mouths of men whose imaginations are polluted. Jesus taught that it is what comes "from within," out of men's hearts, which is morally defiling.

How much of the speech we hear is tainted! Many many irreverent words are uttered! How prevalent is profanity, and how insidiously it poisons the spirit of reverence! How common are the vulgar and indecent stories which men tell, and how often is it plain that their words have lingered in the chamber of an unclean imagination before they have emerged from their lips! But words that are neither unchaste nor profane may carry with them the distinct taint of insincerity.

Fresh, pure speech is just as necessary to the moral and spiritual life as fresh, pure food is to the physical life. St. Paul understood this also, and his admonition is positive as well as negative. Speak such words as will build up, such as will supply the manifest need of knowledge, encouragement and hope which you may easily see in the lives of those about you.—*Pittsburgh Christian Advocate.*

DEATH AN UNMASKING

Today the world is like a masquerade. High carnival is being held, and men wear their masques and dominoes, and strut about, and we think that man a king, and this a mighty prince. But the time is over for the masque; daylight dawns; strip off your garnishings; every one of you put on your ordinary garments! Who goes to the unrobing room with the greatest confidence? Why the man who feels that his next dress will be a far more glorious vestment. If any reader of this page seems to be what he is not, let him be wise enough to think of the spade, the shroud, and the silent dust. Let every one among us now put his soul in the crucible, and as we shall test ourselves in the dying hour, so let us judge ourselves now.—*Charles H. Spurgeon.*

NOTES

—The perils of air travel are exemplified by the experiences of Johnnie Kytle last Saturday night in trying to deliver the mail at Greensboro airport. He lost his way in the storm and wandered about until he got out of gasoline and had to descend. He found a place to land with little injury to the plane and none to himself. But where was he and how could he get away? He did not know. He went to a house to ask for help. The farmer must have taken him for a burglar, for he responded with a load of shot from an angry-sounding gun. Fortunately Johnnie was not hit, but he was not helped. He left a light in the plane that he might find it in the dark; but when he returned to it he found that the plane had burned up with all the sacks of mail he carried. Fortunately for Johnnie he can never know how much trouble will be caused by the failure of those letters to arrive.

—The rains last week left 175 people in Pender county surrounded by water but with no food supply. Fortunately for them their friends knew of their plight and came to the rescue.

—Miss Lacky, a granddaughter of Rev. W. D. Reed, is a student in High Point College.

—The 11-year-old son of Bro. Dwight Davidson, of Gibsonville, was operated on for appendicitis at Long's Hospital last Sunday night. He stood the operation well, though the case was urgent.

—J. C. Coe, Jr., was kicked in the head by a mule which he was trying to catch last Sunday night. He went to a hospital for treatment, but was able to return home. It is hoped that his injuries will not prove to be serious.

—Miss Marion Hunter, daughter of the late T. A. Hunter, will be married next Saturday night to Mr. E. E. Lindsay, of New York City.

—In his address at West End Sunday afternoon Dr. Andrews referred to the changes and improvements in church work during the last 30 or 40 years and asked all who would like to go back to the old custom of having sermons two and a half hours long to hold up their hands. Only one hand went up—that of Brother Herndon.

—In his West End address Dr. Andrews compared the progress of the church at that place to the journey of the Israelites through the wilderness across the Jordan into the Promised Land. Bro. Bethea, who followed and who has always an eye open for the ludicrous, remarked that the members of West End church, many of them, came out of Grace church, but he presumed their condition in that church was not to be compared to Egyptian bondage.

—One of life's shocking tragedies developed in our city recently. Leslie Wilmoth and Mrs. Duke were married about two weeks ago. In the midst of what is ordinarily the honeymoon, trouble came to them and both were shot and killed by one or the other, the coroner is unable to determine which.

—Rev. J. E. Pritchard's Buff Orpington chickens attracted much attention at the Randolph Fair and won a number of valuable prizes.

—Rev. J. E. Pritchard keeps tab on the weather changes in an official capacity. He received a number of telegrams giving information as to the progress of the late hurricane in Florida and other parts.

BUDGETS RECEIPTS TO DATE

	A.C.B.	G.C.B.	College	W.H.M.S.	W.F.M.S.
Alamance	$ 99.00	$ 56.74	$ 53.00	$ 40.00	$135.91
Albemarle	.....	.....	.....	.....	.....
Anderson	56.00	15.51	.....	1.00	.....
Asheboro	75.00	69.03	85.00	106.92	322.89
Asheville	.....	45.00	45.00	53.30	98.55
Bess Chapel	42.96	7.42	8.66	25.00	.....
Bessemer City	.....	.....	.....	.....	.....
Bethesda	.....	.....	.....	.....	.....
Burlington, First	100.00	42.08	125.00	247.22	364.92
Caroleen	.....	.....	.....	.....	.....
Charlotte, First	69.51	39.58	60.00	31.16	143.25
Chase City	15.00	3.26	.....	.....	.....
Chatham	.....	3.66	16.00	5.00	5.00
Cleveland	3.20	5.42	15.00	.....	.....
Concord	100.00	166.84	85.00	56.00	56.00
Connelly Springs	.....	.....	5.00	.....	.....
Creswell	.....	.....	.....	.....	.....
Davidson	99.26	18.64	11.35	.....	.....
Democrat	4.90	2.50	.....	.....	.....
Denton	29.71	52.10	35.00	.....	.....
Draper	3.46	11.16	5.00	.....	.....
Enfield	5.00	63.02	60.00	63.20	.....
Fallston	20.00	19.67	24.25	.....	.....
Fairfield	.....	.....	.....	.....	.....
Fairview-Glen Raven	78.05	8.00	.....	.....	.....
Flat Rock	57.86	39.60	50.00	.....	.....
Forsyth	113.10	63.97	73.25	143.40	67.82
Fountain Place	.....	.....	.....	26.00	10.00
Friendship	92.35	34.94	50.00	.....	.....
Gibsonville	.....	43.50	30.00	85.00	25.00
Graham	.....	53.00	60.00	.....	59.10
Granville	67.50	102.53	74.40	134.28	213.56
Greensboro—Calvary	.....	73.36	.....	133.73	118.90
Grace	125.00	.....	.....	500.00	612.65
St. Paul	.....	16.51	17.00	.....	.....
West End	24.00	53.00	32.00	111.95	88.25
Greensville	.....	5.35	.....	.....	.....
Guilford	41.80	56.15	60.00	12.65	.....
Halifax	54.00	33.00	9.00	.....	50.00
Haw River Circuit	20.85	42.84	54.68	3.85	31.53
Haw River Mission	30.00	40.00	10.00	.....	.....
Henderson	100.00	50.00	115.00	211.21	403.26
High Point—English Street	.....	3.18	40.00	.....	.....
First	100.00	98.22	.....	462.30	333.55
Lebanon	68.15	17.87	46.50	25.00	117.00
Welch Memorial	25.00	.....	.....	45.30	37.78
Kannapolis	6.00	6.00	.....	.....	.....
Kernersville	6.59	20.02	30.50	.....	.....
Lexington—State Street	75.00	85.00	20.00	.....	40.00
Liberty and Siler City (Liberty)	15.00	25.85	39.00	10.00	10.00
(Siler City)	70.00	82.50	26.00	17.00	10.00
Lincolnton	.....	5.50	10.00	.....	.....
Littleton	7.00	2.45	.....	.....	.....
Mebane	75.00	32.79	45.00	139.50	113.23
Mecklenburg	.....	8.67	.....	.....	.....
Melton's Grove	3.25	.....	.....	.....	.....
Midland	16.00	17.00	.....	.....	.....
Mocksville	5.00	24.46	32.40	.....	.....
Moriah Charge	.....	50.01	.....	44.68	94.00
Mount Hermon	19.15	87.08	.....	142.28	7.00
Mount Pleasant	350.00	85.74	85.00	63.69	230.36
N. Charlotte Mission	.....	.....	.....	.....	.....
North Davidson	.....	45.85	28.00	.....	98.62
Orange	60.00	202.00	120.00	243.96	59.70
Pageland	.....	.....	.....	.....	.....
Pinnacle and Mount Zion	87.60	25.43	7.25	33.72	16.60
Pleasant Grove	15.00	30.00	5.00	.....	.....
Porter	125.00	33.82	19.00	.....	.....
Randleman	21.55	38.69	1.02	26.98	10.75
Randolph	92.12	59.80	10.00	12.55	.....
Reidsville	.....	25.00	50.00	114.62	118.30
Richland	7.30	8.10	.....	.....	.....

	A.C.B.	G.C.B.	College	W.H.M.S.	W.F.M.S.
Roberta	.....	7.85	.....	.....	.....
Rockingham	9.20	5.30	.....	.....	.....
Roseneath	.....	.....	.....	.....	.....
Saxapahaw	26.50	12.61	23.88	4.60	17.90
Shelby	.....	.....	.....	.....	.....
South Lexington	13.75	7.00	.....	.....	.....
South Winston	25.00	25.00	15.00	.....	.....
Spencer Mission	6.00	7.76	10.00	12.50	.....
Spring Church	162.50	83.88	18.75	.....	.....
Tabernacle Charge	9.00	102.11	45.03	101.54	109.59
Thomasville Community	100.00	.....	75.00	167.30	104.20
Thomasville Station	.....	.....	.....	5.00	.....
Union Grove	13.00	4.74	10.00	.....	.....
Vance	28.20	47.99	51.01	86.55	5.00
Weaverville	40.00	.....	14.00	10.75	.....
West Forsyth	69.70	35.10	50.50	43.40	63.45
West Thomasville	1.00	18.68	1.25	.....	.....
Whitakers	.....	20.00	.....	.....	111.90
Why Not	64.04	16.77	.....	28.05	18.40
Winston, First	36.89	87.50	.....	271.43	105.02
Yadkin College	15.00	.....	5.00	5.75	.....
Yarborough	.....	29.10	21.50	.....	30.00
	$3,211.27	$3,018.28	$2,187.84	$4,109.25	$4,663.94

SUPERANNUATES

Haw River Circuit	$ 8.01
Alamance	7.00
Vance	4.00
Yadkin College	1.25
Porter	1.70

CHARGES PAYING IN FULL

A. C. B.

Yadkin College	$ 15.00
Haw River Mission	30.00
Porter	15.00
State Street	75.00
Mt. Pleasant	350.00

G. C. B.

Calvary	$316.29
Porter	30.00

College

Asheboro	$ 85.00
Liberty-Siler City	65.00
Yadkin College	5.00
Haw River Mission	10.00
Tabernacle	45.00
Spencer	10.00
Union Grove	10.00
English Street	40.00
Henderson	115.00
Burlington	125.00
Mebane	45.00
Concord	85.00
State Street	20.00
Mt. Pleasant	85.00
Gibsonville	30.00
Guilford	60.00
Friendship	50.00
South Winston	15.00
Porter	5.00
Thomasville Community	75.00
Connelly Springs	5.00
Graham	60.00
Orange	120.00
Reidsville	50.00
Asheville	45.00
Charlotte	60.00

Superannuates

Orange	$ 37.00

CHURCHES PAYING IN FULL

A. C. B.

Siler City	$ 70.00
Spring Church	90.00
Lebanon, Spring Ch. Chg.	47.00
Hickory Ridge, Forsyth	9.70
Union Grove, Orange Charge	

College

Spring Church	$ 12.00
Spring Valley, Vance Chg.	10.00
Center, Alamance Chg.	14.00
Bethel, Alamance Chg.	15.00
Pleasant Hill, W. Forsyth	20.00
Saxapahaw	8.88
Concord, Saxapahaw Chg.	15.00
Union Hill, W. Forsyth Chg.	6.00
Hickory Ridge, Forsyth Chg.	30.00
Denton, Denton Chg.	35.00
Baltimore, W. Forsyth Charge	14.00
Bethel, Mocksville Charge	20.00
Bethesda, N. Davidson Charge	28.00
Brown Summit, Haw River Charge	9.00
Fair Grove, Haw River Charge	15.00

Superannuates

Spring Valley (in full)	$ 4.00
Hickory Ridge, Forsyth Charge	9.00
Bethel, Alamance Charge	7.06

CHARGES PAYING ALL CLAIMS IN FULL

Porter	$ 53.70
State Street	244.00

Orange is the "honor roll" charge in the report this week. Their remittance of $40 pays their college assessment in full. It is cheering to place this responsive charge in the Paid in Full list. First church, Charlotte, has the distinction of being on the college honor roll. This delayed information has just reached us. We are very happy to give to this vigorous church its merited place. Bethesda church, North Davidson charge, goes this week in the list of churches paying college assessment in full. This payment was made some time ago, but we learned only this week that it was "in full" for this church. We are glad to list this splendid church where it belongs, and we trust that this is only a beginning of North Davidson honor roll churches.

Brown Summit and Fairgrove churches, Haw River charge, also have paid their allotment on college assessment, and are entitled to promotion. Graham, Reidsville and Asheville go into the list of charges paying college assessment in full.

Brethren, let's make this list grow rapidly. There should be no charge in the Conference that fails to pay the college assessment. Let's do one fine thing, brethren, and make this assessment 100 per cent. "Aye," everybody?

We are grateful for the four charges that remit this week—Orange and Vance on college; and Bess Chapel and Welch on A. C. B. The list is not large, but this is only the "lull before the storm." We are in "pay time," now, and surely this list will grow each week. We trust that collections will not be held back until they can be augmented. Send in what you have, whether the amount is large or small, and let us have the inspiration and the encouragement of a large list each week.

We are reporting, in this edition of the Herald, the full amount that has been paid to date, including all credits due from missionary societies. If errors are discovered in this report, please call our attention to them promptly, so they may be corrected at once. We do our best to be accurate, but even then mistakes will sometimes occur.

Let us call attention again to the importance of details when remittances are made, especially if the amount sent pays some assessment in full. When that is the case, please do not fail to indicate it.

With full appreciation of all that pastors and people are doing in these busy closing days to bring the year to a happy ending, and with constant prayers for God's blessings upon our labors, I am,

Fraternally,

S. W. TAYLOR.

October 2, 1928.

HERALD SUBSCRIPTION RECEIPTS

Rev. J. D. Williams, $1.50; Rev. J. E. Pritchard, $1.50; Rev. N. G. Bethea, $1.50; Rev. J. A. Burgess, $1.50; Rev. C. H. Hill, $1.50; Rev. B. M. Williams, $31.50; Rev. W. F. Ashburn, $2.00; Rev. G. L. Curry, $2.00; Rev. L. W. Gerringer, $3.00; Rev. E. A. Bingham, $1.50; Rev. Edward Suits, $1.50; Rev. C. G. Isley, $3.00; Rev. E. G. Lowdermilk, $1.50; Rev. A. O. Lindley, $3.00; Rev. J. E. Carroll, $3.00; Rev. C. H. Whitaker, $1.50; Rev. J. D. Morris, $1.50; Rev. H. L. Powell, $1.50; Rev. W. T. Totten, $7.50.

GRATITUDE

Father,
I thank
Thee!
For Faith to walk, my hand in Thine,
For Truth to know Thy Law divine,
For Strength to work with voice and pen,
For Love to serve my fellow-men,
For Means to give to those in need,
For Grace to help in thought and deed,
For Light the goal ahead to see,
For Life to use alone for Thee,
Father,
I thank
Thee!

—Grenville Kleiser.

YOUNG PEOPLE'S WORK

CHRISTIAN ENDEAVOR TOPIC

Oct. 7: WORKERS TOGETHER WITH GOD
I Cor. 3:1-9

(A Consecration Service)

By F. L. GIBBS

The Aim: Sunday, October 7, is Rally Day. Last Sunday the new work of the society was discussed and many new plans were made for the fall and winter months. This Sunday is a call, not only to a great rally, but a call to "work with God." As the society members answer the challenge to a greater work endeavor to impress upon each member that the work will be done in so far as each member is consecrated to the tasks confronting each one. Let consecration be the central aim in this service.

Try This Service

1. Worshipful prelude.

2. Silent prayer followed by a series of sentence prayers.

3. Hymn, "Take My Life and Let It Be Consecrated, Lord, to Thee." (Read by the leader, then sung prayerfully by all).

4. Scripture, by the leader, and comments on the topic.

5. Hymn, "Take Time to Be Holy."

6. Presentation and topic discussion.

7. Special music.

8. Talk on consecration, by pastor.

9. Reading of Christian Endeavor Pledge and roll call.

10. Silent prayer of consecration ending with C. E. benediction.

Questions for Discussion

1. What is the workers' equipment? (See II Tim. 2:15).

2. Does one have to be in all-time Christian work to be a "Worker With God?"

3. Are you a "worker" or a "shirker?" What is the difference?

Points for the Leader

A successful life must be a life of activity. One must work! There is no place in a constructive civilization for the "shirker." Not only work for the sake of being actively engaged in doing something, but we must work with some goal in view. One must cease aiming at "nothing" and hitting "it," but aim at those worthy ends that will bring joy and success to oneself and friends.

Our members should "work together." Cooperation must be evident in any successful organization. It must be the spirit in our Christian work. The new plans and task set by the society is the task for each member.

We must "work together with God." "Trusting in the Lord Jesus Christ I promise I will strive to do." These familiar words of our pledge show that close fellowship must be sustained with our Father and His Son, Jesus, if one is able to know what to do and how to accomplish it.

So it is the desire of your leader and of your officers, even of our Heavenly Father, that each one of us be consecrated to the tasks ahead, and to "work together with Him" in all we do.

SUNDAY SCHOOL LESSON

October 14: SPIRITUAL GIFTS

Scriptural basis: I Cor. 12:14.

Golden Text: Now abideth faith, hope, love, these three; and the greatest of these is love. I Cor. 13:13.

Diversities of Gifts

(Chapter XII)

A gift, as Paul states it here, is similar to a talent, as stated by Jesus. It is that God-given ability for service, such as prayer, singing, teaching, etc. "These gifts are diverse, but all are equally honorable because bestowed by the same Spirit, administered under the same Lord, and energized by God." In verses 8 to 10, these gifts are enumerated.

Today there may be slight differences in the gifts bestowed upon men because not all of the same gifts are necessary as in the days of the early apostles. But all have them. None can rightly refuse to apply themselves to the Lord's work for lack of ability.

Dependency for Growth

Dr. Amos R. Wells declares that "verses 12 to 30 constitute one of the most eloquent passages in Paul's writings, and, indeed, in the entire Bible." It is a very comprehensible metaphor, in which is described the relationship of the members of the church of Christ by the illustration of the human body.

How dependable each part of the body is upon every other part! One cannot say to the other, "I have no need of thee." And if one part suffers, the other parts are affected to a greater or lesser degree. How true it is of the church of Christ! Members cannot wrangle with each other and expect the church to grow. There must be harmony and sympathy.

Desire for Greatest

The chapter ends with an admonition to "desire earnestly the best gifts." What a pity it is that so many professed followers of the Lord Jesus are satisfied with that which is much short of the best. No sensible man would eat at a weinie stand when a sumptuous meal was awaiting him in the banquet hall. And yet, that is what we are doing spiritually. The desire for greater things is lacking. God grant that that desire may be created in many of us!

Seriousness of Love

Now follows the sublime "Love Chapter" of the Bible. Men, women and children should know it from memory. Better still, all should know it by heart. In the beginning, the writer points out the folly of the use of gifts without love. Oratory may be used, great understanding may be had, marvelous faith may be exercised, benevolence may be practiced, and even martyrdom may be submitted to—all these are commendable, but without love, they amount to nothing.

Do we find such practices in our church activities today? Are there preachers of the gospel who depend upon their eloquence to save sinners and edify saints? Are there teachers of the Word who use their knowledge alone to inculcate sacred truths in the lives of children and young people? Are there men and women of wealth who try to buy their way into heaven by gifts of large sums of money? O, fools these be! Let love be the motive, the dynamic, that prompts all Christian service.

Substance of Love

Love is long-suffering, is kind, is not envious, is not conceited or vain, is courteous, gracious, polite, seeks others' interests, opposes evil without becoming angered, holds no grudge, rejoices with truth, patiently bears buffets, sneers, etc., is quick to believe the truth, is hopeful, and is enduring. What a list of noble characteristics!

Read over these few verses carefully. Think of each separately and strive, by the help of the Spirit, to obtain the full meaning contained therein. Ask yourself if the motive of your services measures up. Then determine that love shall be the dominating force in prompting you to do service for your Master and your fellowman.

Supremacy of Love

Concluding the chapter, Paul declares the supremacy of this great virtue. He states that other things may vanish, but love will remain. "Earthly knowledge is partial, but heavenly love will be complete, doing away with all in our present lives that is fragmentary and unsatisfying. Our life here is like the crude beginnings of childhood; the perfected life in which love reigns will be the life of a full-grown soul." Faith and hope are so essential to our spiritual welfare. We can do without neither. But above them both, stands out love as a beacon to draw the earth-attracted, carnal-minded and self-centered from the ways of death.

Prophecy Not Trivial

(Chapter XIV)

Paul was a "prophet-preacher." "The New Testament prophet is not ordinarily a fore teller, but rather a forth-teller, one whose gift enabled him to speak 'to edification, and exhortation, and comfort.'" Hence, he could conscientiously and consistently emphasize prophecy above speaking with tongues. "Whatever may have been the exact nature of that ecstatic form of utterance, Paul knew that it required interpreting, and held that without interpretation it could not move the consciences of unbelievers, or win them to Jesus Christ." "Tongues and the sign gifts are to cease, and meantime must be used with restraint, and only if an interpreter be present."

Propriety in Temple

It has been previously observed in these columns that Corinth was a licentious city, a place "where so many women are shameless." They were therefore instructed to keep silent in the temple of God, and show modesty and retirement. It was required of them in those days. Narrow-minded and antiquated is he who declares that this law prevails today in our enlightened age.

We may well couple together verses 33 and 40 in support of this argument. As God in a perfectly orderly manner brought the world out of chaos, and likewise operates the great solar system, so must the church practice this essential requirement toward perfectness in worship. How many church bodies are careful about this today? How is it with the church on whose register your name appears? What do you do to help to maintain it?

FROM PASTORS *and* PEOPLE

Liberty-Siler City.—Rally Day and Home-Coming Day will be observed at each one of these churches in October; the first Sunday in Siler City and the second Sunday in Liberty. Rev. F. L. Gibbs is to be with us in these services in Siler City, and we are inviting him to meet with our Christian Endeavorers at the parsonage in Liberty on Saturday night, October 6.

We are also inviting a special speaker for the Rally-Home-Coming Day in Liberty on the second Sunday.

At the suggestion of the treasurer of the church we are asking our people in Liberty to make the second Sunday in October Pay-Up Day, and will also ask Siler City to make the third Sunday in October Pay-Up Day. We are confidently expecting a good financial report for Conference. Mr. W. E. Sharpe, of Siler City, is delegate to Conference.

Miss Eva Spencer and Miss Nettie Stewart, of Liberty, have returned to High Point College. Miss Lebus Stone, of Siler City, has entered the freshman class in High Point College. Miss Helen Long Hanner, of Liberty, is in a business college in Greensboro. and Miss Pauline Elkins, of Liberty, is in a business college in Richmond.

Mr. Frank Shepard, Mr. Charles Elkins, and Mr. Paul Butler recently entered the freshman class in the University of North Carolina, and Mr. Ralph Frazier entered the freshman class in Wake Forest. All four of these young men are from Liberty.

All these young people were faithful workers in our Sunday schools and Christian Endeavor societies and we shall greatly miss them. We pray heaven's rich blessings upon them in their preparation for larger service for the Master.

Funeral services for Mrs. Beach Cooper will be held at Pine Grove church today. An obituary will appear later.

A. G. DIXON.

Burlington, First Church.—The offering taken last Sunday for the sufferers of the storm-stricken area amounted to $19. The regular offering of the Sunday school today amounted to $18.42, and the attendance was 271.

Bro. Gerringer brought a splendid sermon at the morning hour on the text: "Follow me and I will make you fishers of men." As this was the beginning of our special meetings, this subject was especially appropriate. Bro. G. F. Millaway, who is to do the preaching in our meeting, has arrived and preached his first sermon at the evening services to a particularly full house. His discourse was very appealign and full of the old-time gospel." We are expecting a great meeting and hope the entire membership of the church will attend as much as possible.

The attendance of the Baraca class was very good today and Lawyer John R. Huffman taught the lesson in a very helpful and forceful way. We were indeed glad to have him with us and invite him back again.

The second Sunday in October with us will be Pay-Up Day, and we trust that each member will do his or her best to pay up, if they are behind with their dues. This Sunday will also be the time to make a new pledge for next year's work, so come prepared to furnish your steward with your pledge for the new Conference year.

The fourth quarterly conference will be held October 17th and plan now to attend this meeting.

Sunday, the 14th of October, will be Rally Day and a special program will be rendered in the evening and an offering taken.

Mrs. J. G. Rogers, who was injured in an auto accident some weeks ago, is able to be out some now, we are glad to report.

We kindly request your earnest prayers for a great meeting during the next two weeks. Best wishes.

L. A. BRAXTON, Reporter.

Grace Church, Greensboro.—The congregation enjoyed two very worth while sermons Sunday. The topic for Sunday morning was "The Importance of An Attitude," and Sunday evening on "The Light of the World," the second of a series of "I am's."

The ladies of the church gave a very delightful Brunswick stew. They served lunch from 12 till 2 and dinner from 6 to 8.

The Senior Christian Endeavor Society is starting a contest next Sunday. The society has been divided into two sides with John Taylor and Dorothy Haltom as captains. The score will be based on points, ten for a new member, five for a visitor, five for attendance, and five for attending church twice Sunday. The society thinks that this contest will greatly help the attendance. The losers are to give the winners a party.

The Sunday school is beginning to get back to normal again after the summer vacation. The famous star classes of last year are getting together again. Last Sunday morning the Baraca class had charge of the closing exercises. They had a well known negro quartette sing for us. The music was enjoyed by every one. REPORTER.

Orange Charge, Chestnut Ridge Church.—The revimal meeting began here Sunday, September 23rd, and closed September 30th. Rev. G. F. Millaway did all the preaching except one sermon by Rev. D. R. Williams, one by Rev. M. Ivey Crutchfield, and two by the writer. Other ministerial brethren attending and rendering service in these meetings were Revs. O. B. and T. A. Williams, Rev. F. L. Gibbs. Brother Gibbs delivered a splendid address the fifth Sunday afternoon. The sermons by Revs. D. R. Williams and M. Ivey Crutchfield were faithfully delivered and well received.

Bro. Millaway was at his best and delivered a splendid series of sermons. These made a profound impression. The church was revived, about 40 were converted and reclaimed, 25 new members were received into the church. The offering for Bro. Millaway was $30. We are grateful to all these brethren for services rendered. To God be the praise for the results. B. M. WILLIAMS.

Greensville Circuit.—The revival meetings are all over for this conference year and my reporters have all gone dead or fallen in waste-baskets or something has happened to them. They may be busy getting ready to get married; so I'll come into print again.

My meetings at Matthews Chapel, Wesley's Chapel, and Ebenezer were good. These three churches were greatly revived. A few conversions, a few additions. She pastor was assisted at the three churches by Rev. A. D. Shelton, Pleasant Hill, N. C. Bro. Shelton did some great preaching. It was well received by the three congregations. Bro. Shelton won a place in many hearts and his sermons will be long remembered and the influence of these gospel messages will live long in the years to come. Bro. Shelton is a welcome guest on Greensville charge and may be the next pastor, as the present pastor is now rounding up his fifth year and someone will be sought to serve this faithful people another year.

The meeting has been reported from Hobbs Chapel. Rev. Glen Madison was my help and did all the preaching from the first to last. Bro. Madison is one of our promising young men and won his way socially as well as showing himself a skilled workman for the Master. Seven additions to the church. The church was greatly revived. All were glad to have this young man and servant of Christ with us.

The second Sunday in September we were in our revival at Philadelphia. Rev. C. L. Spencer, pastor of Halifax Circuit, was our help. Bro. Spencer did all the preaching and did it so well that he completely captured the people from the start and grew as a master builder to the close of the meeting. The Lord gave us an old-time revival. It reminded one of days of old; many backsliders were reclaimed. Bro. Spencer is popular with this people and they will be glad to see him return.

There has been some progress on this charge this year. Philadelphia has put in a modern heating plant at retail cost of $125 and carpeted the aisles and pulpit at a cost of $120. Matthews Chapel has painted inside and out at a cost, if it had been contracted, of $175. Wesley's Chapel has been recovered, painted inside and out at a cost of $350. The above improvements have been made and paid for.

My fifth year is closing with progress along all lines. This people has been loyal and faithful to their pastor through the five years of my stay with them. We have some great Methodist Protestants on Greensville Charge and my long stay with them has been pleasant and I have enjoyed the work. I regret I have not been able to do more for them. I trust some good man can and will be secured to carry this work on far beyond what I have been able to do.

May the good Lord bless them and all the Conference. REV. H. L. POWELL.

Pleasant Grove.—The pastor of this church wishes to thank the good people who made it possible for him to enjoy a two weeks' vacation. We appreciate the rest and the time, we trust, was profitably spent.

All services of the church for the latter part of the summer have been held under conditions not favorable because of repairs being made on Highway 10. This work has now been finished and if we could get out of the mud from the higway to the church—a distance of only a few hundred yards—we would be in fine shape for more aggressive work.

The new Hasty High School has had a fine

opening and bids fair to be one of the best in the county. Our new parsonage is now being built just off the highway towards the high school. When complete, this will be one of the best parsonages in the Conference so far as workmanship and material are concerned. We do not approve of the interior arrangement, but have been powerless to prevent it. As it is being built, you enter the parsonage from the driveway through a large outside door in the dining room. Instead of a breakfast room adjoining the dining room, there is one large room supposed to be used by pastor and family as living room, cook room, and breakfast room. Instead of a closet in each bed room there is to be one large closet adjoining the bath room. This, I suppose, is to be used by the entire family. The pastors who follow us here will certainly have a good home beautifully located. We are now asking that all who like the arrangement please give the trustees all the honor, and if any dislike it, please do not blame this pastor, who has done all in his power to get it differently arranged. Contractor J. R. Beasley is building it exactly according to contract and is doing extra good work.

Mrs. Alvan Kennedy has been right sick for several days, but is now able to be out again.

We wish to thank Bro. I. A. Teague for a bushel of potatoes, and Bro. Noah Charles for apples. Mrs. Teague has also given us vegetables, for which she has our thanks.

The Philathea class has purchased on organ for their class room. This is commendable. The class, with Mrs. J. R. Meredith as teacher, is doing fine work.

The outlook now is that the Grove will make the best financial record this year since its organization in 1828.

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Bro. J. M. Kennedy was able to be at our meeting. He has been confined at home for quite a while with eye trouble. A speedy recovery is our wish for him, as he is missed very much in our church services.

After the meeting refreshments were served.

CLYDE PAYNE, Reporter.

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Our Sunday school is doing well; the attendance holds up exceedingly well. We are also glad to have visitors in the various classes most every Sunday.

The Intermediate C. E. re-elected officers the fourth Sunday in September, as follows: Miss Frances Ernest, president; Mr. Luther Parker, vice-president; Miss Patty Ruth Neal, secretary; Miss Ellen Maddry, treasurer.

Mrs. J. Clyde Auman was the leader in charge of the Senior C. E. last Wednesday night. Her topic was "How Missionary Interest Broadens Our Knowledge." Having been a missionary, Mrs. Auman gave us very helpful and interesting knowledge concerning the above topic.

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The meeting was presided over by the regular president, Mrs. R. C. Rives. The devotional exercises were conducted by Mrs. Sam Pierson. Various committees made reports on work which had been assigned them. Plans were made to send a box to the Children's Home about Thanksgiving. An order has been sent to Japan for articles appropriate for Christmas gifts; these will reach Enfield in November, and be put on sale soon after their arrival.

Mr. B. R. Kimball, Sr., and Mrs. Cecille Matthews were mentioned among the sick; we wish for both a speedy recovery.

Miss Mary Collins and Mrs. Lloyd Matthews were appointed to keep flowers in the church during October; Mrs. Arthur Vick and Mrs. Eli Bellamy were asked to visit the sick during October.

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We want to thank Mrs. S. A. Whitley for a nice ham, Frank Thomas, G. B. Rice, and others for gas, Mrs. Peggy Lee for six nice chickens, and others for other good things for the pantry. We are closing the fourth year on this charge and have never lived among a more faithful, loyal people than we have on this charge. They have always paid every cent they promised the pastor and given him so many things besides during the year.

Our fourth quarterly conference will meet at Bethesda church on Friday, October 19, at 2 p. m. We want all of our officials to be present, and we want each official or chairman of each board to bring a written report.

Our charge is right much behind on salary and budgets, but we are expecting them to come up in October and make just as good or better report than they have made in the past few years. C. L. SPENCER, Pastor.

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At the 11 o'clock hour Rev. R. M. Andrews, of High Point College, preached the dedicatory sermon, which was inspiring. Mr. R. R. Ross, being one of the charter members of this church and chairman of the board of trustees, presented the church for dedication. This service was also in memery of the late Mr. J. S. Lewis, who made it possible to dedicate the church at this time. A large congregation, including a good number of out-of-town members and friends, was present to witness this scene, which was the first service of this kind for a great many people. The choir rendered splendid music. Messages of congratulations and good wishes from Dr. T. M. Johnson and Rev. and Mrs. L. W. Gerringer were read and much appreciated by the congregation.

At the evening hour Rev. N. M. Harrison preached on "Consecration," which was very helpful. The program for the entire day was a wonderful success, and, we feel, will help greatly in the future growth of our church.

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October 1, 1928.

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One of the greatest sermons we ever heard was delivered Sunday, September 30, when Rev. R. S. Troxler filled his appointment with us. We were glad to hear this good sermon and were glad to receive two new members into the church.

Our church is increasing in faith, number and work. REPORTER.

Asheville.—We are all eagerly awaiting the return of Bro. Paschall with his bride. They will arrive the latter part of this week, and he will preach at both services next Sunday. In the pastor's absence the pulpit has been filled by Rev. Homer Casto, Rev. F. L. Gibbs, Rev. Lex Klutz, Rev. R. E. Lineberger, and Mr. Fred Willis. Bro. E. C. Fawcett conducted the prayer meetings. Every speaker gave us splendid messages. A visitor said: "Your church certainly always has a good supply in the absence of your pastor."

REPORTER.

Union Chapel, Granville Charge.—On the fourth Sunday morning at our regular preaching service our pastor had the use of a new and handsome pulpit Bible. This Bible was presented to the church by Mr. Parry B. Finch, in memory of his mother, Mrs. Laura A. Finch. Mr. Polk Garrett sang, "My Moth-

Methodis
ONE IS YOUR MASTER
VOLUME XXXIV

The Holy Spirit's Part

Some confusion exists as to the relati Spirit and the members of the church in th the Kingdom. Both are agents in impr the gospel on the minds of men. But sin so infinitely superior to us in power an natural to feel that our efforts are incon may therefore be omitted in favor of Hi clude that our duty is completely done w the Holy Spirit to bring conviction to salvation we desire. But in the view Captain of our salvation, we cannot thus bility and duty of our personal work.

dress the second Sunday afternoon. I am sure Mrs. Cummings will have an instructive message for us. We hope to have many present and at the close of the service we will take an offering for missions.

The district meeting of our missionary societies will be held at Union Chapel October 26. Mrs. C. W. Bates, of Greensboro, and Mrs. George R. Brown, of Reidsville, will be with us and we are going to have a good meeting.

Our C. E. Society seems to be growing in numbers and also in interest. We have had an average of 51 present for three Sundays. Mrs. Owen Edwards led Sunday night and she divided the members into two groups—with Prof. Holt Hunter as score-keeper. This made the meeting very interesting.

Since our last report the oldest member of our church has passed away. Mr. Mark Woodlief was called home August 14, 1928. He was 88 years old and had been in declining health for some time. He was laid to rest in the family cemetery near the home.

We regret that Mr. H. A. Finch has not been able to attend services for several Sundays. We hope that he will be with us again soon.

Friends of Mr. S. U. Floyd will be glad to learn that he is improving after having undergone an operation four weeks ago at the Maria Parham Hospital. We hope that he will soon be able to return home.

REPORTER.

October 1, 1928.

Vance.—The fourth quarterly conference will convene at Flat Rock church on Monday, October 15, at 7:30 p. m. We are expecting President Taylor to be with us at that time and it is very essential that all churches be represented. M. P. CHAMBLISS.

—The mountain section of Western North Carolina is destined to become one of the great dairy regions of the United States. Slowly and surely the farmers of that section are bringing this to pass.

CALVARY CHURCH NOTES

—Captain A. M. Rankin, of High Point, recently visited Calvary M. P. church in Greensboro. He has this kind word of comment: "Calvary has the finest church site in Greensboro."

—The following new members were welcomed into the church recently: Mr. and Mrs. Sistrunk and their daughter; David Glass, wife, and son. Bro. Sistrunk came from South Carolina and settled on Randolph Avenue to fill the position of general manager of the Swift Fertilizer plant. Bro. Glass and family have long lived among us and are well and favorably known by us.

—Evangelistic meetings to continue ten days will begin next Sunday. Rev. R. A. Hunter, of Henderson, is to come next Monday and do the preaching till the close. There will be a morning service and a night service. We are praying and hoping for good results.

—The C. E. Society recently elected officers. Bro. Reynolds succeeds Bro. Wagner as president. There were twenty present last Sunday evening and there was manifest a disposition to go forward into greater activity.

—Rev. E. G. Lowdermilk was in attendance at services last Sunday night. He takes a deep interest in all work for the church.

—Last Sunday was called "Loyalty Day" by Pastor Bates. One expression of loyalty called for was the making of pledges for next year's budget. A committee at church in the afternoon waited on those who came to make pledges. The aggregate of pledges encourages the hope that when all have been heard from the budget will be underwritten.

—A supper of savory chicken pie was recently served by the Ladies' Aid Society in the Hut. This Friday evening they are going to vary the menu by serving Brunswick stew.

NOTICE TO PASTORS

Report blanks will be sent out the last of this week, and ought to be in your hands by the time you read this. If you fail to get them by the first of next week, notify me, and I will send another set.

There are two blanks of each sort in the envelope. Practice on one, and make the other out carefully for the conference officers. There are no changes in the blanks this year; so practice ought to make perfect. There has been a noticeable improvement in this matter, but we haven't reached perfection yet, as the Statistical Secretary can testify.

Credential cards were sent out the first of September. At this writing, 24 charges have failed to make return. Carelessness, perhaps, but both the President and the Secretary are greatly delayed in their work. Won't you please return the card, or if you have lost it, please send me the information.

Some of the brethren have sent me the name of the alternate on the card with the delegate's name. The election law says that "the alternate delegate shall be elected at the fourth quarterly conference." I do not need the name unless the delegate cannot come. C. W. BATES, Secretary.

—Mr. D. M. Sullivan and Mrs. Annie Breeden were recently married in Richmond, Va.

—Uncle Sam has placed a mail-box on Asheboro street near Calvary church.

IN HONOR OF THE DEAD

McQueen

William Calvin McQueen departed this life September 4, 1928, aged 65 years, three months and 11 days. He was a member of the Rockingham M. P. church. For some time he had been in failing health.

The funeral service was conducted at the M. P. church on Wednesday afternoon, September 5, by his pastor, assisted by Rev. T. W. Hearne, pastor of the Baptist church, after which his body was laid to rest in the Wortham cemetery to await the resurrection.

Brother McQueen leaves to mourn their loss a widow, two daughters, four sons and a host of friends and loved ones. Our sympathy goes out to the bereaved ones. May the good Lord bless and comfort them.

JAMES H. TROLINGER, Pastor.

Adkins

Early on the morning of September 20, 1928, death came to the home of S. P. Adkins and took away his wife, Zylphia Ann Jones Adkins. Besides her husband she leaves two daughters and one son in their home. Since girlhood she has been a faithful member of Bethany church. We shall all miss her sweet, gentle spirit. God help us to follow the Christ whom she loved and trusted till He shall call us to live with Him in the eternal city.

NOTICE

To the Officials of Greensville Circuit:

Take due notice hereof and govern yourselves accordingly: The fourth quarterly conference will convene at Wesley's Chapel on Saturday before the third Sunday in October. Preaching at 11 o'clock by Rev. A. D. Shelton; lunch; business of quarterly conference.

Brethren, get busy! There will be only about eight days left till we will start to Annual Conference. Do your best before the quarterly conference. H. L. POWELL.

Preacher in Court.—A Presbyterian minister in eastern North Carolina was brought into court charged with running down a cow with his automobile. The judge asked: "Have you a lawyer to defend you?" The minister replied in the negative. Then the judge said: "Have you anything to say in your own defense?" "If it please your honor, I have," said the clergyman. "I was driving on the public highway when this cow rushed in before me without blowing her horn or displaying her tail-light, and I ran over her." The general laugh that ensued was too much for the gravity of the court. He dismissed the case and called for the next on the docket.

—Mrs. W. B. Cooper, of Siler City, died last Sunday. Bros. Dixon and C. G. Isley assisted in the funeral service on Monday. Pneumonia was the cause of death.

—Land on which lespedeza has been grown will produce twice as much corn as where there was no lespedeza, according to J. D. Whitley, of Oakboro, in Stanly County.

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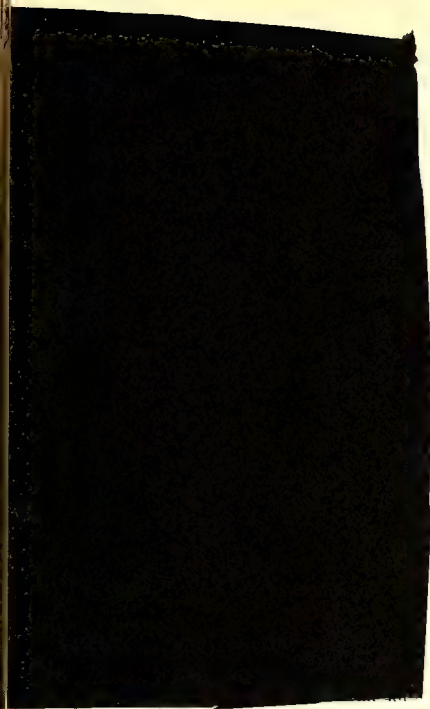
REPORTER.

Union Chapel, Granville Charge.—On the fourth Sunday morning at our regular preaching service our pastor had the use of a new and handsome pulpit Bible. This Bible was presented to the church by Mr. Parry B. Finch, in memory of his mother, Mrs. Laura A. Finch. Mr. Polk Garrett sang, "My Moth-



dress the second Sunday afternoon. I am sure Mrs. Cummings will have an instructive message for us. We hope to have many present and at the close of the service we will take an offering for missions.

The district meeting of our missionary societies will be held at Union Chapel October 26. Mrs. C. W. Bates, of Greensboro, and Mrs. George R. Brown, of Reidsville, will be with us and we are going to have a good meeting.

Our C. E. Society seems to be growing in numbers and also in interest. We have had an average of 51 present for three Sundays. Mrs. Owen Edwards led Sunday night and she divided the members into two groups—with Prof. Holt Hunter as score-keeper. This made the meeting very interesting.

Since our last report the oldest member of our church has passed away. Mr. Mark Woodlief was called home August 14, 1928. He was 88 years old and had been in declining health for some time. He was laid to rest in the family cemetery near the home.

We regret that Mr. H. A. Finch has not been able to attend services for several Sundays. We hope that he will be with us again soon.

Friends of Mr. S. U. Floyd will be glad to learn that he is improving after having undergone an operation four weeks ago at the Maria Parham Hospital. We hope that he will soon be able to return home.

REPORTER.

October 1, 1928.

Vance.—The fourth quarterly conference will convene at Flat Rock church on Monday, October 15, at 7:30 p. m. We are expecting President Taylor to be with us at that time and it is very essential that all churches be represented. M. P. CHAMBLISS.

—The mountain section of Western North Carolina is destined to become one of the great dairy regions of the United States. Slowly and surely the farmers of that section are bringing this to pass.

CALVARY CHURCH NOTES

—Captain A. M. Rankin, of High Point, recently visited Calvary M. P. church in Greensboro. He has this kind word of comment: "Calvary has the finest church site in Greensboro."

—The following new members were welcomed into the church recently: Mr. and Mrs. Sistrunk and their daughter; David Glass, wife, and son. Bro. Sistrunk came from South Carolina and settled on Randolph Avenue to fill the position of general manager of the Swift Fertilizer plant. Bro. Glass and family have long lived among us and are well and favorably known by us.

—Evangelistic meetings to continue ten days will begin next Sunday. Rev. R. A. Hunter, of Henderson, is to come next Monday and do the preaching till the close. There will be a morning service and a night service. We are praying and hoping for good results.

—The C. E. Society recently elected officers. Bro. Reynolds succeeds Bro. Wagner as president. There were twenty present last Sunday evening and there was manifest a disposition to go forward into greater activity.

—Rev. E. G. Lowdermilk was in attendance at services last Sunday night. He takes a deep interest in all work for the church.

—Last Sunday was called "Loyalty Day" by Pastor Bates. One expression of loyalty called for was the making of pledges for next year's budget. A committee at church in the afternoon waited on those who came to make pledges. The aggregate of pledges encourages the hope that when all have been heard from the budget will be underwritten.

—A supper of savory chicken pie was recently served by the Ladies' Aid Society in the Hut. This Friday evening they are going to vary the menu by serving Brunswick stew.

NOTICE TO PASTORS

Report blanks will be sent out the last of this week, and ought to be in your hands by the time you read this. If you fail to get them by the first of next week, notify me, and I will send another set.

There are two blanks of each sort in the envelope. Practice on one, and make the other out carefully for the conference officers. There are no changes in the blanks this year; so practice ought to make perfect. There has been a noticeable improvement in this matter, but we haven't reached perfection yet, as the Statistical Secretary can testify.

Credential cards were sent out the first of September. At this writing, 24 charges have failed to make return. Carelessness, perhaps, but both the President and the Secretary are greatly delayed in their work. Won't you please return the card, or if you have lost it, please send me the information.

Some of the brethren have sent me the name of the alternate on the card with the delegate's name. The election law says that "the alternate delegate shall be elected at the fourth quarterly conference." I do not need the name unless the delegate cannot come. C. W. BATES, Secretary.

—Mr. D. M. Sullivan and Mrs. Annie Breeden were recently married in Richmond, Va.

—Uncle Sam has placed a mail-box on Asheboro street near Calvary church.

IN HONOR OF THE DEAD

McQueen

William Calvin McQueen departed this life September 4, 1928, aged 65 years, three months and 11 days. He was a member of the Rockingham M. P. church. For some time he had been in failing health.

The funeral service was conducted at the M. P. church on Wednesday afternoon, September 5, by his pastor, assisted by Rev. T. W. Hearne, pastor of the Baptist church, after which his body was laid to rest in the Wortham cemetery to await the resurrection.

Brother McQueen leaves to mourn their loss a widow, two daughters, four sons and a host of friends and loved ones. Our sympathy goes out to the bereaved ones. May the good Lord bless and comfort them.

JAMES H. TROLINGER, Pastor.

Adkins

Early on the morning of September 20, 1928, death came to the home of S. P. Adkins and took away his wife, Zylphia Ann Jones Adkins. Besides her husband she leaves two daughters and one son in their home. Since girlhood she has been a faithful member of Bethany church. We shall all miss her sweet, gentle spirit. God help us to follow the Christ whom she loved and trusted till He shall call us to live with Him in the eternal city.

NOTICE

To the Officials of Greensville Circuit:

Take due notice hereof and govern yourselves accordingly: The fourth quarterly conference will convene at Wesley's Chapel on Saturday before the third Sunday in October. Preaching at 11 o'clock by Rev. A. D. Shelton; lunch; business of quarterly conference.

Brethren, get busy! There will be only about eight days left till we will start to Annual Conference. Do your best before the quarterly conference. H. L. POWELL.

Preacher in Court.—A Presbyterian minister in eastern North Carolina was brought into court charged with running down a cow with his automobile. The judge asked: "Have you a lawyer to defend you?" The minister replied in the negative. Then the judge said: "Have you anything to say in your own defense?" "If it please your honor, I have," said the clergyman. "I was driving on the public highway when this cow rushed in before me without blowing her horn or displaying her tail-light, and I ran over her." The general laugh that ensued was too much for the gravity of the court. He dismissed the case and called for the next on the docket.

—Mrs. W. B. Cooper, of Siler City, died last Sunday. Bros. Dixon and C. G. Isley assisted in the funeral service on Monday. Pneumonia was the cause of death.

—Land on which lespedeza has been grown will produce twice as much corn as where there was no lespedeza, according to J. D. Whitley, of Oakboro, in Stanly County.

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

Published weekly in the interest of the Methodist Protestant Church as an organ of the North Carolina Annual Conference.

PRICE—$1.50 a year, payable in advance.

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MARRIED

Pounds-Kirkman

Married, at my house, September 1, 1928, Rudolph Pounds and Annie Kirkman.

G. A. LAUGHLIN.

—A Mississippi darky is credited with having offered the following prayer: "O Lawd, give thy se'vant this mawnin' the eyes of the eagle and the wisdom of the owl; connect his soul with the gospel telephone in the central skies; luminate his brow with the sun of heaven; pizen his mind with love for de people; turpentine his imagination, grease his lips with 'possum oil, loosen his tongue with the sledge hammer of thy power, 'lectrify his brain wid de lightnin' of dynamite of dy glory; 'noint him all over wid he kerosene oil of dy salvation and sot him on fire. Amen."

—Twenty-four well fattened pigs netted one Davidson County farmer a clear profit of $629.10 at the first sales made in September.

—It was hard to find a field of corn standing in Surry County following the recent heavy rains.

OUR CHILDREN'S HOME

Offerings by Churches and Individuals

Elbaville, Mocksville Circuit	$ 3.86
Whitakers Chapel, Enfield Circuit	9.63
W. H. M. S., North Carolina Branch	72.49

Offerings by Sunday Schools

Beginners Class, Yarboroughs Chapel, S. C.	$ 2.00
Asheboro Station	35.00
High Point, First	9.00
Baraca Class, High Point, First	25.00
Shiloh, North Davidson Circuit	10.82
Sapling Ridge, Alamance Circuit	6.29
Hickory Grove, Guilford Circuit	1.95
Friendship, Fallston Circuit	5.23

Also, we received some clothing for boys from Mrs. Johnson, Siler City. About three bushels of pears, but do not know to whom credit is due. Nice quilt from one of the societies in Birmingham, Alabama.

For all we are very grateful indeed.

On last Sunday, September 23, one of our boys, Herbert Garmon, underwent an operation for appendicitis. We are glad to report that he has gotten along unusually well, and will soon be home again.

This being our last report before leaving the Home, I wish to take advantage of this opportunity to express our sincere appreciation to the many friends whom we have met, and learned to love, and others whom we have not had the pleasure of meeting, yet have had their fine spirit of co-operation. Had it not been for the loyalty of our good people this work could not continue. May you all be richly rewarded, and may we continue to have your prayers.

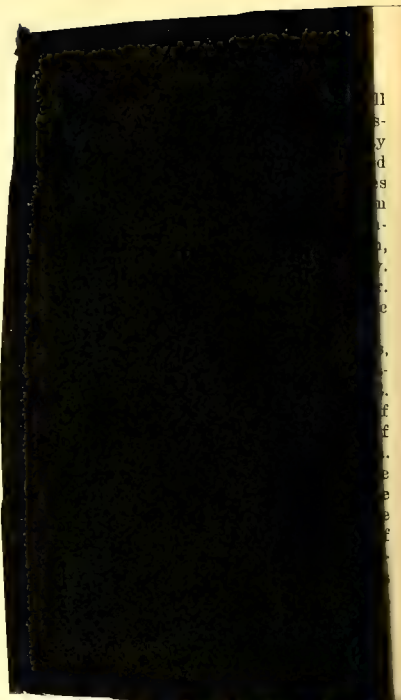
We hope Dr. A. G. Dixon, as he enters upon his new field of labor, may have your loyal support.

E. F. ALLMAN, Supt.

NOTICE

All money for running expenses of the Children's Home should be sent to Rev. A. G. Dixon, Children's Home, High Point, N. C.

—Rev. M. Ivey Crutchfield should be addressed at Enfield, N. C.



Needless Alarm—A Randolph citizen not noted for his general intelligence but whose wife was very much noted for her extreme homeliness went to mill one day and was much exercised over the signs of the times. He especially feared Roman Catholic domination. He said: "If they get in power it won't be six months before they will burn all our churches and take our Bibles from us and then their next move will be to rob us of our wives." With more force than politeness the miller replied: "Just wait till they see that woman of yours."

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VOLUME XXXIV | GREENSBORO, N. C., OCTOBER 11, 1928 | NUMBER 48

Pres Elderdice 5dec8
Westminster MD

The Holy Spirit's Part and Ours

Some confusion exists as to the relationship of the Holy Spirit and the members of the church in the work of extending the Kingdom. Both are agents in impressing the truth of the gospel on the minds of men. But since the Holy Spirit is so infinitely superior to us in power and effectiveness, it is natural to feel that our efforts are incomparable to His and may therefore be omitted in favor of His. Or we may conclude that our duty is completely done when we have prayed the Holy Spirit to bring conviction to the persons whose salvation we desire. But in the view of Christ, the great Captain of our salvation, we cannot thus escape the responsibility and duty of our personal work. In John 15:26, 27, Jesus declares, "The Spirit of Truth shall testify of me, and ye also shall bear witness because ye have been with me from the beginning." Jesus might have committed the whole work of evangelization to the Holy Spirit, but He did not do so. Men also, the men who had been with him from the beginning, were to give their testimony. From that day to this those who have had experience of Jesus' saving power have been called upon to add their testimony to the witness of the Spirit. Human testimony would amount to little if it were not confirmed by the witness of the Spirit, and on the other hand the work of the Spirit would not have complete effectiveness without the supplement of human testimony. We cannot put off our work on the Spirit of God, but we can further and facilitate the work of the Holy Spirit by moving and acting in the line of His suggestions and promptings.

Fountain of Perpetual Youth

Ponce de Leon sought it in Florida, but failed to find it. Perhaps he thought in this land of ever-blooming flowers human life would be perpetually rejuvenated. But he did not find it so. Recently the would-be-young-again have had their hopes aroused by the announcement that a diet including certain glands of animals would restore lost powers and bring back youth. But these hopes have been dashed. There will probably be other advertised restoratives of youth, but all will no doubt prove disappointing. Decay and death are in the order of nature, and much as we may dislike to contemplate such an end for ourselves and our friends, we might as well make up our minds to accept our fate without protest. But we can do a better thing than that. We can believe that nature's way which is God's way is best. We can believe that every stage of our life in this world has its divine purpose to fulfil. The functions of life vary with its periods, but every period brings us to new duties while it releases us from some of preceding stages. Aged and aging people need not feel useless unless they voluntarily make themselves so. God has no superannuates, He gives to all an honored part in His service. How gracefully some old people grow old! It is because they cheerfully accept the changes of life as divinely ordained means to spiritual development. With them decreasing physical power is accompanied by increasing spiritual power. Infancy, childhood, youth, manhood, old age—all have their place in the plan of God and all may be made to contribute to the grand total of spiritual growth preparatory to the immortal state that God has planned for us. If we regard ourselves as mere animals, mere creatures of the earth, then old age has but little of value to offer. But when we see and feel the undying, the immortal in us, we find life increasing in interest and value. We take up again the forgotten dream of unfailing youth, project it into the glorious world of the future, and look forward to its sure realization in our own experience. This dream becomes more than a dream to us as we cherish it. It becomes a splendid reality and we with patience and yet with ever-increasing desire await its coming.

Great Peace Conference in 1930

A conference was recently held in Geneva to plan for a great peace congress of one thousand members representing all the religions of the world. The object of the great meeting is to prepare the world for universal peace. In this preparatory meeting just closed there were representatives of the Hindus, Buddhists, Confucians, Parsees, Jews, Mohammedans, Jains, Shintoists, Brahmans, Zoroastrians, as well as Christians. Two-thirds were of non-Christian faiths. In the great conference of 1930 three topics are to be discussed: what is each religion doing to promote peace; what can each religion learn from others as to the best way to bring about enduring peace; and how can the various religious communions co-operate to create sentiment for peace and goodwill among men. There was enthusiasm in the meeting and it is to be expected that the program adopted will be carried out, and that the conference two years hence will be an eventful one in the history of the world.

—"Take my name off the church register!" That is easily said in a moment of petulance or provocation, but it involves so very much that a man should be very slow to make such a demand. It sounds too much like saying to Jesus Christ, "Strike my name out of the Lamb's Book of Life." No man should join the church without serious thought, and no man should hastily give up his church membership. It is too sacred a matter to be trifled with or dealt with in anger or any kind of ill feeling.

—*Successful Farming*, Des Moines, Iowa, says that "Prohibition of alcoholic liquors is the outstanding issue in the world today. The liquor interests are fighting every inch of the way because it deprives them of enormous sums of money and great political power."

—A stone cast into a pond changes the centre of gravity of the earth. You never know what a loving act will produce.

THREE HEROES OF FREEDOM

The sixteenth century was an age of great men who towered far above the common level. The masses, notwithstanding the new spirit of learning brought in with the Rennaissance, were densely ignorant and superstitious. There was no open Bible and, if there had been, the majority could not have read a word of it. It was an age of notorious social laxity. Kings, popes, and priests not uncommonly practiced an immorality so open and constant as to excite little surprise and no comment. Scarcely possible is it for the mind of the twentieth century by the best aid of the imagination to reproduce the sixteenth. The picture presented by reputable historians is by no means appealing. The dominant church, though professing to voice the law and will of a Supreme Righteousness, was directed in the spirit of human calculations and expedients worthy the most worldly and unspiritual of worldly kingdoms. Who dared to say them nay? Men opened their mouths at the peril of their lives. Autocracy in its worst form, an ecclesiastical autocracy, held sway. Such has always been opposed to human liberty.

Among kings and popes and reformers appeared towering personalities. Charles V, the most powerful monarch of the sixteenth century, reigned for full half a century; Francis I, 37 full years. To know their bloody record in the Low Country read Motley. These were men of force and devout Catholics. The Medicean popes had among them men of wonderful ability and not one of them had any sympathy with the Protestant Reformation. But for the fact that each of the sovereigns of that time was really more interested in his dynasty than in the welfare of the church, the Reformation would have been strangled in short order. Luther would not have lived out half his days. However, in these days as set against the liberty of the individual, his influence over the German populace proved to be a factor for kings and popes to reckon with on the chess board of European diplomacy. So, in the desperate game of emperor, king and popes to protect, perpetuate or enlarge their respective temporal dominions, Luther was spared to do a work of world consequence.

Luther is the supreme historical character of the times and the best hated of them all. The papacy raved and issued a bull of excommunication against him. For 400 years he has been excoriated and held up as a monster in human history. At times the papacy simply grits its teeth in silence, bewailing the fate of the day following Luther and those of his day. We are in a freer world, for the day he nailed the theses papal absolution was doomed. He announced the right and privilege of the individual soul to find its spiritual birthright by approach to God through Christ without the intervention of any priestly or human agency. This struck a deadly blow at the very center of the whole priestly system of the papacy. It was a fight for freedom. Religious autocrats are still set against this doctrine of liberty, but the mighty currents of the world's life are running full and strong in favor of the ultimate overthrow of the last autocrat.

A child of poverty, struggling for a liberal education, Luther's father designed him for the law; but suddenly he changed direction and entered a convent. There he gave himself unremittingly to prayer and fasting, to a study of the classics and of the Scriptures. He made a visit to Rome, as to a holy shrine, full of reverent and devout anticipation; what he saw under the sanction of holy pretense filled his righteous soul with revolt. What he had learned amid vigils and prayers, in his convent study of the Bible, now clarified his vision and accentuated his convictions. He went to Rome a devout Catholic; he returned a Protestant.

In Wittenburg University thronged classes to hear his brilliant expositions of the Scriptures. Ordained to the priesthood, he suddenly flamed out as an eloquent preacher. His influence went far and near.

Pope Leo X authorized John Tetzel, a Dominican monk, to sell indulgences in Germany. This aroused all the opposition of Luther's religious convictions. His theses stirred to the core the heart of the nation; and aroused all the ire of the papacy. Luther burned the pope's bull of excommunication publicly in the market place. His superb courage was further shown in his going to appear before the Diet at Worms. Warned of his peril, he replied: "I would go to Worms if there were as many devils there as tiles upon the roof of the houses."

Luther gave the Scripture in the vernacular of the people which wonderfully influenced the German language as well as put the truths of the Bible within reach of the common people. In this work, he did for the German tongue much the same work done for the English by the King James Version and by Shakespeare.

Wonderfully human, filled with many weaknesses, dogmatic to a degree, leaving large fields of error and abuse untouched, Luther must be judged in the light of the times of which he was a product. It was a corrupt age, even among many religious folk, and no one expects him to be a paragon of perfection. But notwithstanding the abuse and villification heaped upon him by the minions of Rome, he holds and will continue to hold peerless a merited rank as the dauntless soldier whose strokes shattered irretrievably the papal despotism. Should one who opened the barred gateways through which spiritual thought and civilization itself could pass to larger liberties be forgotten?

The Reformers have been abused because of their differences and divisions. They were fighting for the right to be free to differ. No man has the right to speak the last word, not even an infallible pope. Authority, ultimate and dogmatic, rests not in any institution, dogma or book. There is but one unto whom all power in heaven and earth is given, and by the principle of the priesthood of believers for which Protestantism stands all are free to approach him. This is fundamental and we would do well not to allow any casting of dust into the air to blind our eyes.

Zwingli, a devout and exhaustive student of the Bible, quite independently formed his own conclusions and announced doctrines at variance with those of Luther. Zwingli having been reared under other conditions and in an atmosphere of intellectual liberty, the Swiss reformer went several stages beyond that of Luther, reared in the suffocating atmosphere surrounding his early days. His mind was independent, buoyant and free. He was the greatest Protestant of the two, though not such a leader of the forces arrayed against the tyranny of the times.

Zwingli made a triumphant fight against the sale of indulgences and contended stoutly for liberty of conscience which is not duly sanctioned by the Word of God; that Christ alone is our salvation; that the mass, in which Christ is offered for the sins of the living and the dead, is contrary to Scripture; that we should not pray to dead mediators and intercessors; and that marriage is lawful to all, clergy and laity; that

purgatory is not taught in the Scriptures and that the Sacrament is a memorial supper, were some of Zwingli's contentions. Zwingli and Luther fell far apart on many questions. This was inevitable. For, from this on, internal forces and conviction of soul were to have priority over external constraints and the edicts of earthly absolutism.

Did space permit, Calvin and the work he did should be noticed at length. His extraordinary intellect, the system of doctrine he formulated, the work he did for civil liberty and else, deserve the fullest recognition. But this would require a volume.

However, the work of Calvin and of Calvinism in behalf of civil liberty should be kept prominently in the public mind and well in the fore these days so filled with empty pretention on the part of some. Calvin proved most effective in his day and he is not yet exhausted.

The exalting of an Almighty Ruler in the presence of whom all earthly potentates dwarf into insignificance; the drawing of a sharp boundary line between church and state; and the formulation of a democratic church organization, tended to make Calvinism potential in promoting civil liberty. This system of Calvin remains a mighty bulwark against pretentions and the thunders of John Knox reverberate still. Rome detests the name of John Calvin.

To the hardy, heroic men of might, such as Luther, Zwingli, Calvin and Knox, the world owes a debt of gratitude for the larger liberty which has come because they were the embodied foes of certain ecclesiastical pretentions in a day less free.

Though we may differ much about many things, the facts of history—and facts are at times stubborn and most severe—tell of a mighty struggle in the days of the Reformation and make to live the doings of the marvelous men whom the world will not willingly let die.

A great boulder, roughly squared, marks the place of Zwingli's fall, and bears the inscription: "They may kill the body, but not the soul." So spoke on this spot Ulrich Zwingli, who for truth and the freedom of the Christian church died a hero's death, October 11, 1531. But better, he and those like him live in grateful hearts still. Let their memories with us be fresh and green.—*N. C. Christian Advocate.*

A PRAYER FOR THE DAY'S BEGINNING

O give thanks unto the Lord, for he is good, for his mercy endureth forever. O Lord, I beseech thee, look down in thine infinite pity upon this, thy world; for lo! day is at hand, and thy children must soon awake to life, and toil, and temptation. O thou who art the Lover of men, let thy Holy Spirit wait to meet with each one of us upon the threshold of the dawn, and lead us through this coming day. Like as a father pitieth his children, so dost thou pity all the woeful and heavy-hearted. Look down upon all those who must so soon awake to their griefs, speak comfortably to them; remember those in pain who must so soon take up their weary burdens. Look down upon the hungry, and the rich, and the evil, and the good, that in this new day, finding each something of thy mercy, they may give thanks unto the Lord, for he is good, and his mercy endureth forever.—*Jeffery Farnol, in The Broad Highway.*

IN DEFENSE OF BRIDGE

Editor HERALD:

From editorial in last issue I take it that you have invited expressions as to the merits or demerits of bridge. You admit you do not have knowledge of the game and seem to base your opinion largely from the denouncement of bridge by a preacher who "has inspected reports of many social gatherings." I do not doubt the sincerity of this preacher's conclusions. However, before I admit his competency to judge, I prefer to know that he can play bridge and can play well. It is not enough that he "has inspected reports of many social gatherings."

I do not believe any one, even a preacher of the highest ability, who can play bridge expertly, will condemn bridge *per se*. I was brought up in a home, as was the editor, in which playing cards were not kept. I reached my majority with a prejudice against cards. Since, I have had many experiences—my knowledge has increased—my ability to pass judgment has enlarged. I have learned to play bridge, not expertly, but so well that my prejudice against cards has vanished. Now I am decidedly partial to bridge.

Bridge is an opportunity for four or more persons to have a pleasant evening in a quiet way at home. Bridge is a fine exercise for the memory. Bridge increases the power of concentration. Bridge develops the faculty of decision, and helps keep the mind active and nimble. Bridge diverts the mind from business cares and sends away disturbing causes and affords opportunity for rest and recreation. Bridge is one of the pleasures left to those of advanced years.

I commend bridge to all who have the mentality to grasp. I would think no less of a preacher should he play bridge, and if he plays well would have a higher regard for him on account of this accomplishment.

C. E. McCULLOCH.

Wilmington, N. C.

[We would like to hear further on this subject from people who know whereof they write. If the game is a good one, is it indulged in immoderately? Eating is a good exercise, but it does not justify gluttony. Are people wasting precious time on bridge? Or are they just indulging in needed and wholesome diversion? It is a serious and important question to those who play and who wish to spend life to best advantage.—*Editor.*]

NORTH CAROLINA ANNUAL CONFERENCE, METHODIST PROTESTANT CHURCH

The 101st annual session of the North Carolina Annual Conference of the Methodist Protestant church will be held in the First Methodist Protestant church, Winston-Salem, N. C., Rev. J. H. Moton, pastor, beginning Wednesday, October 31, 1928, at 10 o'clock in the morning.

All delegates and ministers are expected to be in their places at the opening session; and it is hoped that they will plan to remain until the close. Much of the important work of the conference cannot be finished until the latter part of the session, and it is important that such matters should have the earnest attention of the entire conference membership.

May the Lord bless us as we meet in this session, and may we come with an earnest desire to glorify him in all that shall be done.

S. W. TAYLOR, *President,*
C. W. BATES, *Secretary.*

Denominational Enterprises

ANNUAL CONFERENCE PROGRAM

We are submitting below the conference program, subject to such changes as we may find it necessary to make before the final programs are printed; and subject, of course, to such changes as the conference may want to make when we meet.

Wednesday, October 31

Morning Session

9:30—Opening session. Calling of the conference roll. Incidental business.
Brief worship, conducted by the president of the conference, Rev. S. W. Taylor.
Annual message of the president, and the passage of the president's character.

10:30—The annual conference sermon, by Rev. J. E. Pritchard, pastor of Asheboro Methodist Protestant church.

11:30—Roll of the honoread dead, called by the secretary (conference standing).
Observance of the Holy Communion.

12:30—Adjournment.

Afternoon Session

1:45—Hymn. Conference called to order. Calling the roll. Incidental business.
Devotional Bible Study, by Harland L. Feeman, D.D., President of Adrian College. Subject: "Jesus and Temptation."

3:00—Business Session. Election of conference officers, President, Secretary, Treasurer, Statistician, Reporter. Committees: Lay member of the Stationing Committee. Committee on Appeals (five members, laymen and ministers).

3:30—Address by Rev. John Calvin Broomfield, D.D., President of the General Conference.

4:15—Business Session. Adjournment at pleasure.

Evening Session

7:30—Worship, conducted by Rev. L. W. Gerringer, pastor of First Church, Burlington.

7:45—Message of Welcome. (Speaker to be chosen by the conference church.) Response by Rev. George R. Brown, D.D., pastor of Reidsville church.

8:00—The first of a series of three addresses on Evangelism, by Dr. Broomfield, President of the General Conference.

Thursday, November 1

Morning Session

9:00—Hymn. Conference called to order. Roll call. Reading and correcting minutes of previous day.

9:20—Devotional Bible Study, by Dr. Feeman. Subject: "Jesus and the Crowd."

10:00—Submitting pastors' official reports, as follows: Personal report, statistical report, and financial report. (The conference law requires these reports to be submitted at this hour. It is highly important that all pastors have them ready at this time.)

10:20—Address by Rev. J. H. Straughn, D.D., General Conference Treasurer and Promotional Secretary.

11:00—Adjournment for committee work.

Afternoon Session

1:45—Worship, conducted by Rev. D. R. Williams, pastor of Graham church.

2:00—Second address of Dr. Broomfield on Evangelism.

2:30—Address by Editors: *Methodist Protestant; Methodist Protestant Herald.*

3:00—Business Session. Adjournment at pleasure.

7:30—Worship, conducted by Rev. R. A. Hunter, pastor of Henderson church.

7:45—Centennial Echo Service.

1. Report of the Conference Centennial Gratitude Gift Committee, Mr. J. D. Ross, Chairman.
2. "One Hundred Years of Denominational Progress," an illustrated address by Rev. C. W. Bates, Secretary of the General Conference, and pastor of Calvary church, Greensboro.
3. "The Spirit of the Centennial General Conference," by Rev. J. C. Broomfield, D.D., President of the General Conference.
4. Fraternal Greetings, by Bishop Edward Rondthaler, D.D.

Business Session. Adjournment at pleasure.

Friday, November 2

Morning Session

9:00—Hymn. Conference called to order. Roll call.

9:20—Devotional Bible Study, by Dr. Feeman. Subject: "Jesus and His Enemies."

10:00—Business Session.

10:30—Address by Representative of the Westminster Theological Seminary.

11:00—Reports of Committees: (1) Pastoral Work; (2) Social Reform; (3) Literature and Education; (4) Missions; (5) Official Character; (6) *Methodist Protestant Herald;* (7) Superannuates.

12:30—Adjournment.

Afternoon Session

1:45—Worship, conducted by Rev. J. H. Moton.

2:00—Committee Reports: (1) Parsonages; (2) Young People's Work; (3) President's report.

2:30—Women's Work. Mrs. George R. Brown and Mrs. W. C. Hammer, presiding.

3:15—Meeting of the Conference Brotherhood. President, George R. Brown, D.D., presiding.

4:15—Business Session. Adjournment at pleasure.

Evening Session

7:30—Worship, conducted by Rev. R. J. Tamblyn, pastor of Grace church, Greensboro.

7:45—Missionary Program, Rev. J. Clyde Auman, returned missionary from Japan, and pastor of Enfield church, presiding.

1. Address by Rev. G. H. Haddaway, D.D., Executive Secretary of the Board of Missions.
2. Address by Miss Mildred Miskimen, missionary to India, at home on furlough.
3. Address by Rev. J. F. Minnis, missionary to India, at home on furlough.

Business Session. Adjournment at pleasure.

Saturday, November 3

Afternoon Session

9:00—Hymn. Conference called to order. Roll call. Reading of minutes of previous day.

9:20—Devotional Bible Study, by Dr. Feeman. Subject:

"Jesus and His Cross."

10:00—Report of standing committees: (1) Boundary; (2) Church Extension and Survey; (3) Evangelism; (4) Church Music; (5) Conference Faculty.

11:00—High Point College. The President of the College, Rev. R. M. Andrews, D.D., presiding.

12:00—Children's Home. Mr. J. M. Millikan, Chairman of the Board of Trustees, presiding.

12:30—Adjournment.

AFTERNOON SESSION

1:45—Worship, conducted by Rev. H. L. Powell.

2:00—Reports of standing boards: (1) Conference Trustees; (2) Board of Young People's Work; (3) Church Extension; (4) Superannuate Fund Society; (5) District Parsonage Trustees; (6) Statistical Secretary; (7) Treasurer; (8) Secretary.

3:00—Third address by Dr. Broomfield on Evangelism.

3:30—Business Session. Adjournment at pleasure.

EVENING SESSION

1:30—Worship. Song service conducted by the conference chorister, Rev. H. F. Surratt.

7:45—Young People's Program, in charge of Rev. Fred W. Paschall, President of the Board of Young People's Work. (Full program to be announced later.) Business Session. Adjournment at pleasure.

Sunday, November 4

MORNING

9:30—Sunday school at the conference church.

11:00—Ordination Service. Sermon by Rev. J. A. Burgess, pastor of Alamance charge.

AFTERNOON

2:30—Memorial service in honor of Rev. D. A. Braswell and Rev. J. F. Dosier.

EVENING SERVICE

7:30—Preaching service in the conference church. (Speaker to be announced later.)

Monday, November 5

MORNING SESSION

9:00—Hymn. Conference called to order. Roll call. Worship, conducted by Rev. W. C. Kennett.

9:15—Reading minutes of Saturday and Sunday sessions.

9:30—Business Session.

11:00—Report of Stationing Committee.

12:00—Final Adjournment.

S. W. TAYLOR,
C. W. BATES,
J. H. MOTON,
Program Committee.

Oct. 5, 1928.

FOUNDERS DAY

We are planning to observe Founders Day at High Point College on October the 25th, at which time we hope to have a visiting speaker of more than state-wide reputation and to observe in a becoming way the founding of the college. This is to be a day observed on the college calendar every year, and at which time we are very eager to have as many of the friends of the college present as possible. Please co-operate with us in this matter by giving as wide publicity to the day as possible. The program begins at 10:30 a. m.

R. M. ANDREWS,
President High Point College.

OPTIMISM | **The President's Letter** | EVANGELISM

SLOGAN

for the Closing Quarter

No Charge Without an Honor Roll Church

We do not know how nearly this slogan is to be realized when the year is up. We do know, though, that it is worthy, and that if we try to make it good, and fail, we will not have tried in vain. There is time enough yet for a real effort to make this goal good. Last year there were seven churches that did this. They follow: Shady Grove on Moriah, New Hope on Why Not, Spring Valley on Vance, Mizpah on Haw River, Bethel on Alamance, Whitaker's on Whitaker, Mt. Carmel on South Lexington. Of course we are expecting these to do this again this year. They are our leaders; they have set the pace for other churches. Why not make this number grow until an entire page in the Journal will be required to list these honor roll churches? Pastors, please put this to the front. Get one or two interested leaders at your churches to help you push this matter, and amaze us with the results.

Winston

Oct. 3. On Wednesday night of this date we were with this church in their fourth quarterly conference. A goodly number of the officials were present, and all business was promptly and harmoniously transacted. A noticeable fact of the meeting was the absence of women. However, the Aid Society sent a written report to the conference, covering their activities during the year, and the church has missionary organizations that are doing good work also. The report of the Sunday school superintendent indicated that the school is in an encouraging condition and growing. All special days were reported held, we believe, to date, and the Rally Day program was in preparation. The church contributes monthly to the Children's Home. The finances, which pile up with most churches at this time, were about normal, and if any difference, the showing was a little more favorable than in other years. The pastor's salary and budgets will be paid in full, we are confident. This is a "Paid in Full" church. Bro. Moton has been faithful and zealous, since he was assigned there as pastor in the early spring, and has endeared himself to the people. All phases of the church appear encouraging, and the pastor will have a gratifying report to make to the coming conference. Bro. R. L. Hopper will represent the church in the conference. Bro. R. N. Hauser is the alternate delegate. Preparations for entertaining the conference are under way, and everything will be in readiness when the conference meets. A committee was appointed to secure a home for the pastor for next year. We enjoyed being with our friends again in this old church, and Bro. and Sister W. V. Hutchins have our thanks for entertainment in their home during the night.

West Forsyth

Oct. 4. From Winston we went to Harmony Grove church, on this charge, to attend their fourth quarterly conference. We preached at 11 a. m. and the conference followed. All churches were well represented except Tabernacle. No one was present from that church. A pleasing spirit pre-

vailed, and the usual business of a fourth quarterly conference was transacted without discord. Plans had previously been made for some repairs on the parsonage, and three churches reported their allotments of the cost in hand. The desire is to have this work done in advance of the winter weather. We trust that it may go forward without delay. Bro. C. G. Hunter was elected as the alternate delegate for the charge. Bro. John W. Doub, for many years a licentiate of the charge, is the duly elected delegate, though he thinks he will not attend, owing to his physical condition. If he can not represent the charge, we trust that he may be able to visit the conference. Bro. Hunter, no doubt, feels quite at home in an annual conference; he has attended so many. His friends will be glad to see him again. At this time the charge was slightly behind in total amounts paid on budgets last year. Practically the total amount for college assessment was in hand. The charge will go on the honor roll again here. And we are hopeful that at least one church will be on this roll on all assessments. We shall be surprised if this is not true. The pastor's salary was in the category of many other charges at this date—only about half paid. We trust that every dollar of it will be forthcoming. It is small at most, and surely the charge will allow none of it to be unpaid. We suggest that the stronger church on the charge be scriptural, and help the weaker ones, that there may be no shortage in salary. Bro. Whitaker is closing his third year here, and has done constructive work during his pastorate. His infirm physical condition has hindered him during recent weeks, though his zeal for the work has been unabated. He has arranged to hold his revival meetings, and reports some good results. He will not be available for a work so heavy as this next year, owing to his physical condition, and so announced to the conference. The sympathy and interest and esteem of his friends on the charge will follow him when he leaves the work. We trust that rest may restore his strength, and that his years of usefulness may be lengthened. It is our faith that West Forsyth charge has latent possibilities, and we trust that in no remote future the charge may show signs of marked growth.

Anderson

Oct. 7. We were here on this date, and visited each of the two churches, with pleasing results. In the morning we were at Fairview, arriving in time to share in the Sunday school, and then preaching at 11 a. m. At night we were at Liberty Hill. The distance between these churches is about thirty-two miles. The pastor travels, in serving them, about twenty-five hundred miles a year. Since we were on the work, as a "boy preacher," many changes have taken place. Several who were active in the work then have been given their places in the church triumphant. Many who were very young then are home owners now, and active leaders in the church. We were glad to find some still in the churches who were leaders during our first experience with them, twenty-seven years ago. The old Fairview church that we knew has been replaced by a more modern building, and plans are now in the making for brick veneering it, and adding Sunday school rooms. This is very commendable, and we trust that it may soon be done. Liberty Hill has also been improved by paint and other changes. We have at these two churches splendid Methodist Protestants, and it is gratifying to find them hopeful and progressive. Pastor Ferree is doing good work; the people are pleased with him and are anxious for him to be returned to the charge. The conference programs were presented at each church, and it was gratifying to find the people responsive. We believe that the charge will make a good financial showing, and we are hopeful that they will increase the conference honor roll. This work should provide more salary for the pastor, and if matters continue as they are now, we believe this will be done before long. Helpful meetings have been held at each church, and the spiritual condition of the charge seems good. Our visit to this field gives us gratifying impressions. We are grateful to pastor and friends for their kindness, and for comforts provided for us while on the work.

Salaries

We appeal again to all church officials and to every member in behalf of pastors' salaries. Let us make this a record year by having *every* charge in the conference report pastor's salary "paid in full." Come on now, brethren, and let us do this. It will be a credit to your charge to do it; and a failure will entail hardships on your pastor. We are sure no charge desires that. Make "pay in full" your purpose, brethren, and let no charge fail.

Supply for Next Year

Is there to be a change of pastors on your charge? Please let that be decided in a friendly and Christian manner before pastors and delegates go to conference. Pastors sometimes deem a change advisable; so do charges. This is to be expected, and it is in perfect keeping with the itinerant system. Frankness will help much to make these changes easy, and will leave no grounds for misunderstanding. To let the best interests of the charge and the Kingdom be dominant will help much also. What every pastor should want is a charge where he can do the most good. And what every charge should want is a pastor who will be given the largest measure of co-operation by the people. With these conditions maintaining, a happy pastorate follows.

Appointments

Oct. 10, Lebanon church, in quarterly conference. Hour, 7:30 p. m. (tentative).

Oct. 12, Tabernacle church, Tabernacle charge, in quarterly conference. Hour, 2 p. m.

Oct. 14, Whitaker's and Enfield. Whitaker's, 11 a. m., preaching; 2 p. m., quarterly conference. Enfield, preaching, 7:30 p. m.

Oct. 15, Flat Rock church, Vance charge, in quarterly conference. Hour, 7:30 p. m.

Oct. 21, Liberty in quarterly conference. Liberty-Siler charge. Hour, 2:30 p. m.

"Grace be with you all. Amen."

S. W. Taylor.

Oct. 8, 1928.

WHEN AGE STEALS ON

When we step on the downgrade of life, and see that it dips in the verge of the cold river, we want to behold some one near who will help us across. When the sight loses its power, we need that faith that can illumine. When we feel the failure of the ear, we need the clear tones of the divine voice. When the axe-men of death hew down whole forests of strength and beauty around us, and we are left in solitude, we need the heavenly dove to sing in our branches.—*T. D. Talmage.*

OUR STORY PAGE

A WONDERFUL DAY

A rainy morning can disarrange a good many things. This morning it was only drizzling, but it had rained in the night, and as Esther looked out on the dripping trees and gray sky she counted up her disappointments on her fingers.

" 'Twon't be a nice Memorial Day for any one, that's sure to begin with, and it won't be any at all for me. I couldn't wear my new summer dress and hat into Rockford if I went, and I can't go, because I know Uncle William won't come for me. He'll never bring his new car out a day like this. He's had it just long enough to be a good deal surer about skidding than he is about driving."

Having thus stated the case, Esther gave her long braid of hair an impatient twitch, and completed its dressing by tying it with a dark ribbon instead of the fresh pink ribbon that she had intended to wear. From below came 'Hetable's voice in the words that, for some unknown reason, almost invariably accompanied her beating up waffles for breakfast:

"Whatsomever yer lot,
If ye have, or have not,
'Tain't never made better by frettin'."

"It's a good thing her waffles are better than her singing," commented Esther in the safe privacy of her own room. "It's a shame to feel cross at good old 'Hetable, but I do wish she'd learn another tune; this is one of the times I can't stand that tune. I did so want to go to Rockford today!"

Downstairs mother gently sympathized with the disappointed girl, but so gently that it presently stirred the usually sunny Esther to laughter.

"You needn't try any more, mother," she said. "I know you're aching to tell me 'When it rains, let it rain.' I've heard that ever since I was four years old, and now I am thirteen, and it doesn't sound a bit more comforting now than it did the first time."

Mother smiled, but she added neither advice nor reproof.

"The good thing about mother is that when you have found your text she always leaves you to preach your own sermon," Esther's father used to remark.

Breakfast over, Esther donned raincoat and rubbers and ran out into the garden to look at the flowers she had meant to gather. They, at least, were not disappointing. Heavy peonies of crimson, pink, and white drooped their beautiful heads, but lifted them again as Esther shook away the moisture. The lilacs still held fragrant clusters of blossom, and the pansies smiled up at her brightly. It was while she was busying herself among them that she caught sight of a queer little figure moving along the walk outside the garden fence. At first it seemed nothing but a faded, flopping umbrella that in some mysterious way was drawing a small wagon covered by a shawl, but as the wagon drew nearer a pair of sturdy legs showed beneath the umbrella. Esther stared for a moment and then recognized the outfit.

"Why, Tommy Stebbins! What do you think you are doing?" she demanded.

The wagon halted, the umbrella was tilted sideways so that it revealed the boy who carried it, and small Tommy viewed his questioner with serious eyes.

"I'm a Dec'ration Day," he announced.

"A—what?" asked Esther, not sure that she had heard aright.

"A Dec'ration Day," repeated Tommy patiently. "Don't you know about them—a big girl like you? My grandfather was a soldier, and he's buried in that little graveyard over on the hill. Folks don't go there any more, and most every one that used to be there's been took to Rockford cemetery, but my grandfather he was a soldier, and I'm takin' flowers. Gram-mother put 'em in the wagon for me. She couldn't go 'count of her rheumatism, but I'm plenty big 'nough to go. We wouldn't let gramfather be forgot when he was a soldier."

"No, indeed!" said Esther heartily. "I'll go with you, Tommy. Come in here a minute, and we'll fill up the wagon with flowers that I was going to pick today."

She could understand the situation very easily—the lonely little burying ground, unused and seldom visited now, its scant space almost overgrown with rank grass and wild rose-bushes. The three or four mossy stones remaining there bore names of those whose kindred had long removed from the neighborhood, and the honor due the solitary veteran might well have been overlooked.

"I'm glad I can go too," said Esther, "I had nowhere to carry my flowers today."

She hastily gathered the choicest of them, and laid them beside the sparse array in the wagon where a small flag kept them company. Then the children took hold of the wagon together and started down the country road. The drizzling rain grew less and less, stopping altogether after they had traveled for half a mile, and with some difficulty Tommy succeeded in lowering his umbrella and shouldering it for the remainder of the walk. They made their way through the mat of heavy, wet grass until they reached the desired corner—a deserted corner it seemed until the children's hands carefully and skillfully deposited their treasures, and thus turned it into a mound of beauty. Esther exclaimed over the completed work, but Tommy did not seem quite satisfied.

"Did you ever see the folks do it at Rockford?" he demanded.

"The Memorial Day eexrcises? Yes, once or twice," Esther admitted. "They put up the little flag markers like this flag, and they strewed the flowers, and then they had singing and—observances."

"I want some of them beservances," said little Tommy with the air of one who was asking no more than belonged to him. "My gramfather was a soldier, too. He come in from the field and he said—my grammother told me—'Wife, I feel like my country needs me.' And she said, 'I don't know how we'll ever get along without you, Amos, but I feel just like you.' So he went, just like that, and his name's here on this stone—Amos Stebbins. My gramfather was a good soldier."

"So he was!" agreed Esther heartily.

"Well, then, why don't he have some beservances, too?" insisted Tommy as if his companion were in some way responsible.

"We—we might sing," suggested Esther a trifle uncertainly. "We know 'My Country' and 'Battle Hymn.'" The young voices were not very strong but they rang out clear and sweet on the quiet country air.

"In the beauty of the lilies Christ was born across the sea,
With a beauty in his bosom that transfigures you and me."

A car rolling along the road came to a halt at the sound,

FROM PASTORS *and* PEOPLE

Siler City.—Immediately following the Sunday school hour last Sunday morning the Primary children rendered an excellent Rally Day program, which consisted of a number of recitations and a short play, entitled, "Rallying for Christ." We wish to thank Miss Sallie Smith, Mrs. Duncan Welch and Mrs. C. E. Brady, who made such a program possible. Under the auspices of Mrs. A. G. Dixon and Miss Sallie Smith the Christian Endeavor Society gave a beautiful pantomime Sunday evening, after which Rev. F. L. Gibbs delivered a very interesting message on the subject, "The Challenge of the New Century."

We were glad to have worship with us last Sunday Mr. Jerry Sykes, of Durham.

It is with regret we learn that Rev. and Mrs. Dixon will not be with us the ensuing year; yet we rejoice with those at the Children's Home to know they have secured the services of such agreeable and faithful people. We know our loss is their gain.

Our hearts reach out in sincere sympathy to Mr. Brack Cooper and family because of the death of Mrs. Cooper. Although a member of Piney Grove M. P. Church, Mrs. Cooper has been a regular attendant of our church since their moving here, which has been a number of years ago. The funeral service was conducted at Piney Grove M. P. church Monday, October 1, by Rev. Mr. Isley, assisted by Rev. A. G. Dixon, also Rev. W. L. Maness, of the M. E. church, Siler City.

PEARLIE MOORE, Reporter.

High Point.—An interesting Rally Day service was observed at 9:30 o'clock last Sunday morning by the Sabbath school. Miss Myrtle Davis was chairman of the program committee, with additional members as follows: Mrs. Minnie P. Harrell, Misses Lucille Pickens, Dennyce McAdams, and Grace Koontz. The attendance at this service totaled 475, and the offering amounted to $52.50.

At the hour for morning worship Mrs. J. H. Allred and Clarence Schultheiss sang a lovely duet, "I Heard the Voice of Jesus Say," by Rathbun, and the choir rendered a beautiful anthem, "Fear Not, O Israel," the solo parts being taken by Mrs. J. C. Whitesell, Mr. William Mason, of Greensboro, Mrs. J. H. Allred, and Clarence Schultheiss. Professor Stimson played the ever popular and lovely Sextette from Lucia. Rev. Roy I. Farmer delivered a very touching and comforting message on "The Art of Burden-Bearing" from that matchless text in Matt. 11:28, "Come unto me, all ye who are weary and heavy laden, and I will give you rest." There is no explanation for sorrow in our lives but faith in God. There is some burden of sadness, sorrow and heartache in every life. Hands that labor, brains that think, or hearts that ache must find release or help. When burdened ones hear and believe these words of Jesus, the invitation becomes music to the soul. He said, first of all, "Bear ye one another's burdens, and so fulfil the law of Christ." What is a burden? Anything pressing down upon the heart so that occasion is given for another to provoke, or some temptation to be overcome. We are our brothers' keepers. If one falls, another is under obligation to lift him. The thought of Christ's yoke making easier our burdens is divine. No one who lightens burdens for others is useless. The Word also states, "Every man shall bear his own burden." In the march of life some kits or packs are individual, and some burdens of sorrow, wounded conscience, or spiritual anxiety cannot be shared. The Christian rejoices that when burdens cannot be shared nor borne alone, he may accept that gracious promise, "Cast thy burden on the Lord, and He shall sustain thee."

"To every man upon this earth
God gives a burden to be carried down
The road between the cross and crown;
No lot is wholly free,
He giveth one to thee."

At the evening service the first of a series of sermons on texts of great churchmen was delivered by the pastor, Rev. Mr. Farmer, on "Martin Luther's Text."

The members of the Ladies' Aid Society were delightfully entertained Monday afternoon by Mrs. W. P. Pickett at her home on North Main street. There was an attendance of 40, and after the business session delightful refreshments of sandwiches, tea, pickles, and date-bars were served by the hostess, who was assisted by her daughters, Mrs. Harrell, Mrs. John H. Walker, and Mrs. John S. Pickett. We were delighted to receive one new member, Mrs. L. H. Zimmerman, who we feel will prove a most valuable addition to the society.

The topic discussed at the weekly C. E. Society meeting Monday evening was "Workers Together With God." This was a consecration service and was led by Miss Dennyce McAdams.

The Life of Christ is the subject to be studied by the Teacher Training Class on Wednesday evenings in conjunction with the mid-week prayer meeting. Our pastor will be the instructor.

Next Friday evening the First church will be at home to the faculty and students of High Point College, and the Methodist Protestant teachers in the city schools in the assembly room. Committees from the Christian Endeavor Society, Sabbath school, and Ladies' Aid Society have been appointed to make plans for this reception, which is an annual affair, and will, no doubt, prove a pleasant social occasion.

On Sunday morning the pastor took occasion to call attention to the campaign for the Methodist Protestant organ of our denomination, which has been so successfully edited by Dr. Frank T. Benson in Baltimore, Md., for a long period of years. He was successor to the late, lamented, and greatly beloved Dr. Francis T. Tagg. This paper is full worthy of the patronage of all our members, and it has contributed in no small degree to the growth and advancement of our denomination.

We are delighted to announce that Capt. A. M. Rankin, who has been ill again, is much improved.

Many friends here were greatly interested to hear of the birth of a son to Mr. and Mrs. Lewis White, of Greensboro, on Friday, October 5. Mrs. White is pleasantly remembered here as Miss Margaret Whitaker, who spent part of her girlhood here, she being the daughter of Dr. and Mrs. C. L. Whitaker, and Mr. White was also reared here, being the son of Mr. and Mrs. Robert B. White.

Zoar Church, Mecklenburg Circuit.—We have just paid the A. C. B. in full, also the superannuate fund and delegate's expenses to General Conference. They go on roll for three items.

W. C. HALL, Pastor.

Midway, Haw River Circuit.—Our revival meeting began the third Sunday in September, continuing through the fourth Sunday and closing the following Tuesday night. Dr. and Mrs. A. G. Dixon came to us on Monday and did the preaching. They did some wonderful preaching that will bring fruit in years to come; the church was greatly revived. Eight professed faith in Christ; one reconsecrated her life to God, and five joined the church.

We were glad to have Dr. and Mrs. Dixon with us and have them in our homes. This is his home church and it seemed good to have the privilege of worshipping with him once more.

Our Sunday school is moving along nicely and we think it is doing a wonderful work. Rally Day was observed last Sunday; the children were trained by Mrs. R. P. Butler.

The C. E. Society is moving along nicely; the meeting was led last Sunday night by Frank Chambers. These young people are faithful and we hope they will grow up to be useful in our church.

MRS. G. W. APPLE, Reporter.

October 8, 1928.

Cid, Denton Charge.—The lovely autumn breezes are affording some of us good health, while some others are on the bed of affliction, but all feel thankful it's no worse.

Rev. E. A. Bingham, accompanied by wife and children, filled his appointment at Cid yesterday at 2:30 and gave us one of his inspiring sermons. May his words find way into some sin-sick soul and bring forth good fruit, as we are promised that from our labors. Communion was served. Had a good-sized congregation.

The Sunday school is getting back to normal since special meetings are about over with.

Bro. Bingham will preach at Cid next Sunday night for the last time this Conference year. We are in arrears, but hoping to come out in the minister's salary.

The church officers elected were: Trustees, Mr. A. F. Wright, Mr. Ben Parrish and Mr. M. L. Wright; stewards, Mr. C. W. Craver, Mr. M. L. Wright, Mr. A. F. Wright; Herald reporter, Mrs. N. W. Lanier. Sunday school officers: Mr. C. O. Leonard, superintendent; Mr. C. M. Craver, assistant superintendent; Mr. Walter Lambeth, secretary and treasurer; Mrs. Bessie Hedrick, organist.

We are sorry to say that Miss Bessie Hedrick is now in the High Point Hospital for an appendicitis operation. On Thursday her condition was reported as being favorable.

Mr. Allison Leonard, father-in-law of Mr. C. O. Leonard, has been real sick, but is convalescing now.

Best wishes for a good Annual Conference.

MRS. N. W. LANIER, Reporter.

Concord, Saxapahaw Circuit.—Mr. Loy last Sunday gave us one of his good sermons. As

this was his last appointment at our church the officers for the coming year were elected, as follows: Trustees, Messrs. J. F. Woody, M. S. Guthrie, T. H. Moore, M. T. Hargrove and C. W. Johnson; tewards, J. C. Guthrie, B. S. Curl, R. S. Woody, L. E. Moore and H. G. Hargrove; class leader, L. E. Guthrie; reporter, Mrs. H. G. Hargrove; S. S. superintendent, H. G. Hargrove; organist, Mrs. R. N. Roberson.

The young people of our community are planning to give a play, "The Fruit of His Folly," at Whitney High School on Saturday, October 20th, at 7:30 p. m. The proceeds from this play will be used to start a fund for a new piano. The play is being directed by our pastor.

The Woman's Missionary Society will meet with Mrs. J. C. Guthrie Sunday afternoon at 2 o'clock.

REPORTER.

Orange Chapel, Saxapahaw Charge.—Our reports have been few, but we have been moving a little since our last report. Our meeting began the third Sunday in August with Rev. J. Clye Auman, of Enfield, pulpit help. He came on Monday and remained until Friday. He did some splendid preaching we trust much and lasting good was done. Rev. H. L. Isley, of Tabernacle charge, was also with us part of the time. The church was revived and eight new members were added.

Mr. Auman was no stranger among us as he was our pastor before going to foreign field. We enjoyed having him with us.

The Woman's Foreign Missionary Society held its annual thank-offering at Orange Chapel the fifth Sunday in September with all-day service. We were very fortunate in seeuring Mr. J. Norman Wills as our speaker. He gave us a very inspiring missionary lecture. Come again, Mr. Wills.

We were very sorry that owing to the inclemency of the weather and muddy roads the congregation was small. We feel that those that failed to get there missed something.

Our pastor, Mr. Loy, has filled about all his appointments and we all like him and are hoping for his return for the coming year.

A READER.

Haw River Tidings.—At Midway the revival began on September 16 and continued for ten days. The discourses rendered by both Dr. and Mrs. Dixon were strong, elevating and impressive. To say the least, they were appreciated by all. It was a good revival. There were eight conversions and reclamations. Five joined the church. Dr. Dixon is a native of Rockingham County and for a number of years was a member of Midway church. His many relatives and friends who live in this community showed every sign of their great pleasure at having him and his good wife to mingle with them these few days. The pastor and his family shared this good pleasure. We were glad to have them in the parsonage a part of the time and we hope for their return to our midst on some other occasion.

The revival is now on at Brown Summit, beginning September 30. Rev. R. S. Troxler is doing the preaching and is conducting the singing to the delight of all present. Already there have been a number of conversions and reclamations. Seven have presented themselves for membership. The meeting will continue during a part of this week.

Our good people have learned that our Chevrolet does fine service as an auto-grocetaria. Twice during the Midway meeting when the pastor and family started for home it was found that someone or ones had been meddling with our car. These meddlers were of the very thoughtful sort, for out of their kindness and good thought they had filled the good old "Chevvy" with the best old good things that have proved to be so very serviceable in the parsonage. On September 16 when we were about to leave the Mizpah church we again found that the old faithful "Chevvy" had been again drafted into service and again converted into a auto-grocetaria. This is the second time this has happened at Mizpah. So it is getting to be the order of the day on Haw River charge that the preacher's car at almost any good old time is converted into an auto-grocetaria. But the latest is that another man's car was so instructed that it did fine service in this capacity. Bro. Walter Maxwell, a member of Friendship, was an attendant at one of the evening services at Brown Summit. At the close of the service he invited the pastor to accompany him to his car. There we found one-half barrel of fine flour. This gift of Bro. Maxwell is certainly appreciated. Bro. Maxwell is one of the leading members of Friendship church and we understand that it is one of his customs annually to remember his preacher as this preacher has just been remembered. Thanks to Bro. Maxwell and all the other good people who have had to do with these recent donations. I would like to give you all special mention if I could. May God bless you. Four out of the five churches have remembered the pastor by one or more regular "poundings," and the one church that has not pounded in a concerted way has done it individually in that the parsonage has at some time during the year received some nice gift from almost every family in this church. Surely we are serving a good people who are interested in the pastor's welfare.

For the Master's cause,

GEO. L. CURRY.

Winston.—The Philathea Class of the First Methodist Protestant church met Monday evening at the home of Mrs. W. D. Coble, with Mrs. E. M. Routh as joint hostess. Eighteen members and two visitors were present. Devotionals were conducted by the president, Mrs. W. C. Tise. Committee reports were made and various business discussed. The class voted to have a weinie roast Thursday, October 27.

Those having birthdays in this month were delightfully showered during the social hour, after which the hostesses served a delicious ice course.

Lexington, State Street.—Last Sunday was "Go to Church Sunday" in Lexington and all the churches had unusually large attendance. Bro. Bethea brought us splendid sermons morning and evening.

The special revival services at Yadkin College closed Friday night after about a week of good preaching.

The meeting at West Lexington, which closed the middle of week before last, was one of the best at that place for many years.

The Missionary Society held the regular monthly meeting in the church last Thursday afternoon, Mrs. A. H. Evans, president, presiding. A good program was given and all business on hand was satisfactorily disposed of.

Thursday night the City Christian Endeavor Union met at the First Reformed church. Our society was well represented. Mrs. F. J. Cox and Mrs. H. S. Lanier, of State Street Society, were on the program.

REPORTER.

Mocksville Charge.—Mary Ann Myers Haneline, a sufferere of rheumatism for several years, passed from this earthly life October 1, 1928. She was 72 years, 10 months and 14 days old.

On November 10, 1878, she was married to George Kimbrough Hauteline, and to this union were born 12 children, nine boys and three girls. Her husband and three of the children passed from this earthly life before her. She leaves seven of her boys and two of her girls to travel the rest of the way without a mother. She was the grandmother of 31 children, 22 of which survive.

She professed faith in Christ in early childhood, and lived a true Christian life to the end. She joined Elbaville M. P. church later in life.

Mrs. Haneline knew what it was to suffer, becaue she was confined to her bed for three years before her death. She said that she felt that her earthly task was done and she was ready to go home to the Master where there would be no pain and sorrow.

Funeral services were conducted at Elbaville church on Tuesday afternoon, October 2, by her pastor, Rev. J. W. Braxton, after which the body was interred in the church cemetery.

Little Mama Myers, the two-year-old son of Mr. and Mrs. Ollie Myers, died October 1, 1928, and was buried the same day in Elbaville M. P. cemetery. The disease which caused the death made it necessary to bury the body immediately, and there was no service held at the time of the burial, but special mention was made of his death at Mrs. Hanelines's funeral on Tuesday afternoon.

West End, Greensboro.—Just closed a two weeks' revival meeting. There were 12 conversions, four children of "teen" age and the remainder heads of families. Ten people united with the church, the children being received by sprinkling. Those uniting with the church were: Mr. and Mrs. Hall, Mr. and Mrs. Williams, Mr. and Mrs. Crowell, Misses Ruby Lee, Vera Taylor, Edna Lucas and Frances Foust.

Dr. Williams preached at each service and was at his best in his sermons, and continued well, announcing at the close that he didn't know when he had enjoyed conducting a meeting more.

A number of members were in prayer daily for the meeting. The women held a prayer service at 9:30 in the morning and the men at 7 o'clock in the evening. It was a refreshing revival and closed Sunday, observing the Lord's Supper at the morning hour.

The Ladies' Aid Society met Monday night in the church in regular business session with a good attendance.

The Intermediate Christian Endeavor Society met in business session at the church

Monday at 5 o'clock. They plan another rummage sale in the near future to raise some money. The officers for the next six months are: Frances Foust, president; Leonard Routh, vice-president; Mary Hinton, secretary, and Douglas Kime, treasurer.

The teaching of church music will continue with Mr. Foust directing, Mrs. Holden, pianist, and Miss Gladys Routh, superintendent of the society.

The Junior society meets in joint session with the Intermediate Society and has abandoned a separate organization, and will be under the direction of the Intermediate superintendent.

The church business session will convene Wednesday evening, at which time the officers for the ensuing year will be elected.

High Point.—At the hour for morning worship last Sunday a program of beautiful music was rendered, with Mr. E. B. Stimson at the organ; Mr. William Mason, of Greensboro, sang "There's a Beautiful Land on High," by Taylor, and the choir sang Nevin's charming anthem, "Jesus, My Saviour." For the offertory Mr. Stimson played the lovely old favorite, "Ah! I Have Sighed to Rest Me!" from Il Trovatore, by Verdi. A large and attentive audience greeted the pastor, Rev. Roy I. Farmer, who brought a forceful and inspiring message from John 1:38; "Rabbi, Where Dwellest Thou?" The first public utterance of Jesus after His baptism by John and his entrance upon his ministry was "What Seek Ye?"—a question addressed to the two disciples who followed Him. They in turn asked Him a question: "Master, where do you live?" These were the disciples, Peter and Andrew, his brother. They went home with Jesus, and abode there that day. A customary question heard on all sides at the present day is "Where do you hail from?" or "Where do you live?" To know where one was born and reared gives an insight into his character and personality; colloquialisms of speech often proclaim one's identity. The long drawl and the omission of the final "r's" and "g's" identify the Southerner to all strangers, while the sharp, quick speech designates a Northerner. Walter Malone says: "At sunrise every soul is born again." What is your chief interest in life? What is your attitude to great things? Two sets of eyes gaze on the Sistine Madonna. The world is full of people who look upon the material side of things, who devote most of their time to barter and exchange, buying and selling. An artist and a lumberman were standing in a forest; the artist said with sparkling eyes, "Isn't that a beautiful picture?" The lumber dealer answered, "That lumber ought to net about 80 cents per foot." He was dwelling in a world of commodities alone. A lot of other people live in a world of doubt, suspicion, distrust, and insinuation. Today there is too much distrust in the economic world and too much suspicion in the political world. A matter of far greater importance than the election of Smith or Hoover is the creation of distrust for the leaders in the political war now raging in our country, when friendships are being broken, and brother is arrayed against brother. God help us to live in a world of dreams of better things, of a better day, in a sense of divine companionship, a world of brotherhood, confidence, and trust. Sam Walter Foss, who in the quaintly beautiful little poem, "House by the Side of the Road," expresses human brotherhood in such a charming manner, has given the world another fine verse:

"Despise not any man that lives,
Alien or neighbor, near or far;
Go out beneath the scornful stars,
And see how very small you are.
The world is large, and space is high
That sweeps around our little ken;
But there's no space or time to spare
In which to hate our fellow-men;
And this, my friend, is not the work for you,
Then leave all this for smaller men to do."

At the evening service Rev. Mr. Farmer chose for the subject of an able discourse, "Grinding by Hand at Waterfalls."

The three circles of the Woman's Missionary societies met Monday afternoon, as follows: Circle No. 1, Mrs. L. J. Diffee, chairman, with Mrs. J. B. Spencer, on Lindsay street; Circle No. 2, Mrs. John Walker, chairman, with Miss Mary Lyndon, on West Russell street; Circle No. 3, Mrs. H. A. Moffitt, chairman, with Mrs. W. M. Crouch on Winston road.

The Christian Endeavor Society met in weekly session Monday evening, and the topic, "Goals for Our Society," was discussed by the leader, Miss Lalah Shepard.

An increase in attendance at the mid-week prayer meeting was seen last Wednesday evening. Rev. Mr. Farmer yill lead next Wednesday, and Prof. C. R. Hinshaw, of the college faculty, will teach the last lesson of the teacher training book.

Next Sunday will be observed as Rally Day in the Sabbath school, and a pleasing program has been prepared by the committee. A special offering will be taken, which will be credited to our General Conference budget. A record attendance is earnestly desired as well as a generous offering.

A meeting of the Brotherhood will be held Thursday evening, and supper will be served to them in the assembly room of the church.

A music recital will be given by the members of the faculty of High Point College on Tuesday evening at 8 o'clock in the college auditorium.

Captain and Mrs. A. M. Rankin went to Asheboro Sunday to attend the dedicatory exercises of the church and the memorial service for the late Mr. J. S. Lewis, whose generosity by his will made it possible for the church debt to be cancelled, thereby making it ready for dedication according to the rules of the Methodist Protestant denomination. Captain and Mrs. Rankin were former members of the Asheboro church. Dr. R. M. Andrews, president of the college, delivered the dedicatory sermon.

The fourth quarterly conference will convene Wednesday evening, October 17th, when reports of all the phases of church work will be made by the officers of societies.

Rev. E. Lester Ballard is assisting Dr. George R. Brown in a revival meeting at Reidsville this week.

We are sorry to note the removal of Mrs. Elizabeth Gibson to her old home at Three Rivers, Michigan. Her son, Vergne Gibson, has a position in a town in Canada.

Mrs. June A. Gray is having his residence on Lindsay street improved and remodeled by brick veneer.

Chestnut Ridge, Orange Circuit.—Our revival meeting began the fourth Sunday in September and continued on until the fifth Sunday. Our pastor had for his pulpit help, Rev. G. F. Millaway, from Mount Pleasant Circuit. Pastor Williams filled the pulpit Sunday morning and Rev. D. R. Williams Sunday afternoon. Both brethren delivered messages enjoyed by all.

Rev. G. F. Millaway came on Monday and was called home Saturday night to conduct a funeral Sunday afternoon; sorry that he could not remain with us until the meeting closed. Our people learned to like Mr. Millaway and enjoyed his stay among us. He has a warm welcome in our hearts and we wish for him to come again. He delivered some wonderful messages. There were 40 converted and reclaimed and 25 united with the church. The church was greatly revived and much good accomplished.

At the close of the meeting a purse of $30 was presented Mr. Millaway. As Mr. Millaway had to leave Saturday night, our pastor filled the pulpit Sunday morning. Sunday afternoon Rev. M. Ivey Crutchfield delivered a very helpful and interesting sermon.

Rev. F. L. Gibbs made an interesting talk to the young converts which was enjoyed by every one. Come again, Mr. Gibbs.

The fourth quarterly conference will meet here Saturday before the four Sunday in October at 2:30 o'clock. There will be some business of special interest to come before the conference.

The Lord's Supper will be observed the second Sunday in October.

Best wishes to the Herald and its readers.

REPORTER.

October 4, 1928.

Davidson Circuit.—Our meeting at Pleasant Grove Church began the fourth Sunday in August with Rev. J. B. Trogdon, of Why Not Circuit, as pulpit help. The interest was good and our congregation kept increasing until the close. The sermons preached by Bro. Trogdon were helpful and inspiring. He has helped in meetings here before and his service was all that could be desired. Much and lasting good was done but the visible results were not what we had hoped for.

Our meeting began at Lineberry church on the first Sunday in September with Rev. E. W. Jones, of the Wesleyan Methodist Church, High Point, as help. Rain interfered very greatly with our plans, but the meeting continued on and came to a close on the second Sunday night; three professed faith in Christ and five joined the church. Brother Jones is a good preacher and he has made many friends on this charge. The camp meeting at Chapel Hill church began the third Sunday in September. The first camp meeting, according to the best information I can get, was held at this place on the third Sunday in September, 1870, with Rev. Jack Loflin as pastor. There has been a camp meeting every year since and the time has never been changed. I think there were 12 families that moved out to the meeting this time. One new tent was built, so it seems that the folks expect to continue the camp meeting. Rev. J. R. Anderson, of Albemarle, and Rev. H. W.

Bell, of Democrat, did the preaching throughout the meeting that closed on the following Friday night. These brethren seemed to be at their best and their preaching was all that could be desired. Wind and rain almost paralyzed the meeting for two days and nights, but we had two clear days at the close, so the congregation gathered again and we closed out in fine shape. Fourteen professions were made, and eight gave their names for church membership.

The church did a fine thing in buying a light plant for the church at Tabernacle, and they have it paid for.

Our special meetings are over, but we are still busy in these closing days of the Conference year. C. E. RIDGE.

Charlotte, First.—We regret that our reporter has been ill for some time. She goes to the hospital this evening. Several of our church members and their friends have been subjects of recent illness. We can report that several have been able to get out again. We hope and pray that all will recuperate soon.

Not so long ago our people paid off the debt on the parsonage lot except the accrued interest, which we hope to raise very soon. This will open up the way for progress considerably. We have other things to claim our attention now, as perhaps other churches can testify to this also.

The election of church school officers was held September 23rd and the new group of officers and teachers were installed and began the school year last Sunday morning with Mr. C. C. Thomas as superintendent. There was a noticeable increase in attendance over vacation times. Taking the entire year into consideration, the attendance and offering has been the largest in the history of the church. However, the have vast room for advancement.

The Ladies' Aid elected officers last week and they will be installed in the near future.

One of our girls, Miss Almett Coggins, was married to Mr. Herbert Garrison recently, the ceremony following immediately the morning service at the church. They locate here and have our best wishes for a happy life together.

The annual Rally Day services will be held next Sunday morning; the delay has been caused by local conditions which are justifiable. We hope for the largest interest yet in this particular service.

The ladies of the church will meet tomorrow, Tuesday afternoon, with Mrs. J. A. Perry, to effect a union of the two missionary societies. At this time there will be an election of officers for the coming year.

On Saturday morning, September 22, one of our faithful members of the primary department, little Virginia May Carpenter, was struck by an automobile and fatally injured. The funeral services were conducted by the pastor from the home of her parents the following Sunday afternoon. The tragic death caused a deep sorrow to fall upon our constituency. The bright disposition of the girl caused her to have many friends. The father, mother, and little sister besides a number of close relatives have our deepest sympathy. H. FREO SURRATT.

Spencer.—The material is being placed on our church lot for our church building. Our building is to be 30x40 by 14 feet high, brick veneered with red texture brick. It will be completed as soon as possible. We have commenced to build with faith, faith that we will get with what we have on hand and can borrow enough to complete our building. The little chapel was not large enough for our Sunday school work, and we wanted a building of our own. If all our churches will help us just a little now we can borrow the rest. Won't you do it that we may have another M. P. church, one in Spencer and Rowan County? Calvary church gave us $15.50. Who will be the next? All money received will be acknowledge through our M. P. Herald and appreciated.

Our pastor, Rev. T. Glen Madison, now at Westminster Theological Seminary, served here two years and did good work. We will miss him so much. The best wishes of our church go with him. We were glad to have Rev. Willie Wood, a ministerial student in High Point College, to preach for us. He brought us a helpful and inspiring message. We are glad to have Bro. Wood to fill out this Conference year, and any help you can give us send to either Rev. W. B. Wood, High Point College, High Point, or to Mrs. A. L. Moore, Box 34, Spencer.

Please pray for us in this great work of building a church. MRS. A. L. MOORE.

Fairview, Anderson Charge.—We were indeed glad to have Rev. S. W. Taylor, president of the Conference, with us Sunday at the 11 o'clock service. He gave a very helpful and inspiring talk.

We were very glad to have several of the members of Harmony church, on Yarborough charge, worship with us Sunday.

Mr. and Mrs. J. Lee Poole, of Greenville, S. C., also attended the Sunday morning service.

Misses Fannynet Freeman and Emma Lee Poole, two of the members of our church, have again taken up their work at High Point College.

The Conference year is now drawing to a close; we have had a very successful year so far, although we are some behind on finances. However, we are hoping to have all business settled before the year closes.

The third Sunday will be our last preaching service. At this service the Lord's Supper will be observed.

The fourth quarterly conference will be held at Liberty Hill on Saturday before the third Sunday, which will be the 27th of October.

Best wishes to the Herald and its readers.
REPORTER.

Eden, Halifax Charge.—We had a very good week for our protracted meeting in August so far as weather was concerned. We were well pleased with Bro. Cassidy and greatly benefited by his good sermons. There were quite a number of conversions and several young people united with the church.

We have been saddened by the visits of the grim reaper in our community. Eden lost another of its older members by the death of Mr. R. D. Daniel which occurred in August. Mrs. Allen Bedgood was laid to rest in the Eden cemetery on Thursday, October 4. On October 1 Mr. Tom Wynne was buried in the family burial ground. Mr. Wynne held his membership with us several years ago. We regret their passing.

Bro. Spencer has had a strenuous summer but has not failed to fill his appointments with us and on every occasion has delivered very inspiring sermons.

We hope our delegate to Annual Conference may be able to carry in a good report from our church. If our stewards have our cooperation I am sure our report will be all that can be desired. We hope to have our pointer for the church in place before Conference. The Ladies' Aid is behind this project, so I think the pointer is an assured thing.

On Sunday, October 7, the church officers were elected. They are: Class leader, Miss Blanche Hardee; board of stewards, Mr. J. W. Hardee, chairman, Miss Winnie Burt, Mr. D. W. Sykes, and Mr. E. A. Smith; trustees, Messrs. Z. A. Hardee, J. L. Bellamy, T. Billups, J. J. Burt, and R. H. Neville; Sunday school superintendent, Mr. J. W. Hardee; pianist, Mrs. Z. A. Hardee; reporter, Mrs. L. A. Williams.

Our Sunday school is still functioning, but not quite as lively as we would like, but we hope for better days ahead. Perhaps some who have been kept away on account of bad weather will be coming back soon.

Our Ladies' Aid is still on the upward trend. We are already planning next year's work, which you will hear about later.
REPORTER.

Bethesda, Halifax Circuit.—Mr. Spencer gave us a good sermon last night at our regular appointment. We were very glad to have in the congregation Misses Mary and Harriet Wills, of Greensboro, who are spending a few days here. Their many friends are glad to welcome them to the old home neighborhood, where they have always been among the "pillars of the church."

Mrs. Ernest Swearingen (nee Miss Helen Harrison) of Cleveland, Ohio, was present also, and helped with the music. She was formerly our pianist here.

Next Sunday is our last appointment at this church and, consequently, time for election of officers. People should think over a matter of this kind and be ready to nominate those best suited to office. Sometimes the subject is not given proper consideration beforehand.

The financial situation is bad, but we hope for some improvement before Conference meets. The farmers have lost by having their crops and gardens damaged by bad weather and the bean beetle.

Our Sunday school is small but still shows interest. Mr. Frank Taylor, Jr., is secretary and treasurer, succeeding Mr. Willie J. Spencer, who has gone to High Point College.

Mr. S. T. Thorne, long a prominent merchant of this section, has bought out the business interests of the late Mr. N. M. Harrison, and this frees Rev. N. M. Harrison for return to the ministerial work.

Perhaps our new reporter for the coming year will be more prompt and make more "readable" reports than this one has generally done.

M. H. STREET, Reporter.
October 8, 1928.

Concord.—There were 277 present in S. S. Sunday and the offering of $25 will go to the Children's Home. At the morning hour Mr. Hendry preached on "Keeping of the Heart,"

after which the Lord's Supper was observed and a large number communed. Mrs. J. R. Helms and daughter, Mrs. J. L. Sides, presented the church with a communion service tray and glasses, which was badly needed, making four trays in our service now. We greatly appreciate this gift from these faithful ones.

At the night service Mr. Hendry spoke on "The Compassion of Jesus." Special music was rendered at both services.

On next Sunday Rally Day will be observed in Sunday school with exercises at the 11 o'clock hour. Our goal for the Sunday school is 400 present and an offering of $150.

On next Sunday night special evangelistic services will begin, running for two weeks, with our pastor doing the preaching. Preparations for the meeting have been going on for two weeks in the form of cottage prayer meetings and visiting the unchurched and unsaved in our community. We are hoping and praying for a great ingathering and a genuine revival during this season.

Conference is nearly on us and we find that we are behind with our finances, but our stewards are at work and we hope that we will wind up the year's work with all claims paid in full as heretofore.

Mr. Cornelius D. Sides, who has been the efficient pianist of the Baraca class and active in church work here since his graduation from High Point College last spring, is now in Scranciseo, N. C., where he is assistant principal of a high school there.

Misses Dessie Little and Beatrice Waddell, students of High Point College, spent Sunday with homefolks here. They had as their guest Miss Lucy Nunnery, also of the college.

MRS. D. A. McLAURIN.

Randleman Charge.—Dr. R. M. Andrews preached the opening sermon at the beginning of the revival at Level Cross last Sunday. Rev. N. Brittain, the engaged helper, came for the afternoon service. The attendance was good at both services.

Three members united by letter with Mt. Lebanon church last night: Mrs. Ross Wood, Juanita and John Wood. They came from High Point First church.

The last quarterly conference will be held at Randleman Saturday, the 13th, at 2:30 P. M. All officials are urged to attend.

W. H. NEESE.

October 8, 1928.

REPORT OF TREASURER OF COLLEGE PUILDING FUND

Amount previously reported	$188,265.99
A. M. Rankin	600.00
	$188,865.99

Endowment Insurance Fund

Amount previously reported	$9,449.21
J. M. Minnis	10.00
	$9,459.21

J. NORMAN WILLS, Treasurer.

Correction

The address of Rev. M. Ivey Crutchfield is Efland, N. C., instead of Enfield, N. C., as stated in last week's Herald.

—Mrs. McCuiston, of Philadelphia, formerly of Calvary church, this city, is the proud mother of a son.

A CROOKED MAP

I suppose all maps are crooked in some respects. I am quite sure I have never seen a map that was not partly crooked. But the crookedest map I think I ever saw is one that is before me just now. I think it is the crookedest of the crooked. It is one of our maps of the North Carolina Conference showing churches, parsonage, high schools, etc. This map did not appear more crooked than the average map until it was recently revised, by drawing red ink lines around the various charges of the Conference. The crookedness was there before but not noticeable until the red lines were drawn. These red lines were drawn that the writer, a member of the boundary committee, might become more familiar with the location of different churches and charges. Now that the lines are drawn and the charges are located, the one thing that is evident is that surely there is more crookedness than is necessary. How the matter is to be adjusted is of course the question. I have served on the boundary committee but a short time, but I have served long enough to find some insurmountable difficulties. But some of these difficulties can be overcome. To do this I believe information should be in the hands of the committee as soon as possible that every possible thought could be given to it. I have concluded that during the sitting of Conference is a poor time to give the best to these things while in many cases the final word will of necessity be said there. Some requests have already been given to me and doubtless other members of the committee have such information. As a member of this important committee I would suggest that any pastor or layman having any information or suggestion that should come before this committee should at once give it to Dr. A. G. Dixon, the chairmon of this committee, or some other member, that thought might be given to the matter at once. The sooner the better. Time is short and the work is important.

Anxious to serve in the Kingdom, I am

GEO. L. CURRY.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$188,865.99
W. G. Causey, for Mt. Pleasant Philathea Class	5.00
	$188,870.99

Endowment Insurance Fund

Amount previously reported	$9,459.21
Miss Esther Ross	25.00
	$9,484.21

J. NORMAN WILLS, Treas.

—Pastor Bates baptized three children last Sunday morning; two of the Waugh household and the little son of Bro. J. Norman Kirkman.

—Mrs. Martha Hanner, widow of John Hanner, died this week and was buried at Tabernacle on Wednesday, funeral in charge of Rev. H. L. Isley.

—Miss Blanche Hunter, daughter of Rev. A. L. Hunter and sister of Rev. R. A. Hunter, was hurt in a wreck last Sunday. She lingered for a day or two and then passed on. The family have our sympathy in this painful bereavement.

IN HONOR OF THE DEAD

Friddle

Not a day passes but sorrow of the keenest sort comes to some of God's children, and in the sudden transition of Mrs. Frances Jane Friddle on September 20, 1928, a beautiful life has gone out, and a host of friends and loving relatives suffer an irreparable loss.

Frances Jane Adams was born October 4, 1863. She joined the M. P. Church when a young girl and was a faithful member of Flat Rock Church. She was married to Mr. George F. Friddle December 27, 1881, and to this union seven children were born, three of whom survive: E. C., of Rockingham County; J. C., of Birmingham, Ala., and one daughter, Miss Ethel, of this community. One son, J. F., departed this life three years ago and three children died in infancy. Also 13 grandchildren are left to mourn her death.

The funeral service was conducted by Rev. J. R. Hutton, Rev. W. F. Kennett and Rev. J. P. Pegg, Saturday afternoon, September 22, in the beautiful new Flat Rock church, after which her body was laid to rest in the church cemetery.

MRS. J. P. PEGG.

Blackwelder

On October 4 A. W. Blackwelder departed this life at the age of 63 years. He was a steward of New Salem church and a consistent Christian. He leaves a wife and two children. Funeral services were conducted by the writer, assisted by Rev. Mr. Garner, from New Salem church, Friday, October 5, in the presence of many sympathizing friends.

W. H. NEESE.

Siler

Weimar D. Siler, after many weeks of suffering, quietly passed on October 6 at the advanced aged of 82 years. He is spoken of in highest terms by all who knew him. The writer, assisted by Rev. Murray Williams and Rev. Mr. Hendrick, conducted the funeral rites from Providence church Sunday at 11 a. m., October 7. An unusually large crowd attended the final service. He leaves a wife and five children.

W. H. NEESE.

TO PASTORS AND CHURCH MEMBERS

The "Budget Receipts to Date" in last week's reveal some startling and shocking facts. See pages 10 and 11.

Total, A. C. B., $3,211.27; G. C. B., $3,018.28; College, $2,187.89—$8,417.39.

Total, W. H. M. S., $4,109.25; W. F. M. S., $4,663.94—$8,773.13.

These figures reveal the fact that our Women's Missionary Societies, to date, have paid $355.75 more on the General Conference budget than all the rest of us have paid on A. C. B. and G. C. B. and College combined.

There must be something wrong with our religion or with our system of giving, or with our willingness to give to these great causes. October should see some mighty stirring in the giving department of the church.

Yours for a better showing,

RUBE.

WOMAN'S MISSIONARY DEPARTMENT

EXECUTIVE MEETING NOTES

The second executive session of the Woman's Home and Foreign Missionary Societies met on Thursday, September 20, 1928, at the home of Mrs. W. P. Pickett in High Point, with Mrs. M. P. Harrell, Corresponding Secretary of the Foreign Branch, as joint hostess.

About 25 members were present, and as visitors Rev. and Mrs. R. I. Farmer, new pastor and wife of First Methodist Protestant Church, High Point, Rev. H. W. Maier, Rev. George R. Brown, Rev. L. W. Gerringer, Rev. E. L. Ballard, and Miss Ila Stafford, of Burlington, and Mrs. R. T. Pickens, of High Point.

The foreign meeting was held first, Mrs. George R. Brown presiding and leading the devotionals. Several impressive sentence prayers were offered.

The report of the corresponding secretary showed an increase in membership since our last branch meeting of 67. Mrs. Harrell still pleads for co-operation from the corresponding secretaries of the auxiliaries. Fifteen failed to return the blanks and a number of those returning them failed to give full reports of the work being done.

It was encouraging to note that the treasurer's report indicated that more money has been paid this year than had been paid at the corresponding date last year. However, the total received to date, $1,085.25, is far short of the amount due. With almost half of the missionary year gone and a budget of $6,000 to raise, there remains much yet to be done.

A short session of the home society followed, with Mrs. W. C. Hammer, president, presiding. Every secretary of the home branch was present and every officer except three. We regretted the absence of Mrs. H. C. Nicholson, faithful and efficient corresponding secretary, who was kept away on account of her husband's illness.

Following this meeting the joint session of the two societies was opened with Mrs. C. W. Bates, chairman, presiding.

The matter of programs for the auxiliary meetings was discussed at length and because of the probability of the mission board not being able to get them out soon, a committee composed of Mrs. H. W. Maier, Mrs. C. W. Bates, Mrs. George R. Brown and Mrs. W. C. Hammer was selected to make up programs for use in the auxiliary meetings in North Carolina, have them printed or mimeographed and mailed to the various auxiliaries.

Because of a lack of definite plans to present to the auxiliaries for uniting the Woman's Home and Foreign Missionary Societies, and because a constitution and by-laws, by which the new organization will be governed, has not been definitely worked out, it was thought best not to have the called branch meeting previously planned for October at Mebane, but wait till the regular time next April. In the meantime the auxiliaries are urged to work together harmoniously, as heretofore, looking forward to uniting in the near future. The secretary was instructed to write a letter to Dr. John W. Hawley, secretary of the Board of Missions, explaining why we are postponing the unting of the two societies, and pledging the board our loyal support and co-operation.

The renewed invitation from the hospitable Mebane people to hold the called branch meeting there was read by the secretary, and xpressions of appreciation extended to the good people of Mebane church.

Th matter of having Miss Mildred Miskimen, returned missionary from India, present our work in India at the coming Annual Conference was discussed and Mrs. Brown was asked to write Miss Miskimen and make arrangements with her, and if possible, arrange with her for a tour of the state immediately after Conference. Further announcement will be made of these plans.

The meeting adjourned for lunch with prayer by Rev. R. I. Farmer and the hostesses, assisted by Mrs. J. S. Pickett and Mrs. John Walker, Jr., served a most delightful lunch.

A pleasant social hour followed the lunch period and after reassembling to offer a rising vote of thanks to the hostesses for their charming hospitality the meeting adjourned with prayer by Rev. George R. Brown.

MRS. E. LESTER BALLARD, Sec'y.

(This report has been delayed two weeks, first by a miscarriage in the mail, and second by the oversight of the editor).

PLEASE NOTICE

Miss Mildred Miskimen, who was our missionary in India, is expected to visit our Annual Conference, and to address some of our missionary societies afterwards. If you wish her to visit your society, communicate with Mrs. George R. Brown, of Reidsville, as soon as possible so she can make out Miss Miskimen's schedule.

PINE RIDGE NOTES

September 15th, Rev. F. J. Bayliss, of Bluffs, Illinois, came to us to hold a series of revival meetings. At the very beginning interest was shown, and when the appeals were made, many took a definite stand for Christ; others lifted their hands for prayer, later going to the altar and making a complete surrender. Almost every night found some, and many times quite a number, at the altar earnestly seeking "first the kingdom of God and His righteousness."

Sunday afternoon, September 23rd, Bro. Bayliss preached from the subject, "The Old-Fashioned Home." In announcing his theme, the speaker promised six months' subscription to the Methodist Recorder to the largest family in attendance at the Sunday afternoon service. Mr. and Mrs. Cud Clark, having six children at the meeting, received the subscription.

In addition to the night services, Bro. Bayliss gave interesting talks in chapel, oftentimes giving us a helpful object lesson.

During the meeting, 42 were converted or reclaimed. Thus far, ten have been received into church membership.

We are glad to have had Bro. Bayliss with us. In saying good-bye at our last chapel service with him, we all sang, "Blest Be the Tie," and, finally, "God Be With You Till We Meet Again."

September 26 was Fair Day for Alvan Drew School and Community. A splendid program of addresses by visiting speakers, music, and recitations was given in our grade school auditorium. An exhibition of field crops, garden products, canned goods, sewing, etc., was on hand; a number of the first prizes went on to the Eastern Kentucky Fair at Quicksand.

Work has been started on the dam. This will prove a great blessing to us in furnishing our water supply. The reservoir thus created will hold over one hundred million gallons of water.

Mr. M. R. Cole, of Campton, recently presented to us a large oil painting, "The Prayer of Sacrifice." Through his study of the life of Christ, Mr. Cole gives us a very suggestive picture of the Christ in Gethesemane. This painting will, no doubt, measure three feet by five feet. We appreciate the friendship expressed through this gift to us.

G. W. ANDREW.

GOOD CITIZENSHIP SUNDAY

Sunday, October 28, has been named Good Citizenship Sunday by the Anti-Saloon League of America. On this day all pastors, Sunday school superintendents, and other leaders of church and temperance groups are urged to take part in a nation-wide concerted discussion of the principles of good citizenship. They are asked to emphasize the importance of voting by good citizens to insure good government. They are asked to present the vital facts about the great moral question of prohibition to enable good citizens to vote intelligently on this issue.

Note the date now. Prepare to do your part. Send for a Patriotic Temperance Poster for your church. Secure complete, authoritative information about issues and candidates. The discussion of public questions affecting the moral welfare of the nation is not politics—it is patriotism. The Eighteenth Amendment is a part of the Constitution of the United States. The patriotic obligation to support, uphold and defend the Constitution in time of peace is as great as the duty to serve the nation in time of war.

Examine the lists of literature and supplies obtainable without cost from the Anti-Saloon League. Help inform good citizens. Urge them to vote on November 6th. Make Good Citizenship Sunday, October 28, count for good citizenship in your community, your state and the nation.

LETTER FROM DR. ANDREWS

Dear Brother Pastor:

As the Annual Conference approaches we are very anxious that every pastoral charge shall collect the assessment for High Point College in full. Quite a numbers of charges have already done this and many others have collected most of their assessment, but some are yet rather far behind. The purpose of this appeal is that we may through the Herald reach those who are behind in raising the assessment and to stimulate their interest in the matter. The college is very much in need of this money, since it was a part guaranteed to it by the Annual Conference to be applied on the deficit in lieu of an endowment. Please make an earnest and persistent effort to complete your assessment and send it at once to Mr. V. W. Idol, Treasurer, High Point, N. C.

Very truly yours,
R. M. ANDREWS, President,
High Point College.

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

Published weekly in the interest of the Methodist Protestant Church as an organ of the North Carolina Annual Conference.

PRICE—$1.50 a year, payable in advance.

Papers are discontinued on expiration of the term of subscription. However, subscribers who request it will be marked on our books as "regular," their papers to be continued and payment to be made as near the beginning of the year as convenient.

Subscribers can remit directly or hand their money to pastors, who act as our agents in the field.

In directing change of address, give the old address as well as the new In renewing, give the same initials as before.

We cannot often supply back numbers.

We acknowledge receipt of money on subscription account by changing the date on the label. If this is not changed within two weeks after your money is forwarded, write us.

Entered as second-class matter at the post office at Greensboro, N. C.

MARRIED

Parker-Hammer

Friends of Miss Juanita Bryan Hammer, of High Point, will be interested to learn of her marriage on September 15, 1928, at Jacksonville, Florida, to Neil Joseph Parker, of West Palm Beach, Florida.

Mrs. Parker is widely known throughout this state. She has been active in the work of the First Methodist Protestant Church of High Point for several years. She was a member of Elon College and held an official position with that college for some time after completion of her work there as a student. She is the daughter of Mr. and Mrs. A. R. Hammer, of Steele street, High Point.

Mr. Parker holds a position with Fagg's Millwork and Lumber Company, of West Palm Beach.

Mr. and Mrs. Parker as now making their home at 439, 14th street, West Palm Beach, Florida.

Several additions to Calvary's cradle roll have been made lately. Bros. T. B. Waugh and H. W. Highfill have new daughters, the first they have had.

OUR CHILDREN'S HOME

Mt. Pleasant, North Davidson Charge	$ 8.05
Spring Church, Spring Church Charge	2.17
Gilburg, Vance Charge	2.00
New Hope, Why Not Charge	2.68
Welch Memorial	14.11
Welch Memorial Philathea class	5.00
Mitchell's Grove, Guilford Charge	2.43
Lawndale Union S. S.	16.80
Brown Summit, Haw River Charge	1.00
Harris Chapel, Vance Charge	11.46
Palestine, Flat Rock	1.40
Pleasant Hill, Forsyth	5.87
Etland, Orange	9.83
Reidsville	10.84
Hickory Grove, Chatham	1.60
Flint Ridge, Chatham	2.00
Flat Rock	5.00

We thank you for these offerings for the Home. The children just now are in very great need of clothing and shoes for the fall and winter, so we are asking all friends of the Home and all the Sunday schools to be as liberal as conditions will admit.

Change of Management

Dr. E. F. Allman left the Home of October 1, and having been elected to the position of superintendent of the Home by the Board of Trustees, I took charge on that same day. My work at Liberty and Siler City must be finished up for the year, so I can only give part time here for this month. But we will try to keep accounts perfectly straight. Those sending checks and money will please designate plainly which church on which charge shall be given credit.

In Kind

Mr. Auman, of Seagrove, a nice lot of peppers.

The Flat Rock picnickers, some splendid boxes of food for the children.

The Picnic

We were glad to have the churches of Flat Rock charge picnic at the Home on last Saturday. Sorry we were not here to meet and to greet them. We hope they will come again, and that others will also come.

Please send all money for the support of the Home to the undersigned.

Faithfully yours,

A. G. DIXON.

—Calvary church experienced a disappointment in the beginning of its meeting this week. Rev. R. A. Hunter, who was expected to preach during the series of services, telegraphed from Mt. Airy that one of his sisters had been hurt in a wreck and was in a very serious condition. However, Dr. S. K. Spahr helped us out by agreeing to take Bro. Hunter's place in the evening services. His sermon on Monday night was very appropriate for the beginning, though he had only a few hours' notice. Bro. Bates is conducting the morning services.

—Bro. W. L. Spoon, who lives in Alamance County, but who does business in Greensboro as a civil engineer, has taken the stump for prohibition in the present campaign. He cannot see that any political or partisan gains would justify the moral loss that would come to the country by the overthrow of prohibition.

—Powerful loud speakers have been placed in the hall where the Prussia Diet meets, so that the voice of the chairman may be heard above any noise made by disorderly members.

—Henry Ford is to add to his village near Dearborn, Mich., an Edison museum to contain early working models of Edison's inventions, with tools, note-books, and other articles used in his experiments.

—"I have a scheme for ending war. It is this—no nation is allowed to enter a war until they have paid for the last one."—Will Rogers.

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Correspondence solicited.

R. M. ANDREWS, *President*

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Greensboro, N. C.

Methodist Protestant Herald.

ONE IS YOUR MASTER ... AND ALL YE ARE BRETHREN.

VOLUME XXXIV | GREENSBORO, N. C., OCTOBER 18, 1928 | NUMBER 49

Pres Elderdice 5dec8
Westminster MD

The Command to Love

The greatest of all the commandments are God's commandments that men love Him with all their hearts and their neighbors as themselves. Our ordinary conception of love is that it is won by the worthiness and attractiveness of the object of it. A king could not gain the love of his subjects by commanding them to love him, though he might punish them if they gave evidence of dissatisfaction. Does God show ignorance of psychology in these commands to men to love? Surely that cannot be. How then are we to understand the matter? We may not be able to clear up all mystery, but there is an essential difference between the command of an earthly sovereign and the command of God. The human king, no matter how virtuous and beneficent, could not demand the supreme love of his people for the reason that he would not be worthy of it. God's appeal is far different. He is worthy of supreme love and when He commands His subjects to give it, He is only demanding what is His clear and indisputable right. And no doubt He has more regard to the interests of His subjects than to His own rights. Men can realize their perfection only through the exercise of supreme love to God, the Perfect One. Then God has given proof of His love to us, and we may reasonably love him with all our hearts because He has first loved us with all His heart. With the great exaction of the first great commandment, God supplies also His divine aid to our powers in obeying the command. "He that loves is born of God," writes John the Apostle. The fact that we are commanded to love indicates our responsibility in the matter. We are guilty of sin against God if we withhold our love. Our own wills must be operative in love. Love is a product of our volition. Love and hate are both subject to human will and our human laws recognize the fact. God's infinite attractions make a powerful appeal for our love, but still we must respond with the power of our own wills. God's goodness will appeal to us in vain if we will not to give God the best love of our hearts. Love springs up not as the grass in the springtime in automatic response to the sun and the shower, but it springs up because a sentient and rational soul wills that it shall spring up. We are not automatons. We are free spirits and can choose or refuse even what God offers. God is so necessary to us that He goes the last step in the effort to bless us—He commands us to love Him with all our hearts.

As to loving our fellowmen as ourselves, that is a requirement of simple justice. Is there any reason why you should love yourself more than you love any other person? Equality of rights settles that question.

First Methodist Protestant Church, High Point

Governor McLean on Prohibition Enforcement

The Governor of our state in his speeches of the present campaign advocates a plan of prohibition enforcement which differs both from the present plan and from the plan proposed by Governor Smith of New York. Governor McLean would have the states willing to do so adopt machinery for state-wide enforcement and then he would have the federal government contribute money to help largely with the expense. He thinks this would be an improvement over the dual system now in operation. He thinks present enforcement is less effective because federal enforcement agents depend on state enforcement agents and *vice versa*. The governor declares that in the case of North Carolina prosecutions by state agents far exceed in number those by federal agents.

Our First Church, High Point

Through the courtesy of Rev. E. L. Ballard, associate pastor, we are able to present to our readers a view of this splendid church edifice. It is a very elaborate building, containing many more rooms than you would suspect from an outside view. It provides for all the departments of the church. We know of no better church in our entire denomination, and North Carolina has few, if any, superior churches of any denomination. Our High Point people have wrought well, and are worthy of the commendation accorded them. We congratulate them not only upon their possession of a place of worship so well contrived, but also on the good quality of the work done by both ministry and laity.

THE HISTORY OF YARBROUGH CHAPEL M. P. CHURCH

Yarbrough Chapel Methodist Protestant Church was organized by Rev. Thomas C. Hutchings in August, 1845. This was in the seventh annual conference year of the Methodist Protestant Church in this state (South Carolina).

The organization was small in number, not exceeding fifteen, but those few continued faithful. In 1860 there were 24 names on the register. The house of worship at this time was small and not very comfortable. In 1866 Hiram Yarbrough, one of the original members, made a gift of 80 acres of land to the church and built a new church on it.

The name of "Yarborough Chapel" was given by Rev. John Burdine, then president of the Conference.

In 1886 another gift was made to the church consisting of 135 acres of land adjoining the first. This was given by Lewis Yarborough, another of the original members.

Until 1874 Yarborough Chapel was included in what was then called Laurens Circuit. At a meeting of the conference of that year the name was changed to Spartanburg Circuit. It was during this year that the first parsonage was built on the lands given by Hiram Yarborough.

The annual conference of 1871 assigned Caleb Smith pastor of this station. He remained such, with the exception of one year, 1889, until the close of 1896, at which time he resigned the pastorate.

At the beginning of 1870 there were 15 names enrolled. In 1897 there were 250. In January, 1897, a revision of the register was made. After this revision 115 names remained. In 1901 the roll was again revised, 104 names remaining. Our present total is 90.

In the autumn, 1895, the erection of the present church building was begun and completed in the spring of 1896.

In August, 1901, a meeting was called for the purpose of discussing the question of petitioning the North Carolina conference for admission into that body. It was decided to offer their petition subject to the approval of the General Conference. In 1901 this church was admitted into the North Carolina conference.

The South Carolina Conference convened at this church in the years 1857, 1868, 1876, 1881 and 1885.

In the year 1907 a modern and more centrally located parsonage was built.

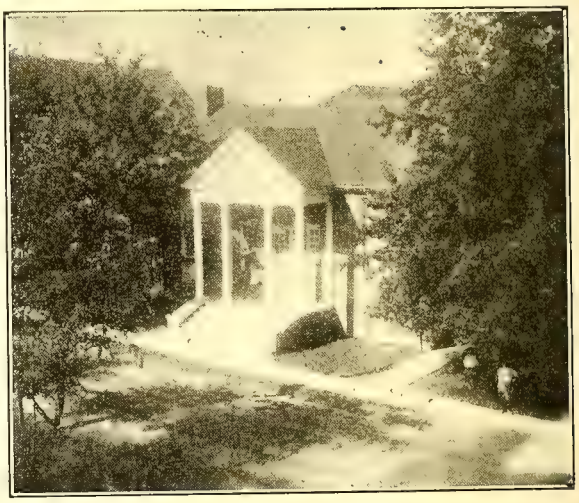
The names of the ministers who have served here as pastors are: Rev. Thomas C. Hutchings, Dr. J. L. Crumly, Abram Machen, John Clark, Henry T. Arnold, Jesse Allen, David B. Dow, John Burdine, W. R. Reynolds,, Thomas Gulledge, W. Wells, Caleb McKindsee Smith, M. E. McKissick, M. F. Whitaker, John H. Turner, W. R. Lowdermilk, H. L. Powell, N. G. Bethea, W. A. Lamar, O. B. Williams, N. M. Harrison, Jr., T. E. Martin, N. Brittain, E. F. Root, R. G. Coons, E. G. Cowan, and our present pastor, Rev. W. B. Surratt.

J. L. Wilson.

YARBOROUGH'S CHAPEL M. P. CHURCH

This church is located about one mile from Cross Anchor, S. C., just off South Carolina State Highway No. 56, between Spartanburg and Clinton, in a beautiful pine grove. The erection of this building was begun in 1895 and completed and dedicated in 1896. These improvements were made possible by the efforts of our former pastor, Rev. E. G. Cowan, who suggested that funds be raised by having a few acres of cotton, the proceeds of which were to be used for various improvements. Through the co-operation of our pastor, W. B. Surratt, and a greater portion of the members, the building has been painted and cement steps erected. This work has been done at an approximate cost of $200.

J. L. Wilson, *Reporter.*



WEST END CHURCH, GREENSBORO
Main Entrance to New Building

WEST END CHURCH, GREENSBORO

West End Methodist Protestant Church was located just outside the city of Greensboro, but in the path of a greater Greensboro; while then a few scattered homes, now a thickly settled community.

Since its organization September 23, 1917, West End has not been an exception among new churches, but has had its struggles and made its sacrifices. Beginning with 32 members, today it has about 300.

The original church building had for some time been crowded, till it became necessary to erect a new building. The new building was formally opened September 23, 1928, exactly eleven years after the formal opening and organization of the church.

The Sunday school was organized on the first Sunday in October, 1917, with 52 members. On the eleventh anniversary there were 265 members in attendance.

Not only is found a marked growth in membership in both the church and Sunday school, but a growing interest in all the work of the church. West End with a stronger faith in its leader looks hopefully to the future.

Denominational Enterprises

THANK YOU

By this time most of our churches and Sunday schools have held their Rally Day service. The others will observe the day within the next two or three weeks. This means that only a few more orders for the supplies furnished by the Department of Educational Institutions of the Board of Christian Education will be received. It takes considerable time through the year to prepare, publish and distribute this material, and the response of our people remains a mystery for many months. Will they be pleased with the programs? Will the number of orders equal or exceed those received in other years? How will the offerings run? Will they be more or less than formerly? During the last quadrennium one-half of our receipts came from the Rally Day offerings. That gives some idea of their importance.

In spite of some unsettlement and uncertainty due to the changes made by the last General Conference, the orders for Rally Day supplies are as great as they were last year. At the present writing we are less than thirty of the total received a year ago. Since they usually continue to come in until the first week in November, we are confident that the present record will equal if not exceed anything in the history of the Board.

That this splendid response is appreciated hardly needs stating. It has been an anxious time but we are encouraged. Evidently the Methodist Protestant Church purposes to give to the cause of Christian Education their cordial support. We believe this attitude will be reflected in the offerings.

Just one exhortation! If you have not ordered your supplies, do so at once. In some communities November is the best time in the fall for a Rally Day service. We have enough material to supply fifty churches. We shall be glad for the opportunity to serve you.

Frank W. Stephenson, *Executive Secretary,*
Department of Educational Institutions,
Board of Christian Education.
613 W. Diamond St., N. S.,
Pittsburgh, Pa.

EFLAND METHODIST PROTESTANT CHURCH

This church was organized by Rev. W. D. Fogleman about 25 years ago. A wooden building was erected. This was remodeled during the pastorate of Rev. Homer Casto about 18 years ago. This year (1928) seven new Sunday school rooms were built to the original building. The whole was plastered inside and brick veneered on the outside.

B. M. Williams.

MIDWAY CHURCH, HAW RIVER CHARGE

Including the little log school house in which the Midway church was organized in 1886, the present structure is the fourth building on the present location. The first church was a log house built in 1867. For 21 years this log church served the community as a place of worship. In 1888 a frame building was erected which 40 years afterward was replaced by the present building. The new church is a large brick-veneered building, well proportioned and well lighted. There is a large balcony which is used for Sunday school classes. The building is located in the midst of beautiful oaks at about 200 feet from the road. The ground is slightly elevated, sloping from the building in every direction. The church with its most beautiful outlines surrounded by the beautiful trees and on grounds most ideal has an appearance that is attractive and lovely,—most suitable for a place to worship God. The new building was erected during the early part of this year. The cornerstone was placed Easter Monday. The opening service was conducted the fourth Sunday in May, the sermon being preached by Rev. W. F. Kennett who was pastor of the congregation at the time the second church was built. The cost of the new building is between $7,000 and $8,000.

CHASE CITY CHURCH

This church was built in 1924 and Rev. M. P. Chambliss and Rev. J. H. Trollinger jointly deserve credit for the building of the present church there. Bro. D. M. Loy had begun a work near Chase City in another community some time previous, but that failed to succeed. The present church began with 28 charter members and it now has about 100 members and is clear of debt. They have painted the church this year and put in a new organ. They have a good Sunday school and prayer meetings are held Sunday nights when there is no preaching.

J. B. O'Briant.

OPTIMISM | **The President's Letter** | EVANGELISM

SLOGAN

for the closing quarter

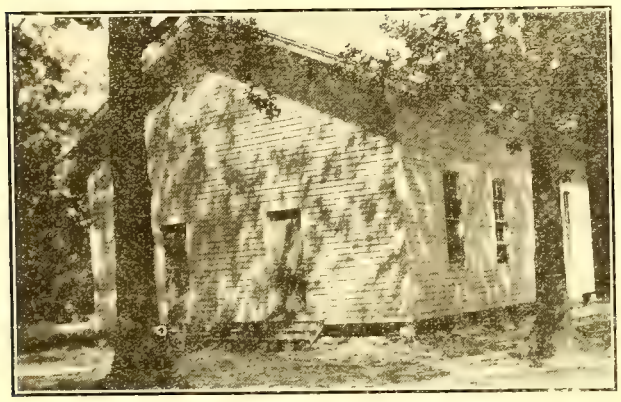
No Charge Without an Honor Roll Church

Two pastors write that one church on their respective charges is on the "honor roll," and one of these pastors says of his other churches, "I think more will be." This is heartening, and we expect from now on that such reports will be frequent. We know of two other churches on one charge that we believe will be in this group. In fact, one of them is practically ready to be entered now; the other one has a mind to work, and the goal for them is not far off. We know also of one other church that is "paid up," and that will get in the report next week. Just a little steady, persistent planning and pushing for the next two weeks, and this list of "honor roll" churches will be conspicuous in the 1928 Journal. Pastors and church members, don't let up until one church at least on your charge is in this list.

Rockingham

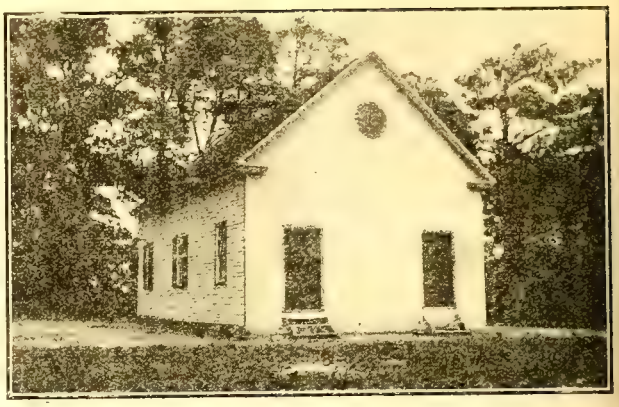
October 9. The fourth quarterly conference of this charge convened on this date, 7:30 p.m., and it was our privilege to meet with them. Several of the official members were present, and a much larger number of church members. The usual business of a fourth quarterly conference was duly transacted, and the affairs of the church found to be in normal condition. A considerable amount is due on pastor's salary, and but little has been paid on budgets. We earnestly hope that this church will join us in our effort to have no pastor go to conference with his salary unpaid. We trust, also, that budget receipts will be much better in the end than at present. Four dollars and fifty cents ($4.50) was paid to us on A. C. B., for which proper credit will be given.

We were at this church some years ago in a revival meeting. Since then a new church has been erected on a different site. The building is large, with Sunday school rooms on each side in the rear. It has not yet been painted on the inside, but we presume this will be done yet. Some improvements on the grounds at the front entranc eare greatly needed, and would add much to the appearance of the church. Pastor



FAIRFIELD METHODIST PROTESTANT CHURCH

Located in Lincoln County near the villages of Triangle and Denver, N. C. From the best information we have been able to gather, this church is between 80 and 100 years old. During the services one cold day last winter the roof caught fire from a defective flue and was partly burned off, making necessary some needed repairs. New ceiling and a new roof have been added, also a new coat of paint both inside and out, and new carpet for the pulpit and new rubber runners for the aisles and front. This with the new pulpit furniture and the new piano has added very materially to the comfort and convenience as well as to the appearance of the church. The grounds surrounding the church are kept nice and clean, and the little white church trimmed in green, nestling in a large grove of oak, pine and hickory trees presents a very beautiful picture. The cost of these repairs with new furniture and fixtures was about one thousand dollars. Rev. E. G. Cowan is serving this church this year.



PHILADELPHIA, GREENSVILLE CIRCUIT

Philadelphia is one of the oldest churches of our denomination—the Mother of Methodist Protestantism in this section. It is beautiful in situation; small in membership but great in works. It pays over a third of pastor's salary of a charge of five churches. It has this year installed a heating plant at a cost of $125.00, has laid down 120 yards of beautiful carpet on her floors, aisles, and pulpit, at a cost of $200.00; now running flue for heating plant. Here is a picture of the third church builded on this hallowed spot.

Rev. H. L. Powell, *Pastor.*

[Brother Powell says that they have put a marker—the nicest one that he has ever seen—on the highway immediately in front of Philadelphia church. On the marker is inscribed: "Philadelphia Methodist Protestant Church — One Hundred Years of Service—1828-1928."—S. W. Taylor.]

RINGWOOD METHODIST PROTESTANT CHURCH

Ringwood Church, located at Ringwood, N. C., on Halifax Charge, was repaired this year. A new cover was put on, and three coats of paint and some other repairs, which cost $260. This church has not a very large membership, but does have some faithful members. They have paid their pastor's salary, A. C. B. and college assessment every year since we have been on the charge.

C. L. Spencer.

WORTHVILLE M. P. CHURCH

The new Methodist Protestant Church at Worthville was begun February 1, 1928, and was completed the 12th day of May. The opening service was held May 13. Rev. S. W. Taylor preached the opening day sermon at 11 a. m. The site, hauling, paint, and painting were given by the Seward Manufacturing Company. Mr. W. L. Ward, secretary and treasurer. W. L. Ward was chairman of the building committee; A. R. Grove, chairman board of trustees, and C. F. Allred, treasurer building fund. The church was begun with only $688 cash. It has a good-sized auditorium and fine, well arranged Sunday school rooms. The plant is valued at $5,000, with an indebtedness of $1,546. There are sixty-six members on roll. The present pastor, Rev. W. H. Neese, is now serving his fourth year here.

W. H. Neese.

RANDLEMAN PARSONAGE

Built in 1924 during the pastorate of Rev. J. H. Trollinger, and painted inside. It has seven well arranged rooms, and six closets, large size. The lot is 120x300 feet. During pastorate of Rev. W. H. Neese the parsonage was screened and painted outside. The Ladies' Aid has placed $500 worth of furniture, floor covering, etc., in the building. It also has lights and phone. The location is airy, dry, and surroundings are quiet.

Wm. H. Neese.

Trolinger is closing his third year of a second pastorate here, and is devoting himself earnestly to his work. We hope there may be zealous and united effort in bringing the year to a happy ending, and that the church may go forward in an era of steady and enlarging growth. We see no reason why this should not be so. Pastor and people were kind to us and they have our grateful thanks.

Lebanon

October 10. The fourth quarterly conference of this charge convened on this date, and we had the pleasure of meeting with it. The conference was well attended, and a hopeful and progressive spirit was in evidence. The pastor's salary was found to be considerably in arrears, but we are hopeful that this will all be paid. The prospect for increase in budget receipts is encouraging. The assessment for college maintenance has been paid in full, and the charge goes on the honor roll for that this week. Unless our zeal is better than our judgment, this church will have more than one honor roll place this year. The Sunday school and the women's organizations are active, and there is a Christian Endeavor society here with about fifty members. Pastor Hutton is closing his fourth year with this work, and under his leadership the church has had a quadrennium of progress. Lebanon appears to us to be one of our most promising churches.

Tabernacle

October 12. We were with this charge, and at this church, in their fourth quarterly conference. There are two churches on this work, and each one was represented in the conference. The brethren present indicated an earnest concern for the work. The business of the conference was transacted promptly and in harmony. Sunday schools are held regularly at each church, and Tabernacle reports one active missionary society. Pastor's salary was some in arrears, but this will be paid in full. The budget reports showed considerable shortage, but we are hopeful of a good showing in the end. The college assessment has already been paid in full, and it is our expectation that other honor roll places will be taken by the charge when the reports are all in. The pastor has the confidence of his people, and they have his esteem. His report indicated faithful application on his part to the work of his charge. Tabernacle church is talking Sunday school rooms. We hope to see that done, and this point made a prominent center of religious and community activities. It appears to us that it should not be a difficult matter to develop Tabernacle church into a strong station.

Whitakers

October 13-14. It was our pleasure to be with this church on these two days. Saturday night we were with them in a business meeting, and on Sunday we preached at 11 a.m., and held the fourth quarterly conference at 2:30 p.m. The attendance at the morning service was good, and a close and

KERNERSVILLE CHARGE PARSONAGE

Our parsonage is a seven-room building. Five rooms downstairs and two upstairs. In addition to this, there is a bath room and a pantry. The cost of the building is $3,569.00; lot cost, $806.00; total, $4,375.00.

E. G. Lowdermilk.

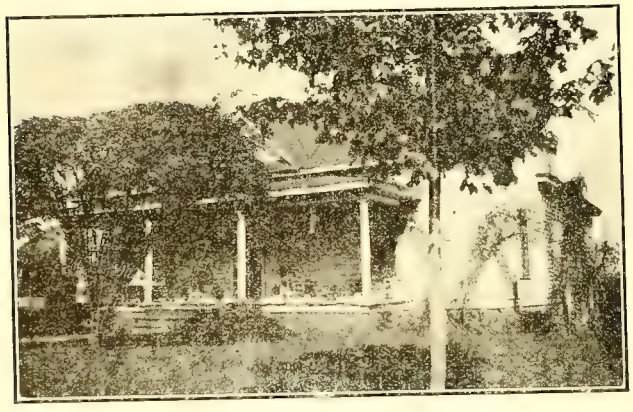
worshipful attention marked the attitude of the people. The conference which followed in the afternoon was well attended also, and was characterized by a deep interest in the work. The charge has had no assigned pastor for the year, but preaching services have been provided for two Sundays in each month. Brother Auman, pastor of Enfield charge, has given them one service on the first Sunday, and different visiting ministers have preached for them twice on second Sundays. The work has been maintained in this way during the year with some degree of satisfaction, but of course not as it could have been done with a resident pastor. Plans have been made for a full time pastor for next year, and we trust that all matters concerned may be adjusted readily and favorably to this good end.

Roseneath, which has been a part of Whitakers charge for several years, gives promise of new life and growth. Pastor Auman has been supplying for them this year, and is much encouraged with the prospects. Speight's Chapel is not so hopeful. We trust, however, that a preaching appointment may be maintained there next year. Whitaker's church has paid all conference claims this year, and will go on the honor roll next week when the report reaches us from Treasurer Idol. We think that this is a splendid record for them, not having a pastor, and we gladly extend to them our most hearty congratulations. They are very grateful to all the brethren who have preached for them during the year, and thus helped them to carry on their work.

Enfield

October 14. We were here for the Sunday night service, and found the beautiful auditorium of this attractive church well filled with interested worshipers. We were glad to find quite a number present from Whitaker's Chapel. The people were attentive and appreciative. A brief business meeting was held at the close of the service, at which time the conference programs were presented. Pastor Auman is zealous for the full program of the conference and of the denomination, and we appreciate all co-operation on the part of his people in making these programs real. The pastor's salary will be paid in full, of course, and we are hoping for an increase in budget payments. The charge is right up at the top alphabeticaly, and belongs there in all these conference interests. It is our faith that Enfield charge will be on more than one honor roll when the reports are complete. Pastor Auman has pressed the work with zeal and thoughtfulness, and has the confidence and esteem of his people. He is closing the year with a series of revival services at Enfield, the express purpose of which is to deepen the spiritual life of the church. We hope and pray that gratifying results may attend his labors, and that there may be much in these closing days of joy and inspiration to him and the people of his charge.

We enjoyed our visit to these fields and the privilege of seeing old friends; and for gracious entertainment provided for us, we give assurances of our grateful thanks.



HAW RIVER PARSONAGE

The present parsonage of Haw Rriver charge, located at Brown Summit, was purchased about 12 years ago. When bought there were only three rooms. During the pastorate of the late Dr. Swain two additional rooms were built. During the early part of this year two more rooms were built. A large porch was so arranged that it is most ideal for sleeping purposes. There are now seven good rooms and a large sleeping porch. During this year electric lights have been installed. The home has about two acres of land.

LIBERTY-SILER CITY PARSONAGE

The above is the Liberty-Siler City parsonage, located in Liberty on the Burlington end of highway No. 62. This home was built during this year at a cost of about $4,100. It is a convenient, well arranged home with seven rooms, bath, basement, hardwood floors and a good heating plant. The lot is 65 by 320 feet, and is well located.

A. G. Dixon.

Special Herald Number

It appears this week, and we hope that it may please. There are some churches and parsonages that will be missed because of the difficulty in getting pictures. This was, perhaps, more difficult than we anticipated when we began some months ago to prepare for this edition. We are greatly pleased with what we have, and our only regret is that we could not have all. A complete picture presentation of our building projects, such as we have tried to get for this special Herald number, would give us a very pleasing and gratifying conception of what we have done along this line during the year. Some of our largest building projects are lacking in this number. Our grateful thanks are extended to the editor, and to pastors and others who have helped us in this undertaking.

Two Weeks

Two more weeks and we will be meeting in our annual session. These weeks will be attended with much anxious concern both on the part of pastors and people. The year must end, and certainly all are concerned that it ends well. No pastor wants to go to conference with a poor report, and certainly no charge can desire to send up such a report. This means that much earnest, prayerful, and persistent work is yet to be done. And by such effort there yet remains time enough to accomplish much, especially in our financial obli-

gations. Other things will concern us, as for instance, new grouping of churches. To do this may interfere with arrangements of long standing. This may, or may not, be best. There will doubtless be differences of opinion, and when agreements are reached by the local churches, the annual conference will have to make the final decision. There is one assurance for us for every problem: He has promised to be with us. It we seek His guidance, and permit ourselves to be brought under the power of His Spirit, our plannings will be in wisdom and in peace.

Let us be much in prayer that for these closing days and for the conference there may be the unmistakable evidence that His hand is upon us.

Founders Day

Announcement has been given by President Andrews that High Point College will observe "Founders Day," October 25. We urge our people to attend this occasion, and help to make it a real "boost" for the College. The program begins, according to announcement, at 10:45 a.m. We are sure that the day will be worth-while, both to those who go, and to the College. Give the College, your friends, and yourself the benefit of your presence.

Appointments

October 17. West End in quarterly conference, 7:30 p.m.

October 21. Liberty, in quarterly conference Liberty-Siler City charge. Hour, 2:30 p.m.

October 21. Siler City 7:30 p.m., for preaching service.

October 25. Founders Day, High Point College.

This will close my appointments for the year. I must have the remainder of time between now and conference to prepare my report, and to secure some much-needed rest. Some charges have not been visited. I regret this, but it has been a physical impossibility to cover the entire district. We started on our rounds immediately upon the rise of conference and have been going continuously ever since.

And now, brethren, for these few remaining days, add to your faith, works; and to your works, persistence; and to your persistence, tact; and to your tact, love; for if these be in you and abound, they make you that ye shall neither be barren nor unfruitful in this harvest season.

Fraternally,

October 17, 1928. S. W. Taylor.

GOD'S WILL FOR YOU AND ME

Just to be tender, just to be true,
Just to be glad the whole day through,
Just to be merciful, just to be mild,
Just to be trustful as a child,
Just to be gentle and kind and sweet,
Just to be helpful with willing feet,
Just to be cheery when things go wrong,
Just to drive sadness away with a song,
Whether the hour is dark or bright,
Just to be loyal to God and right,
Just to believe that God knows best,
Just in his promises ever to rest—
Just to let love be our daily key,
That is God's will for you and me."

—*Selected.*

—Extra copies of this issue may be obtained for a small sum on application to Rev. S. W. Taylor.

A SEASONAL AID IN CHURCH WORK

The holiday season is approaching and soon the postman's pack will be filled with remembrances sent from far and near to gladden the hearts of home-folks everywhere. It brings an opportunity for the hospitality committees of churches and Sunday schools to reach out to persons in their circle; to keep alive interest in church matters which in some instances may seem to be wavering; to show that, although it is not always possible to make personal calls, people on church lists are still kept in mind. Even so modest a greeting as a Thanksgiving or Christmas card is genuine evidence of good will, and effective testimony that the recipient has not been forgotten.

A greeting card cannot, of course, take the place of a friendly call or a personal word of welcome to the stranger, but it can supplement such calls in a worth while way. It is a gesture of friendliness which cannot fail to create an answering response, and it has just the right personal note to make it welcome as a message from the church, not only for Christmas and Easter, which are essentially church greeting days, but for more personal occasions such as births and birthdays, wedding anniversaries, school graduates, church membership anniversaries, or when some one is ill or convalescent. Whether it is sponsored by the church or done by the individual church worker, the trouble taken is always more than repaid by the interest and appreciation evoked.

The Christmas cards this year offer an unusual variety of designs particularly suitable for church use. There are new reproductions of famous old religious masterpieces, and some of the street scenes of medieval England feature the ringing of church bells or the singing of Christmas carols by choir boys. Early New England scenes, also, appear this year with steepled churches predominant in the design. Then there are the cards made especially for children and suitable for Sunday school use.

All the 1928 cards seem unusually bright and gay. The modernistic note is creeping into the designs, but shows itself chiefly in clear colors and bolder lines. Many of the cards are larger, and in place of the holly sprays which used to decorate the corners, are found large all-over designs and pictures that tell the Christmas story in themselves. There are many etchings among the new cards, and simplicity and a note of genuine sincerity characterize the best designs.

SIN

Do not trifle with a sin, even a small sin. It is like the little cloud which, as the poet has said, may hold a hurricane in its grasp.

The tiny stream from which the little sin springs may become a Niagara of evil.

The small seed of sin may become a great vine overrunning the whole house, shutting out the sunshine entirely.

Sin is not a mere act or incident; it is a storm center, a fountain, the seed germ of a wilderness.

Do not give it a start in your heart and life.—*The War Cry.*

—The series of meetings at Calvary church resulted well in quickening interest among church members. It is expected that several boys and girls will be received to church membership next Sunday. Dr. Spahr's sermons made a fine impression on those present.

YOUNG PEOPLE'S WORK

CHRISTIAN ENDEAVOR HELPS

By F. L. Gibbs

OCT. 21: HOW DOES LAW INCREASE FREEDOM?

Rom. 13:1-8

Plan for These Outcomes

a. A correct understanding of what law is.

b. A definite regard for law in all its phases.

c. A helpful attitude toward community, city, county, state and national officials who have the enforcement of the laws in their power.

d. A proper recognition of God's law and an earnest desire to observe it in our lives.

Plans for the Meeting

Have the objects of the meeting placed before those present. Invite some young student of law in the community to make a ten-minute talk on "Laws and Their Effect on Lives," or "Law-Making and Law-Observance." Have the pastor or some Bible student to speak on the topic, "Freedom Under God's Laws." Carry out the following program, if possible:

Hymn, "America, the Beautiful."

Call to Worship, Psalm 99.

Prayer by a number of those present.

Flag recognition; story of "National" and "Christian" flags told by two Endeavorers.

Hymn, "Faith of Our Fathers" and "America."

Reading of Scripture and leader's talk.

Presentation of special speakers.

Discussion of topic, by all.

Hymn, "I'll Go Where You Want Me to Go."

Benediction.

Points on Topic

What is law? There are three uses of the word, "law:" (a) Pertaining to political and governmental affiairs; (b) Relating to tradition and common usages; (c) Resulting from cause and effect. (See New National Encyclopedia for definition).

Where law operates: Law relates itself to many phases of life. The following are due our consideration:

1. Law in the moral and spiritual realm: This phase touches every life, whether religious or not. Freedom is enjoyed, health is produced, comfort and irght uses of lives are due to observance of moral and spiritual laws. "Prohibition" is a moral law, for it directly concerns life and its protection. It is out of the realm of political law. "Child labor" is another law in the moral field. "Love" offers freedom under the law in the moral and spiritual realm. "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law."

Law touches other spheres: (2) Natural and physical world; (3) Social realm; (4) Civic sphere; and the International realm.

Questions

1. Should a Christian obey all laws regardless of conscience?

2. What nations gave our legal foundation?

3. Name the great law givers: of Israel, of Rome, of England, of America.

4. What great laws are under discussion at the present time? Point out strength and defects in these laws.

5. What are "blue laws."

6. Is enforcement of laws a solution to present day evils?

7. What is involved in "fulfilling the law of Christ?" See Gal. 6:2; 5:13, 14.

8. What is the fourth commandment? Is to obey a restriction upon liberty or an aid to one's freedom?

Poem to the Point

"I am Liberty—God's daughter!
My symbols— a law and a torch;
Not a sword to threaten slaughter,
Nor a flame to dazzle or scorch;
But a light that the world may see,
And a truth that shall make men free."
—Selected.

Intermediate Topic for October 21
"WHAT IS TRUE REVERENCE?"
Matt. 6:9; Isa. 6:1-5

Junior Topic for October 21
"FAVORITE BIBLE VERSES"
John 3:16

772 College Station, Durham, N. C.

SUNDAY SCHOOL LESSON

OCT. 28: PAUL'S LAST JOURNEY TO JERUSALEM

Scripture basis: Acts 20:1-21: 17; II Cor. 11:28.

Golden Text: Remember the words of the Lord Jesus, that he himself said, it is more blessed to give than to receive. Acts 20:35.

*Paul the Faithful Preacher

Acts 20:1-21

We take up Paul at Ephesus, where we left him a few weeks ago. After the uprising of the silversmiths had ceased, the Apostle to the Gentiles departed to go through Macedonia. Going north, he came to Troas, and from there sailed across the head of the Aegean Sea into Macedonia, where he met Titus, who brought him good news from the Corinthians. He continued to collect funds for the needy Christians in Jerusalem as he went over the country, and did likewise during his three months' sojourn in Greece. While in Corinth, he wrote those splendid epistles to the Romans and Galatians. The unbelieving Jews who learned of his purpose to sail for Syria from Cenchrea, the port of Corinth, laid in wait for him, perhaps to rob him of the money he had accumulated, but he was too wise for them. He returned northward through Macedonia, stopped at Philippi, went to Neapolis, its port, and sailed across to Troas, where he met other delegates to Jerusalem, and remained there a week. Here Luke joined the party.

While preaching a long sermon in a close third-story room on a hot night a young man sitting in the window, perhaps weary from a strenuous day, went to sleep and fell down to the stone pavement below, with fatal results. It was perhaps time for Paul to end his sermon, yet he had so much to say to these beloved "babes in Christ." However, that such a sad ending might not come just prior to his departure, and that the power of God might be manifest, he hastily descended to the lifeless body of the former sleeper, fell upon him, prayed, and rising, assisted him to his feet, a restored being. Warning: Keep awake while the gospel message is being delivered. Keep the church auditorium well ventilated.

Instead of sailing with the party from Troas to Assos, Paul went by land and joined them there. Continuing, they sailed to Mitylene, the capital of the island of Lesbos, thence to the islands of Chios and Somas. As much as he would have enjoyed visiting Ephesus, he refrained from stopping there, because he was anxious to arrive at Jerusalef in time for the Passover feast. Therefore, he, with the party, stopped at Miletus, an important city 25 miles south of Ephesus. From here he sent for the elders (or presbyters), who were the heads of the Ephesian churches, and delivered to them an important message, in which he defends his conduct and preaching of the past.

*Paul the Faithful Pastor

Acts 20:22-38

He continues his message by relating unto them his plans and probable fate, as he set his face steadfastly toward Jerusalem, as did his Lord on His last journey. (Luke 9:51). He further stated that he was not so much concerned as to what would befall him as he was of doing his full duty, so that, as he said, "I might finish my course with joy, and the ministry which I have received of the Lord Jesus."

A further concern of his was the "flock," the churches over which these elders had been made overseers. "Ever since David wrote the Twenty-third Psalm, God's people have been compared to sheep and God to a wise and loving Shepherd." "Pastors, Sunday school teachers, church officers, parents, all that have to do with instructing and guiding human souls are God's under-shepherds." He warns them of the "wolves" that will enter into the flock, even some from among them, who will work destruction if not defeated. Then, he commends them to God.

In the last part of Paul's message, he humbly points to himself as an example of piety, devotion, unselfishness. "A wonderful man, who can confidently point to his own life as an example to others in all particulars, and, moreover, not seem to be boasting in doing so." He calls attention to the words of Jesus, not recorded in the sacred writ, that it is more blessed to give than to receive. This may be applied materially or spiritually.

Paul the Faithful Propagandist

Acts 21:1-17; II Cor. 11:28

After a sorrowful parting, Paul took ship and sailed with his party past the little island of Coos, thence to the towns of Rhodes and Patara in Lycia, thence to Tyre in Phoenecia, where they remained seven days. Some of the faithful disciples of the Lord foresaw the perils awaiting the apostle in Jerusalem, and urged him not to go, but the Spirit led him on. Continuing the journey by ship, they probably landed at Ptolemais (Acre),

* Sub-topics given in Peloubet's Select Notes.—Wells.

and journeyed by land to Caesarea, the Roman capital of Palestine. Here he tarried several days with Philip, one of the seven deacons, and his four daughters. Here, also, he was warned again about going to the great Jewish metropolis by a prophet from Jerusalem, Agabus. Taking Paul's girdle, he bound himself with it and declared that the apostle would so be bound. What courageous words, depicting his unsurpassed devotion, came from the lips of Paul, as he responded to the entreaties of his friends to remain with them when he said, "I am ready, not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus!" On to Jerusalem he went with a cortege of disciples from Caesarea, including an old disciple of Cyprus, Mnason, in whose house it was arranged for him to stay. "And when we were come to Jerusalem, the brethren received us gladly."

The last verse of the lesson was added to show Paul's loving care of the churches he had established in various places. He was not only a propagandist of the gospel, but an organizer as well. Besides his numerous trials and afflictions, he was burdened for the welfare of the groups of Christ's followers located here and there over parts of Europe and Asia. He was a faithful undershepherd.

"Every one who deals with others—and who does not, in some capacity and to some degree?—may well study the spirit and methods of Paul."

ANNUAL FATHER AND SON WEEK
November 11-18, 1928

For 20 years Fathers and Sons have been brought together in yearly observances of various types under the auspices of the Church and its agencies. Those who have attended such gatherings realize the great benefits derived by Fathers and Sons in bringing them in social and religious fellowship one with another.

The Department of Religious Education, Board of Christian Education, is very anxious that the leaders throughout the Methodist Protestant Church observe this "Father and Son Week," November 11-18.

The following materials are ready for distribution:

1. A General Descriptive Leaflet. This is a general six-page leaflet describing all plans, including suggestions for Father and Son Banquet. Price 1½ cents each, or $1.35 per hundred.

2. A Worship Program for Father and Son Sunday. This two-page leaflet can be used in any Father and Son Observance. Price ½ cent each or 45c per hundred.

3. Father and Son Songs. To be used at the banquet and other similar social gatherings. Price 1 cent each, or 85 cents per hundred.

Order these materials and secure other information regarding Father and Son Week from International Council of Religious Education, 5 South Wabash Ave., Chicago, Ill.

F. L. GIBBS, Assistant Secretary,
Department of Religious Education.

—Dr. W. A. Hornaday, Greensboro veterinarian, has been attending a clinic at the North Shore Animal Hospital, Chicago, Ill.

PERSEVERANCE

All who expect to be successful must persevere. Eminent succes is reached only by patient, earnest toil. In this free country, this land favored of God and liberty, the poorest boy may rise to the highest and most respectable position in life, if he only has the will and energy to persevere. It is a fact not to be denied, that a great many of our wealthy and most influential men commenced at the very foot of the ladder and worked their way up.

Industry may, indeed, sometimes be disappointed, success may not always be to the persevering; but at the same time it is evidently certain in the ordinary course of things that without perseverance we cannot succeed. The law of our nature, the condition under which we were placed from our birth, is, that nothing good or great is to be acquired without industry and perseverance.

A price is set by kind Providence to be paid for everything; and the price of success is untiring perseverance. Never give up; though everything may look dark and seemingly no prospect ahead. The persons who have the strength of mind to earnestly persevere when all things seem to go wrong and when misfortune and failures stare them in the face, will sooner or later see their efforts crowned with success. Let your business be what it may, make it a rule to work with your whole heart in the matter; fix your eyes on the desired goal, and let nothing turn you from the path you have entered. If you desire fame, you can have it, you can place your name high upon the roll of honor, if you will only content yourself and work and wait. If you desire to be wealthy, your chance is as good, and perhaps better, than was that of hundreds of our millionaires who now are living in marble mansions, and who commenced life as poor, barefooted boys. Do not sit down and idly wait for something to turn up. Hundreds, yea, thousands, have gone to ruin by so doing who could have filled high and honored positions if they had only gone to work and persevered. Go to work—seize upon the present opportunity. Whatever that may be, never give up until you have a chance for something better. Go to work with your hands, and with the brain, also, and do not allow either to be idle for a day and you will succeed as sure as you persevere.

"Never turn back; what you attempt, do with all your strength. If the prospect be somewhat darkened put the fire of resolution to your soul and kindle a flame that nothing but death can extinguish."

As the light goes out with the exhaustion of the oil, so will fortune fail with cessation of human endeavors and perseverance. It is very common to hear people wishing they were rich, and see them waiting for an opportunity to do much at once, but such people may breathe out their lives in idle wishes and regret in their last moments their useless intentions and barren zeal.

D. C. Adridge.

Greensboro, N. C.

—Miss Hallie Ross, daughter of Bro. Arthur Ross, of Asheboro, is to be married on October 27 to Mr. Seddon Goode, Jr. After November 10 they will be at home in Clinton, N. C.

OLD YADKIN

While the contributions to install the old Yadkin College bell in the High Point College have not been just what might have been expected, the responses have been encouraging. Some of the good words that have accompanied the responses follow:

Miss Garrett, of Pocahontas, Va., writes: "I am sending my check for 'Old Yadkin.' If every Yadkinite feels as I do about that dear old bell it will soon be installed. It is grand that that much of Yadkin College is to live on."

Mrs. Grace Holder-Speas, of Winston-Salem, says: "I am glad to have a part in anything connected with Yadkin College. It was there my life was molded for good. I feel sure that every Yadkin student who hears of the idea will be glad to help."

Mr. and Mrs. Z. M. Rea, of Charlotte, say: "We have read your call to the colors and we heartily approve of the plan."

Bro. Hanner, of Julian, says he is glad to contribute and will pay more if necessary. Bro. Snotherly, of Albemarle, sends encouraging words. Bro. Troxler, of Lexington, gladly responds and thinks the idea should be carried out. It is interesting to note that these words have come from so many different parts of the country and how the different walks of life are so well represented. It only indicates that Yadkin College has made its imprint on life in so many favorable ways.

Yadkin College is living in the lives of many a man and woman over our land, making these people more useful in the world. Because of the great good this old school has done, its memory should certainly be perpetuated.

Contributions and pledges are as follows:

Payments:

Geo. L. Curry	$1.00
Vera Garrett	1.00
Mrs. T. L. Speas	1.00
J. H. Enotherly	1.00
	$4.00

Pledges:

William Hanner	$1.00
Z. M. Rea	1.00
Mrs. Z. M. Rea	1.00
Rev. R. S. Troxler	1.00
	$4.00

Who will be the next? It is hoped that a large number of responses will be ready to report by Founders Day, which is October 25. If I do not hear from you sooner, meet me there with your contribution.

GEO. L. CURRY.

FOUNDERS DAY, HIGH POINT COLLEGE

Just a line to remind all the friends of High Point College that the program begins at 10:45 on October 25, (Thursday). President Chase, of the University of North Carolina, and Mr. J. Norman Wills are the speakers for this occasion. Music for the occasion will be furnished by the college orchestra. Make the day a picnic affair. Every one come!

R. M. ANDREWS, President.

—Rev. and Mrs. Dr. Spahr are enjoying a visit from Mr. and Mrs. Hubbs, friends from New Jersey.

FROM PASTORS *and* PEOPLE

Enfield Charge.—On September 26th, the Roseneath Church and Nahala Presbyterian Church, in the same neighborhood, began a union revival and closed Sunday night, last. The pastors concerned did the preaching. Mr. Yandell, of the Presbyterian Church, conducted the singing. There was good attendance throughout the meeting, but the response was not what it ought to have been. The church people seemed to be revived. Sunday night four gave their hearts to God. Our church here seemed to be helped by the meeting and to have a spirit to go ahead for bigger things. It might be added that there are enough Methodist Protestants in this neighborhood to make a strong church in the writer's opinion if they had a man to get out among them and get some of the uninterested ones interested. I am hoping that Conference can make some arrangement whereby this church may have an all-time pastor for next year.

Sunday was the writer's last appointment at Whitaker's Chapel. Following the preaching service the church had a business meeting at which time the officers for the ensuing year were elected. They are as follows:

Church trustees, Mr. C. S. Whitaker, Miss Jewel Whitaker, Mrs. S. C. Whitaker, Rev. C. H. Whitaker, Mr. Cary Whitaker, Mr. Robert Whitaker and Miss Roberta Pittman; stewards, Mrs. S. C. Whitaker, Mr. Cary Whitaker, and James Lewis. Class leader, Mrs. Sarah D. Harris; Sunday school superintendent, Mr. W. B. Baker. Plans for the coming year were discussed. The spirit of the meeting was optimistic.

Next Sunday will be a big day for Enfield. The Sunday school is planning to have a Rally Day service at the regular preaching hour. Besides the regular Rally Day service, the service of Prof. E. J. Coletrane has been secured. He will address the church and Sunday school on the subject of Christian Education. I do not know of anyone who is more capable of handling such a subject. Every one wants to hear Professor Coletrane. Professor Coletrane is superintendent of schools in Roanoke Rapids. An offering will be taken for Christian Education. Come prepared.

Sunday night President Taylor will preach. This is equally an important service. Let all make next Sunday "go to church Sunday."

Last Saturday the funeral of Mr. Spier Bellamy was conducted by the writer. While not a member of our church, he had ancestors who were members. His father, Dr. John Bellamy was a member. I am told that his grandfathers on both sides of the family were preachers in our conference. He was the only remaining member of the immediate family with the exception of Mrs. John Hall, of Scotland Neck, a niece. He had a great feeling for the Methodist Protestant church, expressing it many times by substantial gifts to the church and her pastors. He spent his last days in the home of Mrs. Annie May McGwigan. His earthly life came to an end on October 5, 1928. His age was given as 69 years.

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of comfort, who comforteth us in all our tribulations. II Cor. 1:3, 4.

J. CLYDE AUMAN.

Pine Grove, Kernersville Charge.—A good congregation was present at the 11 o'clock service Sunday, October 7, and our pastor gave us a splendid sermon on "Temperance." "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." The congregation joined in responsive reading from the Hymnal in reference to the text.

"Be not drunk with wine, be not among wine bibbers; among riotous eaters of flesh. For the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags."

He who fools with strong drink will be fooled by it. The watchword ought to be "Touch not, taste not, handle not."

As Christians he urged us to be courageous and stand for the right.

We were glad to have the pastor and his good wife with us at the Sunday school hour.

It was announced Sunday that Rev. Mr. McCulloch will preach for us at the next appointment, the third Sunday in October at 3 o'clock.

We are hoping for a large congregation, as it will be the last regular appointment before Conference. REPORTER.

Orange Charge, Notice.—The fourth quarterly conference is called to meet at Chestnut Ridge church Saturday, October 27th, at 2 P. M. Please be on hand promptly. Important business.

B. M. WILLIAMS.

Tabernacle Charge.—Rally Day exercises will be held at Tabernacle church on the fourth Sunday in this month, beginning at 11 o'clock. A splendid program is being arranged. It has been suggested that every member of the Sunday school endeavor to bring a new scholar with him.

Tabernacle church is very fortunate to have live Home and Foreign Missionary Societies. These societies will meet next Saturday afternoon in the home of Mrs. R. L. Jones.

Mrs. Charles Sizemore, one of our faithful Tabernacle members, is in a Greensboro hospital taking treatment. We hope she will soon be restored to health.

Miss Ezda Deviney and Miss Elizabeth Hanner are missed from the services at Julian. They have gone back to their school work.

The people of this charge continue to remember the pastor with gifts from time to time. We thank each one.

H. L. ISLEY.

Burlington, First Church.—Today the attendance in the Sunday school was 339 and offering amounted to $25.76. We are hoping to be able to report a large increase in both attendance and offering within a few weeks, as the hot weather is about past, we believe, and perhaps many old members, at least, will return to the school.

Bro. George Millaway has been with us in the meeting we have just closed, and we were highly pleased with the strong and powerful gospel messages that he brought each night. We are glad to report around 30 professions, and 16 new members were received at the morning service today, making a total of 71 new members for this Conference year.

The Rally Day exercises as observed at the evening hours were well attended and a splendid program given.

The fourth quarterly conference will be held at the church Wednesday evening, October 17, at 7:30 o'clock, and a full attendance of the officers and members of the church is greatly desired. Come one, come all! Let's close the year's work with a complete report.

Mayor Clarence Ross, of Graham, taught the Baraca class today and brought a great message on the lesson. Mr. Ross is a young attorney, and is known extenisvely as an excellent teacher. Lawyer E. S. W. Dameron is to teach us next Sunday and we can promise that those who hear him will be delighted at his explanation of the lesson. Bro. C. C. Lindley, our own good teacher, expects to be back on the job October 28. Three of our members are in hospitals, as follows: Mr. L. L. Wilson, at Oteen, N. C.; Mr. Malcolmn, at Hot Springs, Ark., and Mr. Adrian Perry in Rainey Hospital, this city. We ask that each member write the members who are away and visit the one nearby and pray for the recovery of each one, if it is in accordance with our Heavenly Father's will.

Best wishes.

L. A. BRAXTON, Reporter.

Philadelphia, Greensville Circuit.—The second week in September proved to be a great and successful week in the revival at Philadelphia church. Rev. Mr. Spencer, of Halifax charge, delivered such fine sermons that the people could no longer reject Christ, but were revived as in olden times. May God help those who were brought to Christ to hold out to the end.

Our Sunday school has been delayed for the last few months on account of the revivals, but we are now opening up again and hope to have a large attendance.

The last quarterly conference of this year will be held at Wesley's Chapel on Saturday before the third Sunday, October 20. We are expecting Rev. A. D. Shelton to preach for us at 11 o'clock. Everybody come.

We have been greatly blessed for the last five years with Brother Powell as our pastor, and we would feel glad to welcome him back as our pastor for the coming year. Should it not be God's will for his return we are glad to know that some circuit will be very fortunate indeed to have as its pastor Rev. H. L. Powell. May God bless him and his family in their future life.

BERNICE PEARSON, Reporter.

First Church, Concord.—Yesterday was another inspiring day with us here. The morning hour was given to the rendering of our Rally Day program. The Sunday school attendance was fine as was also the attendance at the 11 o'clock hour. The offering was $150.95 which goes to the Board of Christion Education. A splendid offering was also received at the other services to apply on General Conference Budget. We have been greatly behind financially but we are now sighting the goal for the year and expect to pay out by Conference.

Evangelistic services were begun with the evening service yesterday and will probably run for two weeks. The pastor is doing the preaching and the local workers are rendering fine assistance in the work. The attendance at all services yesterday was all that we could hope for. We were delighted to have Rev. and Mrs. Lawrence Little and the children worship with us in the morning service. Brother Little contributed of his splendid enthusiasm to the service in a short address appropriate to the occasion. We are always glad to have them with us.

We covet the prayers of the church in our behalf. G. H. HENDRY, Pastor.

Asheboro.—The dedicatory service September 30th was a great inspiration to our people. Dr. Andrews delivered a very fine sermon and the entire occasion was all that we could wish for. Rev. N. M. Harrison preached a splendid sermon at the evening hour.

A week ago last evening Rev. Joel B. Trogdon, the pastor of Why Not charge, preached in our church to the delight and edification of our people. The writer assisted Brother Trogdon in a meeting at Flag Springs all last week. There were several professions and a fine spirit manifested. Brother Trogdon is deservedly popular with his people and they seem anxious to have him returned to them for another year. The writer and Brother Trogdon were brought up in the same church and this was the first opportunity we have had of being in a revival together and it was a great pleasure.

Conference is so close at hand that we can hear the grinding of the wheels. Our people are far from ready for it in financial matters, but will make on effort. Wednesday evening of this week is the annual congregational meeting for the election of officers for the coming year, and Wednesday evening of next week we will hold the fourth quarterly conference.

The Sunday school officers were elected on Rally Day, September 30, and are already on the job. Practically all the old officers were re-elected. We find that with a departmentalized school and highly graded lessons it is wise to let the newly elected officers go into office on the first Sunday in October as that is the beginning of the new year of literature. Brother W. L. Ward continues as general superintendent of the school.

Brother James Bunch is the delegate to conference.

Yesterday afternoon the writer went to Marlboro Friends church to conduct the funeral of Walter Millikan, who had been sick for a long time. Mr. Millikan lived near Asheboro and was 45 years old.

J. E. JRITCHARD.

Monday Morning.

Reidsville.—Someone who has been smart enough so far to conceal his or her identity is responsible for the fact, a very delightful fact, that the pastor of this church is strutting around wearing a tailor-made suit of brand new clothes. Every strut he makes is a sincere expression of his deep gratitude to this unknown friend for this highly appreciated gift. This friend may be able to keep us from knowing who he is, but it is impossible for him to conceal his identity from a kind heavenly Father, who, out of His unbounded love and goodness, will deal tenderly and graciously with him. We hope this friend will receive as much joy out of giving as we have in receiving.

No, this is not all. Last Sunday as we were entering the pulpit a good woman handed us a small package and remarked: "A little donation from your friends." Upon investigation we found that a number of the members of the church, headed by the three "elect ladies" who reside on Main street, and who are always doing something nice for the pastor and his wife, had given us more than $50 in money; and our cup of joy ran all over once more. We tried to say something befitting the occasion, but we made a poor our at it. The tears of gratitude and appreciation drowned out the feeble tongue that was struggling desperately to do itself proud. Why is it that when a fellow needs his tongue most the thing refuses to do anything but sputter and stutter?

We all regret to lose Brother J. A. Dixon and family from our community and church. They moved last week to take up their permanent abode at the Children's Home. We shall miss them from our services. They have been kind to the pastor's family, and they shall miss very much their friendly visits, which in almost every instance brought with it a donation of something good to eat. We wish them unbounded success and happiness in their work at the Home.

We were delighted to have Brother E. Lester Ballard conduct the singing during our revival which closed last Wednesday. He and his good wife endeared themselves to the members and friends of our church. He rendered valuable service, and we are grateful. The meeting, while not accomplishing what we had hoped, was worth while. The congregations were unusually good for this church, and the interest was better than it has been since we came here. We are still of the opinion that our church has an opportunity in Reidsville, but it will take time and patience and perseverance to develop the opportunity into the kind of a church we ought to have in this city. We have some of the most loyal Methodist Protestants here to be found anywhere. May God bless them, and prosper them, and make possible the realization of their fondest hopes.

GEO. R. BROWN.

Mt. Zion, Pinnacle Charge.—Our Sunday school seems to be improving 'most every way.

The women's society met immediately after Sunday school with a good attendance.

Next Sunday at 1:30 o'clock the fourth quarterly conference will be held at Pilot church.

On next Sunday we will elect the officers and teachers for the ensuing year's Sunday school.

Mrs. R. L. Wolffe, of Guilford College, was a visitor in our Sunday school Sunday.

Next Saturday morning at 7:30 o'clock everybody that is interested and can conveniently do so is invited to meet at Mount Zion and take part in a general clean-up of the cemetery and church ground.

Our hearts have been saddened very much because of the tragic death of the beloved daughter of our pastor, Miss Blanche Hunter. The entire membership shares the bereavement and extends to Mr. and Mrs. Hunter and all members of the family their heartfelt sympathy. Such untimely deaths as dear Blanche encountered are hard to understand, and almost make our hearts bleed with sorrow, but "sometime we shall understand," and it could have been worse. Such things do happen in families where those that are left behind don't know anything about the meaning of that Scripture: "The Lord giveth and the Lord taketh away; blessed be the name of the Lord." Not so with Bro. Hunter and family. May the Lord add His blessings to the family in such a way that this great sorrow and bereavement will be easier to bear, is our prayer.

C. W. ALLEN, Reporter.

Rehoboth, Creswell Circuit.—We had a very large crowd at preaching Sunday at 11 o'clock. Pastor Hethcox delivered a fine sermon.

In the afternoon the convention was held at Rehoboth church; had quite a large crowd present, also had a fine program.

The Christian Endeavor Society held its regular meeting Sunday night at 7:30 o'clock. A large crowd was present.

Since my last report our young people are taking great interest in prayer meeting. The following have led: Mr. J. B. White, Mr. Tom Curles, Mr. H. L. Swain. We are looking forward to a fine talk from Mr. Wilson Phelps Friday night, October 19.

Mrs. G. L. Davenport is still confined to her bed.

Mr. Sam Tarkington has returned home from Portsmouth, Va.

NORMA TARKINGTON.

Winston-Salem—There was good attendance at all services last Sunday. The Sunday school had its Rally Day program and interesting messages were delivered by the pastor, Rev. J. H. Moton, at the morning and evening services. Special music was rendered by the choir under direction of A. W. Davis.

The new officers and teachers of the Sunday school, recently elected, were installed. The officers are: Superintendent, C. H. Smith; assistant superintendents, S. E. Kelly and R. H. Shouse; secretary, Miss Pauline Tise; assistant secretary, W. D. Coble; treasurer, W. G. White; librarian, N. F. Carroll; music director, A. W. Davis; pianist, Miss Pearl Sapp.

Departmental superintendents are: Beginners, Mrs. J. A. Gwyn; Primary, Mrs. J. E. Kirk; Junior, Mrs. W. N. Pegram; Intermediate, S. E. Hauser; Adult, R. N. Hauser.

The teachers are Mrs. J. A. Gwyn, Miss Helen Voss, Miss Pearl Sapp, J. W. Hester, F. D. Voss, W. W. Weatherman, W. N. Pegram, R. N. Hauser, Miss Nannie Watson, C. H. Smith, Mrs. R. H. Shouse, Miss Pauline Branson, S. E. Hauser, D. D. Vroom, Miss Thelma Smothers, Mrs. R. N. Hauser, Mrs. W. N. Pegram, Mrs. W. D. Coble, Mrs. G. A. King, Mrs. J. E. Kirk.

On next Sunday the nominating committee for church officers for the coming year will make its report.

At a recent meeting of the Board of Stewards, a canceled note for several hundred dollars was presented to the church by R. N. Hauser, the note having been issued before the last Annual Conference in order to take care of the finances for that year.

Our church is prospering and will close this

year with a good record. The finances will be paid in full and no indebtedness carried over. The president was with us at the last quarterly conference and his letter in a recent issue of the Herald gives a detailed report of conditions as he found them. We were glad to have Brother Taylor with us and our only regret is that he cannot come oftener.

We are looking forward with keen interest and pleasure to the Annual Conference which meets with us on October 31st. All committees, working on plans for the Conference, were appointed some time ago and their work is well under way. We are working hard to help make the coming session the best in the history of our denomination in this state. Rev. R. C. Stubbins will act as associate hostess to our pastor, Brother Moton.

Pleasant Grove.—Yesterday was a good day for us at the Grove. Attendance at church and Sunday school was good, but our night services were not so well attended. Next Sunday will be our Rally Day and we are expecting an increased attendance.

Our new parsonage is nearing completion. The defects in arrangement referred to in a former letter have nearly all been remedied and we will have one of the best parsonages in Conference. All the bed rooms have closets and the large breakfast room will meet all demands along that line. The entrance from the driveway through the dining room remains unchanged, but each pastor can manage that to suit himself. If he does not like it as it is, he can close the door and enter at the front or rear, just as he likes.

We will have cold and hot water, bath, sewer, electric lights, and all modern conveniences. A basement has also been added. In short, nothing has been left off that a city pastor would need. The church is to be congratulated on this new addition to their church property and I now feel that the church is getting in better shape to do real aggressive work along spiritual and educational lines. A great spiritual awakening is our greatest need at the Grove at this time, and the pastor sees no reason why it should not come. We have good people here—intelligent and interested in the church. Our most difficult problem now is the location of a road from the highway to the church. The county has promised to build this at once if the property owners will agree on the location. Not to do this will keep us in the mud and keep some from attending church who otherwise would come.

Our last quarterly conference for the year will be held Saturday, October 20th, at 2 P. M. We are expecting good reports. It took only a few minutes of our time last Sunday morning to go over the top on our superannuate collection. This is highly gratifying to the pastor and shows how easily folks can do their duty when they see it and have a willing heart and hand.

Bro. Noah Charles, one of our shut-in members, is not quite so well at this writing, but we hope soon to see him better.

We thank Mrs. R. J. Kennedy for a nice lot of corn -roasting ears. We also thank Mrs. Hilton, mother of our highly esteemed bass singer, Mr. J. M. Hilton, for some fine potatoes. Mrs. Hilton is one of our oldest citizens and yet she moves around easily and appears to be much younger than she is.

Bro. J. M. Kennedy, who has been suffering a great deal with his eyes for the last two months, is getting better. Bro. Kennedy is one of our best choir members, and we have greatly missed him.

GEO. L. REYNOLDS.

Porter Church.—Pastor Hill filled his regular appointment here yesterday, and as usual preached an excellent sermon, after which communion was held. Bro. Hill will preach for us again the fourth Sunday in this month, which will be his last time for this year. He has given us the fourth Sunday extra just as much as he possibly could all the summer; this we appreciate very much.

We are expecting Conference to return Bro. Hill to us for the coming year; otherwise we will be greatly disappointed. We feel he has done so much here this year and he and Mrs. Hill have endeared themselves to us so much we cannot have them leave.

Our work is moving on smoothly, everything in harmony. We have not done wonders this year, still we feel much good has been accomplished and considering our membership we have done fairly well, and we hope to do even better the coming year.

Our fourth quarterly conference will be held next Saturday afternoon at 10 o'clock. This is a very important conference and we hope every member that possibly can will be present. We want to finish paying the pastor's salary. Other claims are paid and we must not let our good pastor, who has served us so faithfully, go to Conference not paid up in full. We feel sure it will be paid, though, and everything put in shape for Conference by then.

We elected our new officers for the coming year yesterday. Not very many changes were made. Class leaders are Mr. G. H. Thompson and Mr. Solomon Simpson. The same stewards were elected, Mrs. Hattie Marbry and W. H. Mabry. Mr. J. L. Cauble is still our Sunday school superintendent, with Mr. Pearson Poplin assistant.

MRS. W. T. BRASWELL.

Orange Circuit, Hebron.—Our reports have been few, but we have been moving on. Our meeting began the second Sunday in August with Rev. H. L. Isley as pulpit help. His sermons were helpful and inspiring and were enjoyed by all. The visible results were not what we had hoped for, but trust much lasting good was done. Bros. T. O. Pender and A. K. McAdams led the singing and many thanks are due them for their work, which added greatly to the singing.

Bro. Williams preached yesterday afternoon, after which the Lord's Supper was administered and church officers were elected for the coming year. All the old ones were re-elected with the exception of stewards. Some new stewards were elected.

We hope Conference will send our present pastor back to us. We have all learned to love him, and feel that he is the man for this work.

We are somewhat behind with our pastor's salary but hope to pay out by Conference.

The fourth and last quarterly conference will be held at Chestnut Ridge Saturday before the fourth Sunday. It is important that all the official members be present.

MRS. LELIA GILL, Reporter.

Chestnut Ridge, Orange Charge.—The congregation was fine last Sunday and Brother Williams preached a good sermon. After the sermon the communion service was held. We were glad to see the large number partake of the Lord's Supper. New officers were elected, or the old ones re-elected, rather, for the next Conference year. They are: Class leaders, J. S. Faucette, J. F. Holmes, W. A. Pender, Mrs. C. A. Sykes, W. S. Sykes, G. P. Sykes, G. W. Sykes; trustees, W. S. Dodson, S. N. Hayes, P. F. Tapp, D. M. Pender, C. A. Sykes, D. M. Sykes, J. E. Thompson; stewards, J. C. Dodson, S. E. Holmes, C. H. Jones, A. F. Jones, J. M. Minnis, W. A. Moore, D. A. Pender, Mrs. Annie Bell Sykes, E. C. Sykes; Sunday school superintendent, J. T. Hobbs; church secretary and treasurer, C. H. Jones; assistant secretary and treasurer, Mrs. C. A. Sykes; reporter, Annie Squires.

The fourth quarterly conference will meet at Chestnut Ridge on October 27 at 2 o'clock.

Best wishes to the Herald and its readers.

ANNIE SQUIRES, Reporter.

October 15, 1928.

Enfield.—The fourth quarterly conference will convene at the Enfield church Friday afternoon at 3 o'clock before the fourth Sunday. We are especially anxious to have a good attendance at this conference. Every voting member of the church is invited. The official members of the conference will be prepared, of course, to make their quarterly reports.

J. CLYDE AUMAN.

High Point.—A delightful Hallowe'en party was given last Friday evening in the assembly room of the church in honor of the faculty and students of High Point College and the Methodist Protestant teachers of the city schools. The room was beautifully decorated with black and yellow, witches, brooms, autumn fruits, corn, and a huge witch-pot in the center, from which punch was served. A number of games were played at different tables, and fortunes were told. A large number of young people appeared in masque costumes appropriate to All Saints' Day, and clowns, witches and ghosts were much in evidence. Mrs. J. H. Allred and Mrs. C. R. Hinshaw sang, and little Miss Sirull gave several humorous recitations in a piquant manner. Mrs. L. R. Johnston impersonated the Queen of Witches very admirably. Delicious refreshments of ice cream and small cakes were served by a bevy of young girls from the C. E. Society and matrons from the Aid Society. A large number of students and dignified professors from the college, as well as young and old members of the congregation, participated in the fun and youthful jollity of the evening. This occasion has come to be an annual affair when the church members are at home to the college people in order to become better acquainted. The students look forward eagerly with rare pleasure to this happy occasion.

At the 11 o'clock service Sunday morning we were delighted to have Dr. S. K. Spahr, of Greensboro, worship with us, and give the invocation. The congregation feels much attached to this venerable and saintly servant of God, who in the evening peace of a long, useful life "looks back on duties well performed and days well spent." At this morning worship Mrs. J. C. Whitesell sang in her beautiful contralto voice the ever-popular

"Crossing the Bar," and the choir rendered the lovely anthem, "I Will Lay Me Down in Peace," with Prof. Ernest B. Stimson at the pipe organ. The pastor, Rev. Roy I. Farmer, brought a very practical and forceful message on "The Sin of Being Too Busy," the text being taken from I Kings 20: "As thy servant was busy, he was gone." He said, in part, that inconsistency is one of the sins of which we must all plead guilty. We are all interested in big business, but Christ was the biggest business man of all time. What a gay deceiver are the pleasures of life and the prosperity of the world! You cannot feed your soul with money or pleasure, and the excessive pursuit of worldly things is dangerous. Whatever prevents you from doing your Christian duty, whether social affairs, the pursuit of wealth or selfish pleasure, is dangerous. We leave the dregs of time and service to God and His work, and while we are preoccupied with matters of our own inteerst, the man or woman whom we should have won for Christ is lost and gone from us. Mr. Farmer deplored the fact that insidious sins are sapping our home life today. The homes from which came Jane Addams, Florence Nightingale, Abraham Lincoln, Gen. John J. Pershing and Robert E. Lee were Christian, and the parents were not too busy to give them Christian training. The major sin of today is dodging our duty, and trying to leave it to the other fellow, not only in training our children, but in our obligations to our church and neighbors.

God grant that we may all take heed from this timely warning, and be up and concerned "about our Father's business." Benjamin Harrison, while a lawyer of Indianapolis in the midst of a busy campaign, went to a young man's room one evening to talk to him about the salvation of his soul. The time flew by until he looked at his watch and saw that it was 2 A. M., but he had won his young man. Mr. Harrison afterward became president of the United States.

At the evening service Rev. Mr. Farmer delivered the second of the series on "John Knox's Text." Mr. William Mason, of Greensboro, sang "One Sweetly Solemn Thought," by Ambrose, and the choir rendered "Holy Father, Cheer Our Way" very beautifully.

The general meeting of the Women's Missionary societies convened Monday afternoon at 3 o'clock in the Philathea class room. The Foreign Society had charge of the program for the day, and rendered a most interesting one. Mrs. C. H. Whitaker presided, and gave a beautiful talk on "Tact, or Oiling the Machinery." Twenty-eight members were present. Circle No. 2 reported that they held a food sale on the preceding Saturday, from which approximately $40 was realized, one-half of which was given to the Home society. An excellent paper on "Our Educational Institutions" was read by Mrs. E. L. Ballard, which gave the history of Adrian College, Western Maryland College, at Westminster, Md., the Theological Seminary, at the same place, Yadkin College, old Jamestown Female College, the Junior College at Tehuacana, Texas, and our own High Point College, besides Nagoya College, Japan, the girls' school at Hamamatsu, Japan, and Eiwa Jo Gakko, at Yokohama. Mrs. E. L. Douglas read a splendid article on Pine Ridge, Kentucky, School, and the salutations of the new secretaries of missions, Rev. G. W. Haddaway and Mrs. Marie Thompson, from a recent issue of the Methodist Protestant was read by Mrs. R. M. Andrews. The thank-offering service, which is held annually near Thanksgiving Day, when a group of children from the Home present the program, was discussed, and Mrs. Pickens was asked to consult the superintendent of the Children's Home about the time of this service and program. We were very sorry to receive the resignation of Mrs. R. M. Andrews as superintendent of the Junior Mission Circle, but Mrs. John C. Whitesell was appointed in her stead, and she is allowed to select her own assistant. Mrs. Andrews has been faithful and efficient in her work with the children for three years, and her resignation was accepted with great reluctance. The circle contributed $8 to be equally divided between the foreign and home work.

The Christian Endeavor Society held an interesting meeting Monday evening and Misses Irene and Inez Reynolds discussed the timely topic, "The Christian's Duty As a Voter."

The Young Women's Auxiliary will hold a meeting on Tuesday evening at 8 o'clock with Mrs. George Haltom at 824 Montlieu avenue.

Wednesday evening the fourth quarterly conference will be held, when full reports in writing from all the different societies and organizations for the year are expected. There is much activity among the officers and heads of the branches of church work in order to render the best report possible before Annual Conference.

A social for the newly organized Senior department of the Sunday school will be given at the church Thursday evening. This department is for young people of high school age, and the social is planned to provide a good time for the young folks and to get them better acquainted with each other as well as to interest others who ought to be members of our Sabbath school.

The first Founders Day will be observed at High Point College on October 25th, when Dr. Harry W. Chase, president of the University of North Carolina, will be present and deliver an address. An excellent program has been prepared, and the exercises will begin at 10:30 a. m.

Mebane.—We held our fourth quarterly conference Tuesday night, the 9th. The attendance was splendid. Reports were encouraging, and we are hoping to close the year with all claims paid in full. The salary was increased $250 for next year. We think this an indication of a desire to go forward.

Officers for the coming year have been elected and were installed last Sunday morning. The stewards are making the canvass and taking pledges for the coming year. We think this better than to wait till after Conference to take the pledges.

One of our members, Mr. Will Sykes, is in the hospital at Durham in a very critical condition. He has just had a very serious operation. Will every one who reads this pray that he may soon recover and be back in his place at church. We miss him very much in the service.

All of the churches of this town are now engaged in a revival. Rev. Mr. Stephens, pastor of Green Street Baptist church of High Point, is doing the preaching. Large crowds are coming out to hear him and we are sure his preaching will mean much to the town. EDWARD SUITS.

Alleghany, Davidson Charge. — Brother Ridge preached the second Sunday on the kind of foundation to build on. It was a good sermon, and was the last before Conference. We expect our pastor back. He has been with us four years and we hate to give him up.

Our hearts were made sad on the ninth when death claimed Brother Bunch Lanier, one of our best members. He was about 37 years of age. He leaves a wife and five children, the oldest about 12 years old. He was well respected, as shown by the large crowd that attended the burial, the largest crowd I think that ever was at a burial at Alleghany. Pray for the bereaved; they need our sympathy.

F. M. Cook was re-elected superintendent of the Sunday school. We have a good crowd of young folks and a good Sunday school.

ABIGAIL COGGIN, Reporter.

Mount Pleasant.—All the Sunday school officers were re-elected for another year at our last preaching service. Miss Ruby Smith was elected as secretary of the cradle roll department, and Mesdames J. T. Shoffner and J. E. Stafford were elected as her assistants.

Rally Day services will be held here next Sunday morning at 11 o'clock.

A number of people from the Monnett School community gathered at the parsonage Saturday evening and gave Rev. and Mrs. Millaway a genuine pounding.

The Baraca and Philathea classes presented the play, "A Prairie Rose," at Nathanael Greene School Saturday evening, October 6. The performance was highly praised by the audience. This play will be given in the auditorium of Pleasant Garden High School next Saturday evening, October 20. The proceeds are being used to finance a singing school and to aid in the erection of new Sunday school rooms some time in the future. LILLIAN SHOFFNER, Reporter.

Enfield.—Sunday was Rally Day at our church. The Sudnay school was the largest in some time. The rally services, which began at 11 o'clock, were also well attended. The address for this occasion was delivered by Professor Coletrane, superintendent of the schools of Roanoke Rapids. His subject was "Christian Education;" the keynote of his address was "loyalty." Professor Coletrane is a magnetic man. The address he gave was worth while to every hearer; it was educational, it was enjoyable. His address put into practice by the people is the need of today.

At the evening services Rev. S. W. Taylor was with us and preached a splendid sermon.

Our revival services start Monday night and continue through the week. We hope all members will attend and invite their friends and neighbors to attend.

Best wishes to every reader.

REPORTER.

West End, Greensboro.—At the regular monthly business session of the church on Wednesday night the officers for the ensuing year were elected. The conference roll num-

bers 24. C. F. Johnson is chairman of the board of trustees, F. S. Stockard, chairman class leaders, O. F. Stafford, chairman board of stewards, L. M. Foust, general Sunday school superintendent, with Miss Gladys Routh, assistant general Sunday school superintendent.

Other church officers are O. F. Stafford, treasurer; V. C. Stockard, secretary of business session; C. W. Huffines and P. A. Burns, chief ushers; L. M. Foust, chorister; Mesdames J. R. Holden and V. C. Stockard, pianists, and Miss Nellie Eldridge, reporter. Other officers of the Sunday school are S. E. Ratledge, general secretary, and F. S. Stockard, general treasurer; Mr. Black, of the Baraca class, adult superintendent.

Messrs. Black and Routzen recently installed a system of bells for use in the S. S. in signaling time to the departmental rooms, to be operated from the general secretary's office. Officers and teachers are well pleased and grateful for the timely gift of these two members.

A joint session of the Women's Missionary societies convenes Monday night, and on Wednesday night the fourth quarterly conference will convene.

An opportunity will be given at the morning service next Sunday for the baptism of infants.

Asheville.—Brother Paschall and his bride are now in the parsonage. We are all very happy for the presence of both of them.

On Monday night, October 8, our membership surprised them with a lovely reception. The decorations and the program and the refreshments were most delightful in every way. Miss Verdie McIntyre was general chairman and had the support of a competent committee. One of the participants declared: "It was the greatest party our church ever pulled off." The attendance was the largest of any social gathering in our church here.

Next Sunday will be Rally Day with us.

Our Missionary societies and Ladies' Aid recently held a joint meeting in the beautiful home of Mrs. J. A. Bell, and reorganized on the plan adopted by the General Conference. The new name will be the Woman's Auxiliary. The new officers are: Mrs. C. C. McNeil, president; Mrs. Fred W. Paschall, vice-president; Mrs. J. S. Williams, secretary; Mrs. E. C. Fawcett, treasurer, and Mrs. H. L. Hanner, assistant treasurer. All enjoyed the hospitality of Mrs. Roberts. The auxiliary will meet this Thursday with Mrs. L. M. Joyner. Mrs. Julia Bedinger, returned misionary from South Africa, will be the speaker.

Other activities this week are the Brotherhood meeting, a chicken supper by the Christian Endeavor Society, and a cake and rummage sale by our Ladies' Aid.

REPORTER.

English Street.—The revival meeting began here October 7 and closed October 14. Rev. N. G. Bethea was the pulpit help during the week and our pastor preached on Sunday. Brother Bethea did some great preaching in his pleasant, simple way. He has won a place in many hearts, and his sermons will be long remembered by those who heard. I am sure the influence of these gospel messages will live long in the days to come. Some for whom we have been praying were reclaimed and we trust people's hearts were much revived, while there are other on our Sunday school roll who are out of safety yet. There's much work to be done. Bro. Bethea, his wife and the friends he brought from Lexington last week will always be welcome guests at English Street church.

The three Misses Leonard, of Lexington, sang for us Saturday night, and all those who were there to hear these splendid singers just missed listening to one of heaven's greatest gifts—good singing.

The different Sunday school classes held their business meetings a week sooner so that would not be an excuse for not attending the revival services.

Pastor Garner preached on "Excuses" last Sunday night. He says there are many, many excuses, but very few real reasons for not attending church services.

The Christian Endeavorers held their business meeting at the home of Miss Dot Michael Friday night, October 5. After the business was looked after the society members and some visitors went in a truck to Hayworth Springs, carrying with them different things to be roasted. A fire was built, then the cooking, eating, and fun had full sway for a while.

It has been announced that next Sunday is pay-day at our church, and we trust that this announcement will not be in vain.

We request the eraders' earnest prayers that we may close this conference year as God would have it done.

MRS. J. A. LEE.

Pleasant Hill, West Forsyth Circuit.—Our Sunday school is moving along nicely. We have very good attendance every Sunday.

We are looking forward to the special meeting which will begin Sunday, October 21. The pastor will have for his pulpit help Rev. J. D. Williams, of Greensboro. We are hoping to have a good meeting. We will be glad to have any visitors come and worship with us during the series of the meeting.

Prayer meetings are held at the church every Thursday night.

The monthly business meeting of the C. E. Society was held Sunday night at the church. Plans for making money were discussed. The society also planned to have a social very soon.

The Woman's Home and Foreign Missionary Societies met for their monthly meeting at the church Tuesday night.

MRS. ARZIA DAVIS.

Pleasant Grove.—The attendance at the Sunday school and church services is increasing since the vacation season is over. The Sunday school superintendent has on a special devotional exercise for the month of October. A different class conducts the opening exercise each Sunday. All have had splendid programs so far and we feel the other two will have as good.

Brother Reynolds brought us splendid sermons Sunday. At the close of the morning service the church officers for the coming year were elected.

The Ladies' Aid Society met last Wednesday with Mrs. W. L. Kennedy in High Point. At the close of the business sessions the officers were elected for the next year, as follows: Mrs. Vivian Cecil, president; Mrs. J. R. Meridith, vice-president; Mrs. Ralph Kennedy, secretary; Mrs. Clyde Payne, treasurer.

The attendance and interest of the Junior C. E. Society has not been quite so good since their leader, Mrs. L. F. Honeycutt, has the mumps. We hope she will soon be able to be out again.

Mr. Noah Charles, who has been shut in for for time, is very sick. We hope for these a speedy recovery.

The fourth quarterly conference will be held next Saturday, October 20, at 2 o'clock.

REPORTER.

Pine Hill, Davidson Charge.—Bro. Ridge preached a wonderful sermon on the second Sunday night in October, this being his last time until Conference. We hope to have him back again. He has served us four years and he has been so faithful to us we would be sorry to give him up. We must watch and pray to keep our church alive.

Our last quarterly meeting will be held at Chapel Hill October 20 at 2 p. m. We hope all the official members will be present.

We must not forget our delegate to make him up a little mite to pay his expenses to Conference.

Our Sabbath school will begin next Sunday at 10 o'clock. Our prayer meeting will begin Sunday night. We are praying that we will have great success. Pray for us that we may do more for the Lord in the future than in the past. F. L. SMITH, Reporter.

State Street, Lexington.—A large audience heard Brother Bethea in a fine sermon Sunday morning. His subject, "Growth in Christion Life," was impressively presented.

We had in the morning service Mr. and Mrs. O. V. Warlick and their two daughters, of Shelby. Mr. Warlick is a brother of Mrs. Bethea. Their son and daughter are students of High Point College. Young Miss and Miss Warlick came down from High Point and joined their parents and younger sister here and all enjoyed a visit with Mr. and Mrs. Bethea.

The revival services in the Concord church are in progress this week. Bro. Hendry has invited us to worship with them on Thursday night. A good many are planning to go. Mr. Hendry requested that we bring some special music from Lexington, so we have engaged the Crescent quartet of Lexington to go with us and feel sure all who hear them will be delighted and helped by these fine singers.

Next Sunday will be the time for election of new church officers and the Sunday school superintendent. In the afternoon from 1:30 o'clock to 5, the stewards will be at the church to receive pledges. All are expected to come some time during this time to make their pledges for next year on the church budget. This plan of going to meet the stewards instead of having them hunt us up has been found very satisfactory the past two years and has become a fixed custom.

Bro. Bethea did some good preaching at the English Street M. P. church of High Point last week. Much interest was manifested. The meeting closed Sunday night.

Much favorable comment is being made on the work of our C. E. Society. Mr. Homer Evans is the efficient president of this society, and also secretary and treasurer of Sunday school.

REPORTER.

WOMAN'S MISSIONARY DEPARTMENT

TABERNACLE MISSIONARY SOCIETIES

The Woman's Home and Foreign Missionary Societies of Tabernacle met at the church Sunday afternoon and held their regular monthly meeting. This being the home meeting our president, Mrs. E. T. Coble, was in charge. She read for our devotional the fourth chapter of Proverbs, followed with prayer by Rev. T. F. McCulloch.

No literary program was rendered as we had Mrs. Bates and Miss Pearl McCulloch, of Calvary church, with us to explain the merging of the boards. We were very glad indeed to have these good women with us. They gave us splendid explanation on our new work. We thank them very much for coming. It gave us new inspiration.

We will hold our next meeting on Saturday afternoon, November 17, at 2:30 P. M. at the home of Mrs. R. S. Jones.

MRS. J. N. FIELDS,
Sec. and Treas, Foreign Society.

TO WOMEN'S FOREIGN MISSIONARY SOCIETIES

I am glad to inform you that I have received the Life, Memorial, and Perpetual Members' Certificates, and will be glad to send on application.

MRS. SAMUEL R. HARRIS, Sec'y
L., M. and P. Members.
Box 183, Henderson, N. C.

BUDGETS RECEIPTS FOR TWO WEEKS

A. C. B.

Calvary	$70.00
Davidson	29.58
Chatham	17.00
Welch Memorial	15.00
Pleasant Grove	12.50
Forsyth	12.40
Lebanon	6.65
Why Not	5.00
Richland	2.56

G. C. B.

Forsyth	$44.23
Liberty-Siler (Siler City)	37.68
Chatham	28.00
Asheboro	27.33
Haw River Mission	20.00
Randleman	13.87
Mebane	12.84
Orange	12.43
Calvary	9.65

College

Calvary	$40.00
Welch Memorial	25.00
Grace	25.00
Chatham	9.00
Lebanon	8.50
Mocksville	8.00
W. Forsyth	6.75

CHARGES PAYING IN FULL

A. C. B.

Yadkin College	$ 15.00
Haw River Mission	30.00
Porter	15.00
State Street	75.00
Mt. Pleasant	350.00

G. C. B.

Calvary	$316.29
Porter	30.00

College

Asheboro	$ 85.00
Liberty-Siler City	65.00
Yadkin College	5.00
Haw River Mission	10.00
Tabernacle	45.00
Spencer	10.00
Union Grove	10.00
English Street	40.00
Henderson	115.00
Burlington	125.00
Mebane	45.00
Concord	85.00
State Street	20.00
Mt. Pleasant	85.00
Gibsonville	30.00
Guilford	60.00
Friendship	50.00
South Winston	15.00
Porter	5.00
Thomasville Community	75.00
Connelly Springs	5.00
Graham	60.00
Orange	120.00
Reidsville	50.00
Asheville	45.00
Charlotte	60.00
Chatham	25.00
Calvary	40.00
Lebanon	55.00

Superannuates

Orange	$ 37.00

CHURCHES PAYING IN FULL

A. C. B.

Siler City	$ 70.00
Spring Church	90.00
Lebanon, Spring Ch. Chg.	47.00
Hickory Ridge, Forsyth	9.70
Union Grove, Orange Charge	50.00

College

Spring Church	$ 12.00
Spring Valley, Vance Chg.	10.00
Center, Alamance Chg.	14.00
Bethel, Alamance Chg.	15.00
Pleasant Hill, W. Forsyth	20.00
Saxapahaw	8.88
Concord, Saxapahaw Chg.	15.00
Union Hill, W. Forsyth Chg.	6.00
Hickory Ridge, Forsyth Chg.	30.00
Denton, Denton Chg.	35.00
Baltimore, W. Forsyth Charge	14.00
Bethel, Mocksville Charge	20.00
Bethesda, N. Davidson Charge	28.00
Brown Summit, Haw River Charge	9.00
Fair Grove, Haw River Charge	15.00
Dulins, Mocksville Charge	8.00
Byerlys Chapel, Mocksville Charge	3.00

Superannuates

Spring Valley (in full)	$ 4.00
Hickory Ridge, Forsyth Charge	9.00
Bethel, Alamance Charge	7.00

CHARGES PAYING ALL CLAIMS IN FULL

Porter	$ 53.70
State Street	244.00
Haw River Mission	90.00

We were not able to get in the financial report last week so we are combining two reports this week. Eighteen charges are included in these two reports. Calvary leads on A. C. B. with $70.00; Divodson follows with $29.58. The others range from $2.56 to $17.00. On the G. C. B. Forsyth leads with $44.23; Liberty-Siler City follows with $37.68; Chatham is next, with $28.00, then Asheboro, with $27.33. Haw River Mission takes the next lead with $20 IN FULL for this budget. Hats off to Haw River Mission! The remaining charges range in amounts from $9 to $13. Liberty-Siler City stands alone in remittance on superannuate assessment. Seven charges remit on College assessment. Calvary leads, with Grace and Welch tieing with $25 each. Lebanon and Chatham pay this assessment in full, and thus share with Calvary the place of honor this week on this claim. West Forsyth is so near out that we can hardly refrain from listing them in full, too. This is to be reserved for a later pleasure.

Among the individual churches for honor roll recognition, Union Grove, Orange charge, holds the distinction in this report. The remittance this week pays all claims in full for this church. Hats off again

This is the best report that we have been able to publish for weeks, and it is but an indication—and a very encouraging one—of what lies ahead for these budgets. Thank you, brethren, thank you!

Now for next week: More honor roll charges and more honor roll churches!

And once again: Please say "In Full" when you remit to Treasurer Idol. Only one charge that we have found to be in full this week was indicated on the report.

We are "champing the bit" for the report next week. Please make it big!

Fraternally,
S. W. TAYLOR.

October 17, 1928.

P. S.: Since writing the above I have learned that the remittance this week from Mocksville pays College assessment in full for Dulins. Also that Byerly's Chapel has paid in full. We congratulate these two churches and gladly give them their rightful places in the "Paid in Full" list.

S. W. T.

REPORT OF TREASURER OF SPECIAL FUND

Special for Church Extension:	
Reported last time	$ 69.50
Rev. H. F. Surratt	10.00
Rev. W. M. Loy	50.00
Rev. W. H. Neese	5.00
Total receipts	$134.50
Paid M. A. Coble, treasurer	100.00
Balance	$ 34.50
Conference Maps:	
Rev. Geo. D. Reynolds	$4.00

J. CLYDE AUMAN, Treas.

HERALD SUBSCRIPTION RECEIPTS

Rev. Edward Suits, $4.50; Rev. J. C. Auman, $3.75; Rev. T. A. Williams, $2.50; Rev. B. M. Williams, $8.50; Rev. R. L. Hethcox, $3.00; Rev. W. T. Totten, $6.00; Rev. H. F. Surratt, $3.00; Rev. J. R. Anderson, $2.25; Rev. N. G. Bethea, $3.00; Rev. G. B. Ferree, $12.00; Rev. J. B. Trogdon, $1.50; Rev. C. H. Whitaker, $1.50; Rev. W. H. Neese, $1.50; Rev. G. L. Curry, 50 cents.

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J. F. McCULLOCH, Editor and Publisher

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SUPREME COURT IS IN SESSION

The Supreme Court of the United States is now in session. The new term of court began October 1, and will continue until next June. The judges have been on vacation since last June.

William Howard Taft, of Connecticut, is Chief Justice of the Supreme Court. There are eight Associate Justices, as follows: Oliver Wendell Holmes, of Massachusetts; Willis Van Devanter, of Wyoming; James C. McReynolds, of Tennessee; Louis D. Brandeis, of Massachusetts; George Sutherland, of Utah; Pierce Butler, of Minnesota; Edward T. Sanford, of Tennessee; Harlan Fiske Stone, of New York. The Chief Justice receives a salary of $20,500 a year; each Associate Justice, $20,000 a year.—Current Events.

—President A. N. Ward, Western Maryland College, Westminster, Maryland, says: "Conditions among college students at the present time as compared with pre-prohibition times are incomparably better. The change over the past is amazing. Of course, colleges have some difficulties, but they are nothing as compared with former conditionsc. To go back to the saloon or modification of the present system looking toward liberalizing the 18th amendment or the Volstead act is unthinkable, in my judgment."

OUR CHILDREN'S HOME

Calvary	$10.16
Stallings, Mecklenburg	1.56
Friendship, Mt. Hermon	4.15
Union Grove, Orange	4.31
Friendship Station	5.20
Friendship, North Davidson	2.50
State Street	5.48
English Street	12.86
Sutton Philathea Class, Grace	25.00
Whitakers	7.00
Mizpah, Haw River	2.22
Stony Knoll, W. Forsyth	2.50
Lewistown, Ohio, for table or bed linen	6.00
South Lexington	3.57
Bethel, Flat Rock	3.65
St. Paul	5.15
C. E. Society, First Church, High Point	5.00
Graham	8.00
Rehoboth, Granville	6.25
Winston-Salem	7.26
First Church, Burlington	7.75
Pleasant Grove	12.67
Siler City	4.34
Yarboroughs Chapel	2.45
Mr. G. J. Cherry, Columbia, S. C.	500.00

In Kind

The Philathea Class of Reidsville sent a box of clothing for the little girl they care for. Thanks for this.

This is a splendid showing this week, and we sincerely thank all those who have contributed. Since fall weather is upon us, and since the children had only their old summer clothing, which in most cases was badly worn, we have been compelled to purchase clothing and shoes for a goodly number of our family of 77 children. Any father and mother knows what this means, if you have had to purchase clothing and shoes for even four or five children. So it will prove a great blessing to the Home if each Sunday school and church will just lay emphasis upon your next monthly offering for the Home, and thus help us to pay for these purchases.

Mr. G. J. Cherry, a splendid friend of the Home, has also set a good example for many more of our business men. God has blessed him and he is liberally sharing with the Home.

Thanksgiving is about here, and we are hereby asking all our people to get ready to make a liberal offering to the Home. The Home needs your financial help right now a bit more than you think. Knowing this, I am sure you will respond with that help.

The Boys' Dormitory

Many of you will be glad to know that my brother and his wife, Mr. and Mrs. J. A. Dixon, have moved back into the boys' dormitory and will have charge of the farm for the next year. This, we think, insures the raising of much more produce on the farm.

The Need of Chickens

We found not more than 50 chickens on the entire Home farm upon taking charge, and this is a scrub lot. Just as soon as we are through sowing wheat we will be glad to send a car into any nearby community where the ladies will get together and give as many as a dozen or more chickens to the Home. We trust the ladies of several of our country churches will talk this over, agree to give the chickens, and let us know where to get them. We thank you for your gifts and for your prayers for this splendid institution.

Faithfully yours in His service,
A. G. DIXON.

—The fourth annual reunion of the Trogdon family was held in Asheboro recently. Several hundred gathered.

—Mrs. Lillian Porter Shaw, wife of Rev. A. R. Shaw and sister of Mrs. Dr. Hubbard, died recently after a lingering illness.

—The Pugh-Lineberry reunion is to be held at Gray's Chapel next Sunday.

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VOLUME XXXIV GREENSBORO, N. C., OCTOBER 25, 1928 NUMBER 50

God's Unspeakable Gift

"We praise Thee, O God! for the Son of Thy Love,
For Jesus who died, and is now gone above.
Hallelujah! Thine the glory, hallelujah! Amen!"

Paul was caught up into the third heavean and heard unspeakable things. There are also unspeakable things on earth. Who can describe the glory of the sunlight? Who can tell how comes the flaming beauty of the full-blown rose? Who can explain the rise of thought in the brain of man? Who can measure the depths of sorrow or the heights of joy in the human breast? But the most unspeakable of all on earth in all its mysterious ages is the Unspeakable Person of God's Only Begotten Son. What mysterious powers showed forth themselves in His life! He was subject of all and yet master of all. He was servant of all and yet lord of all. He was lowliest among the lowly, and mightiest among the mighty. He was cast down and yet He was not destroyed. He was subject to death and yet He had immortality. Men hated Him with a cruel and mighty hatred and yet He loved them with a mighty, unfailing love. He outmeasured men in every attribute of goodness and nobility. He called Himself the Son of Man, but we must call Him the Son of God. In Him dwelt all the fullness of the Godhead bodily. We cannot find the limits of His powers: we can only fall down before Him in worship. Before the world was He was. After the world passes, He will abide. He was and is and ever will be. Because of Him the mystery of the world ceases to pain us. Because of Him we have an everlasting and everliving hope. He brings to us present peace and joy. He satisfies our longings with good things. We shall be fully satisfied when we awake in His likeness. Thanks be unto God for His Unspeakable Gift!

FIRST M. P. CHURCH, WINSTON-SALEM
Corner 7th and Liberty Streets, seat of Annual Conference

—It is a serious matter to have the privilege of voting in an election to choose our rulers. Few peoples in the history of the nations have had the privilege of choosing their own rulers.

The Lofty Position of the Citizen

In this country the people are supreme. We do not all realize the responsibility involved in this fact. We think of our lawmakers and judges and governors and presidents as bearing responsibility, as bound to a righteous course of action, but we do not think of ourselves as individual citizens equally bound by the moral law. We think and say that we have a right to do as we please. In particular, we insist that we have the right to vote as we please. It is true that no other individual has the right to tell us how we shall vote. But that is true because we are under moral obligation to think for ourselves and decide by the light of reason and conscience how we shall vote. We have no more right to vote as we please than the governor of a state or the president of the United States has to rule as he pleases. These officials are held in check in their administration by laws. Human laws do not prescribe the manner of our voting and therefore we seem to be absolutely free. But we are bound by moral law more sacred than the constitution of our state or nation. Our lofty position as individual citizens lifts up in the exercise of suffrage above the restraint and constraint of human law, but we are still subject to the moral law of God. On the sixth of November when we come to vote, we will not be free to vote for our own worldly advantage. We will be bound in honor to vote a righteous vote. But it should be our pleasure to register such a vote. It is only thus that we can prove ourselves worthy of the high privilege conferred upon us in giving us the supremacy in our American system of government. If the people, the fountain head of government, turn from righteousness, what will become of our nation?

—Don't vote without first praying for divine direction, but be sure that you pray earnestly and honestly. A dishonest prayer and a dishonest vote will not recommend you to God.

—Your vote may turn the scale in the presidential election November 6th. Vote, but vote right.

DENOMINATIONAL ENTERPRISES

PRESIDENT BROOMFIELD'S REPORT

Baltimore, Md., October 16, 1928.

To the Executive Committee of the General Conference of the Methodist Protestant Church.

Dear Co-Workers:

Since our last meeting, held in this city on July 10th, fifteen of our conferences have held their annual sessions. I have been able to attend nine of them in the following order: Missouri, Onondaga, Illinois, Ohio, Michigan, Pittsburgh, West Virginia, Maryland, and Eastern.

In all of them I was enthusiastically received, and was assured of their hearty co-operation in carrying out our denominational program.

Overlapping of dates made it impossible for me to visit the other six. Each of the fifteen has ratified the overtures sent down by the General Conference.

During July I visited High Point College, and conferred with the college authorities concerning a campaign for the liquidation of the college debt.

While there I made two addresses at the Ministers' Summer Institute at the college and spoke at Burlington, Enfield and Henderson—all in behalf of the college campaign.

In harmony with the request of the Board of Missions I visited the Lexington and Albemarle churches, and reviewed with the trustees their applications to the board for help.

During the quarter I have preached twenty-four times and delivered thirty addresses.

These sermons and addresses were delivered in Greensboro, High Point, Lexington, Burlington, Enfield and Henderson, North Carolina; in Pittsburgh, Beaver Falls, Castle Shannon, Waynesburg and Uniontown, Pa.; in Fairmont, Morgantown, and Weston, West Virginia; in Midland Park, Lapeer, and Lansing, Mich.; in Toronto, Cambridge and Sabina, Ohio; in Canton, Foosland and Chicago, Ill.; in St. Louis and Ionia, Missouri; in Atlantic City and Ventnor City, N. J.; in Lynchburg, Va., and in the Camp Ground of the Onondaga Conference, near Oswego, N. Y.

I attended a meeting of the Board of Publication, since my last report, called to consider the steps to be taken whereby the order of the General Conference, directing the consolidation of our church papers, may be carried out.

An entire day was spent going over the matter, and a committee was appointed, consisting of Rev. G. W. Haddaway from the Baltimore Directory, and Mr. W. C. Perkins, of the Pittsburgh Directory, along with the president of the General Conference, to continue the investigation, and present a plan of consolidation, to a meeting of the board to be called if possible during the month of December.

I also attended a meeting of the Commission on Evangelism, and three meetings of the Executive Committee of the Board of Missions.

During the past three weeks, in company with Drs. Straughn and Haddaway, I have attended and addressed district meetings in Lansing and Lapeer in the Michigan Conference; and in Chicago and Foosland in the Illinois Conference.

We are planning to hold similar meetings throughout all the conferences.

During the quarter I have travelled nearly 15,000 miles, and my expenses have been $213.40. In the same period I have assisted in raising over $10,000 for indebtedness.

Since the adjournment of the General Conference, five months ago, much of the time has been spent in making the adjustments demanded by the new legislation.

With a new Board of Missions and two secretaries new in the work, and the vacation season intervening, it has not been easy to get under way as rapidly as we had desired. However, every indication points to a better understanding in this department of our program, and to sincere co-operation on all sides.

Because of the slight adjustments required in the creation of the Board of Christian Education, the two departments of its work have functioned freely and efficiently.

I regard the outlook for the year as exceedingly hopeful.

J. C. BROOMFIELD.

REPORT OF THE MEETING OF THE EXECUTIVE COMMITTEE

The Executive Committee of the General Conference of the Methodist Protestant Church at the call of the president met in Baltimore, Md., on October 16, 1928.

The meeting was called to order by Dr. J. C. Broomfield, the president of the General Conference. Devotionals were conducted by Dr. Broomfield. Prayer was offered by Mrs. W. C. Hammer. The following members of the committee were present: Chairman, Dr. J. C. Broomfield; secretary, Dr. Charles H. Beck; Mrs. W. C. Hammer, J. A. Pugh, Dr. E. C. Makosky, and Dr. Alden J. Allen, being the entire membership of the committee.

The minutes of the last session were read and approved as correct. The report of the president was presented and approved. This report showed that the president of the General Conference has attended nine of the fifteen conferences which have already met this fall, the other six being impossible because of overlapping dates.

During the quarter the president has traveled nearly 15,000 miles in the discharge of the duties of his office. He has preached twenty-four times, and delivered thirty addresses in ten states. He was present at important meetings of the Board of Trustees of the High Point College, and attended and made addresses at the Ministers' Summer Institute in North Carolina. At the request of the Board of Missions, he visited churches in North Carolina to make some investigations with reference to applications made to that board for assistance. He has attended an important meeting of the Board of Publication, called to consider special business referred to this board by the General Conference. He has attended a meeting of the Committee on Evangelism, and three meetings of the Executive Committee of the Board of Missions. Within the past three weeks President Broomfield, in company with Dr. Jas. H. Straughn, promotional secretary and treasurer, and Dr. G. W. Haddaway, executive secretary of the Board of Missions, has attended and addressed district meetings in Lansing, and Lapeer, Michigan, and in Foosland and Chicago, Illinois. Immediately upon the adjournment of the Executive Committee meetings, Dr. Broomfield and Dr. Straughn left for a series of group meetings in the Onondaga Conference. Similar group meetings are to be held in all of the conferences.

The president presented a communication from the executive secretary of the Board of Christian Education, calling attention to a possible misunderstanding as to the final percentages to be in the distribution of the budget, and inquiring as to the preparation of a Christmas program to be used by the Sunday schools of the denomination.

President Broomfield was requested to prepare a suitable statement concerning the budget matter and publish it in the church papers at his earliest convenience. Dr. Jas. H. Straughn, the secretary for promotion and treasurer, arrived at this time. Dr. G. W. Haddaway, the secretary of the Board of Missions, and Mrs. Marie Thompson, associate secretary of the Board of Missions, arrived a few minutes later, and were invited to participate freely in all discussions. It was decided to issue a Christmas program, and the matter of its preparation and distribution was referred to the secretary of promotion and the New Century Service Commission. It was noted that no programs had been issued by the Woman's Home Missionary Society, and that no programs had been provided for the newly organized Women's Auxiliaries of the Methodist Protestant Church. Mrs. W. C. Hammer presented a copy of a program which had been prepared for use among the women in North Carolina. The general scheme of this program was approved, certain suggestions were made, and the whole matter was referred to the secretary of promotion for its final form. These programs are to be known as the New Century Service programs, and are to be prepared in consultation with the secretaries of the Boards of Missions and Christian Education. It was also directed by the Executive Committee that these New Century programs shall be ready for delivery at the earliest possible date.

Informal reports of their work were presented by the secretary and the associate secretary of the Board of Missions. Mrs. Thompson presented a Prayer Calendar as a part of her report, which was approved. This calendar will be printed and distributed by the Board of Missions at an early date.

A question proposed by Rev. J. E. Pritchard, of Asheboro, North Carolina, as to Quarterly Conference membership was

Membership on a Board of Parsonage Trustees does not

answered as follows:

constitute one a member of the Quarterly Conference, under the provisions of the Constitution of the Methodist Protestant Church, Article VI, Section 1, page 21.

The Executive Committee took recess at 12:40 for lunch, reassembling for business at 2 o'clock. There was an informal discussion of plans for the annual meeting of the General Boards of the church, and of the 50th Anniversary Jubilee meeting of the women in recognition of the goodness of God in leading them safely through the first half century in foreign missionary work. The Jubilee meeting will be held in First Church, Pittsburgh, and the board meetings in places to be announced later. This will be the outstanding event of the year in Methodist Protestant circles. It is expected that there will be one thousand women in attendance. The report of Dr. Straughn as promotional secretary was approved. His report as treasurer was also approved. It was noted that the treasurer and all the employees of his office were properly bonded, as required by the General Conference. The bonds were submitted to the Executive Committee and approved.

The meeting closed about 4 o'clock, after a very busy day. All of the reports of the day were very optimistic, and every program had the forward look. The closing devotions were led by Dr. E. C. Makosky, of Baltimore. The next meeting of the Executive Committee will be held in January at a place to be announced.

CHARLES H. BECK, *Secretary.*

HOME MISSIONS

MRS. F. J. COX, Lexington City C. E. Union

The command of Jesus to be witnesses in Jerusalem, Judea, Samaria and the uttermost parts of the earth shows how intimately connected are all phases of the life of the church and its membership.

We are all the product of missions, beginning at Jerusalem. While all phases of missions need to be studied, I want to confine my paper to Home Missions, for that is just as necessary to the life and growth of the church as any other. In fact, this is one link in the chain that is absolutely necessary.

We all know that one link out of the chain destroys its usefulness so far as connecting that which is to be drawn with that which draws. So we cannot skip Home Missions and jump to Foreign Missions without disaster to the whole fabric of our church life.

What then in Home Missions is so vital to our existence as a church—any church? Take the work among foreigners. Some one has said that because we have neglected foreign missions that God has sent the foreigner to our door. But when they are here they are to be worked with through the Home Mission Boards. We must study their need, to make them Christian, to keep them from making us heathen, if for no other reason. Then that greatest of all reasons—the love of lost souls that lives in the heart of all God's true children. We find many bright gems among them and often they become interested in their own people back home and become foreign missionaries.

Then our slum work among our own people in the larger cities should be studied. For there we find many "diamonds in the rough" that become great workers in the Kingdom, notably men like Jerry McCauly, and men of like type who have become great workers. In the Methodist Protestant Church, in the Illinois Conference, one of the most brilliant men of our church came to this country a drunken Englishman, converted in the Bowery Mission, New York City, has been honored as president of his conference, and is often on chautauqua circuits today. Then there is that sturdy class, the pure blood of America, the mountaineer. Whose heart is it that does not thrill as the work and the rich results from this class begin to shine as ministers and workers for the Master as they are given opportunity for training through the Home Mission Boards? A study of this particular work will be found interesting. It is encouraging to know that many of our brightest and best young people are giving themselves to this great work in bringing this class to their rightful place in making America great.

Summing it all up and seeing the *needs are so great,* let Christian Endeavor have as one of its goals, "More information about our Home Missionary work, a greater interest in what they are doing, a greater support given this important work, by giving of our means, our workers and our *faith and our prayers.*"

—Vote as you think you ought, but vote. Your vote will be needed to kill the vote of the man who votes wrong.

OPTIMISM | **The President's Letter** | EVANGELISM

SLOGAN

for the closing quarter

No Charge Without an Honor Roll Church

We are still saying it, and with what results we shall soon know. The course will soon be run, so far as this conference year is concerned; and I earnestly trust that we may all feel that we have "fought a good fight." If that is true, we have won, though we may not have realized the full purpose of this goal. But much can yet be done in these closing seven days. And much will be done. Believe it, pastor! Believe it, people! and put that church of yours on the Honor Roll.

Quarterly Conferences

For the past week our chief work, aside from increased office duties, has been in quarterly conferences.

On October 15, we started with Vance charge. The conference was held at Flat Rock church, and a large delegation of officials and church members was present. Each church on the charge was represented, and the business of the conference was transacted with promptness and zeal. The reports from the various churches and organizations pleased. The Aid Society of Flat Rock church reported 15 members, and amount raised during the year, $220. The three missionary societies of the charge have raised during the year $138. Their enrollment is 32 members. The total raised by the women's organizations for the year is $358.79. All the churches contribute monthly to the Children's Home, with, perhaps, one exception. Pastor Chambliss is popular with his people, and is doing a good work on this charge. We trust that his salary will be paid in full, and we are glad to know that his charge will help us realize our slogan. One church, and we hope, two, will be on the honor roll. Flat Rock church has been greatly improved, and is now one of our best rural churches. Two Sunday school rooms have been added on the sides in the rear, the interior walls done over, and the exterior painted. They have our hearty congratulations—pastor and people. We trust that they will complete their work, now, by underpinning and putting a nice marker on the highway, running immediately in front of the church.

Our next conference was at West End, October 17. Here again we met with a large and enthusiastic conference. This church is well organized, and the organizations were ready with good reports. The church has an active C. E. Society. The Aid Society, with 23 members, has raised during the year $103.69; the two missionary societies, $252.80. We were told that the Home Society of this church is the only one in the North Carolina Branch that meets the 100 per cent efficiency requirements. Congratulations! The Sunday school is growing, and the new building facilitates the work greatly. The present enrollment is 325, and the school has raised during the year $887.27. Pastor Williams has just conducted in his church a successful revival meeting. He is highly esteemed by his people, and the work is prospering under his leadership. All claims will be paid in full.

On Friday night, October 19, it was our good pleasure to be with Calvary church in their fourth quarterly conference. The attendance here was not so large, but nevertheless, a full conference. The pastor's carefully prepared report, and the reports of the officers and various organizations, evidenced wise planning and zealous and persistent endeavor; also, a full and progressive program for the coming year. A special meeting just closed contributed to the spiritual life of the church. The Aid Society reported 45 members, and $387.49 raised during the year. The goal for next year is $500. The Sunday school has an enrollment of 307, and has had the best year in the history of the church. Monthly contributions made to the Children's Home. The amount raised by the school for all purposes is $558.64. There are three active C. E. Societies in the church, and the new order of women's work has been instituted, with three circles, and 30 active women. The amount raised by the missionary activities during the year is $223.48. This church has the largest and most attractive bulletin board to be found in the city of Greensboro—the gift of the C. E. Society. We congratulate them upon doing this splendid thing. The finances of the church were found to be in good condition. All claims will be paid in full. Pastor Bates is winning his way to the hearts of the people—has won it—and shares with them the satisfaction of a good year's work. It is our faith that this church will find its way to the front in our conference. We should add that they are now erecting a seven-room parsonage which will cost about $4,500, including the lot.

Saturday night, October 20, we were with St. Paul's church in their conference. Here, too, we found a well attended conference, and the minds and hearts of the people set for work. Local industrial conditions have hindered the church considerably in the matter of finance. We believe, however, that the church will make a faithful effort to bring up the finances as much as possible, and it is our hope that the final showing may be much better than the conference accounting revealed. The church has a large C. E. Society; the Sunday school for the year has averaged 108 in attendance, and has raised $406.05. The church has an Aid Society, also, that renders helpful service. A meeting held by the pastor during the year resulted in about 50 professions. This church has a place of usefulness in this community, and we trust that it may have an enlarging service with each succeeding year. Pastor Brittain is faithful in his work, and holds the esteem of his people.

Siler-Liberty charge marks our closing work in this capacity for the year. We were with this charge Sunday, October 21, at 2:30 p. m., at Liberty. Here again we had the delight of meeting with another full conference of thoughtful and earnest workers. Each church was well represented, and all business was transacted promptly and unitedly. The various reports showed that good organization work had been done, and that the organizations were being well fostered. The Liberty church reported three active C. E. Societies, and the church at Siler a senior and junior society. Each church has an encouraging Sunday school, with an average attendance of about 100. During the year the Siler school has raised $255.24. We did not get amount raised by the Liberty school, but, judging from their report of this department of their work, we are sure that it was a good amount. Siler contributes monthly to the Children's Home. This church has just elected a woman to superintend their Sunday school. We commend them for this innovation, and shall expect continued growth for the school under her manage-

ment. Each church has an active Aid Society and missionary societies. At Liberty the new order of women's work has been inaugurated. The women spoke pleasingly of it, and expect more satisfactory results than were secured from the old order. The Liberty auxiliary has raised during the year $133. The Siler societies report $49.30. A parsonage has been built during the year at a cost of about $4,300, with an indebtedness of $2,000, half of which is already covered by pledges. The parsonage is located at Liberty. At night it was our privilege to preach in the Siler church, and to attend, also, the meeting of the C. E. Society, held just prior to the preaching service. Pastor and Mrs. Dixon have won a place of esteem in the hearts of the people, and the charge greatly regrets to give them up so soon. But they show a fine spirit, and will look to the conference in confidence for other pastoral supply.

Our visit to these various fields was enjoyed by us, and we are grateful to pastors and people for every kindness received at their hands.

"Now the Collection"

For pastor's salary. We refuse to believe that any charge wants the year to close with a deficit here; and we are sure that no pastor can afford to have it so close. Now, brethren, one final effort to pay your pastor *in full*. This will be to your credit, and to his comfort. Do it!

And, of course, the budgets, too. "Every dollar possible on the budgets, and more," has been our watch word during the year, and we are still saying it. The college, A. C. B., G. C. B., Superannuates—all of these causes—need every dollar possible. Please do not stop pressing these budgets until the utmost has been done.

Quarterly Reports

Only 44 have been returned up to the time of this writing. We have not had time yet to tabulate the results, but in the main the reports indicate encouraging progress. We shall have something to say about these reports in our message to the conference, and probably later through the HERALD. We trust that the remaining reports may reach us before our message to the conference has been completed.

Moving—Staying?

Do it graciously, and let there be no hurts. The world is too big, and we have too many charges to be filled for any serious lack of harmony in pastoral relationship. I know that no pastor can please all the people, and some people do not please the pastor. However, there can, and should be, a maximum of harmony and good will. Where this is lacking, there is but little hope of success. Moving or staying should be determined largely, it seems to us, by this test. If you go or if you stay, let us say again, do it graciously, and let there be no unnecessary hurts. And above all, let us pray that God's hand may be upon the stationing authority of conference, and upon every pastor and every charge.

Finally

This will be our final message to reach the field before conference meets. We wish here to extend to pastors and to people our grateful thanks for courtesy, kindness, and co-operation during the year. We shall hope to meet you in the conference, happy in the consciousness—all of us—that we have been faithful to the work committed to our hands. The conference will be a time of reckoning; it will likewise be a time of planning for more work. The time, wisdom, and consecration of all of us will be needed for this task. As we have been faithful through the year, so let us be faithful in this conference, and go prepared to put our best into it, and to stay until the benediction is pronounced in the closing session.

Our last appointment for the year will be at Graham Sunday night, October 28.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

Fraternally,

S. W. TAYLOR.

October 22, 1928.

COMPLETE LIST OF CONFERENCE COMMITTEES

On the fourth of October we announced through the HERALD the chairmen of the various conference committees. This week we are giving the committees in full. The list follows, with the first named as chairman:

Credentials—C. W. Bates, C. E. Phillips, R. L. Jones.

Fraternal Relations—George R. Brown, M. P. Chambliss, H. C. Carmichael, George H. Foster, Phil S. Dixon, Paul A. Burns.

Literature and Education—H. W. Maier, A. O. Lindley, H. F. Fogleman, R. J. Tamblyn, W. E. Sharpe, J. B. Hicks, A. A. Hill.

Methodist Protestant Herald—T. O. Pender, H. L. Powell, W. H. Neese, W. T. Totten, M. J. Morris, James Pugh, S. R. Greene.

Missions—J. F. Minnis, J. Clyde Auman, E. A. Bingham, James Bunch, Mrs. Estell Connelly, C. C. Thomas.

Official Character—J. D. Williams, E. G. Lowdermilk, A. G. Dixon, C. E. Ridge, C. G. Hunter, C. S. Summers, D. R. Connell.

Ministerial Moral Character—G. W. Holmes, J. B. O'Briant, W. F. Kennett, Oscar Hatley, D. C. Marsh, H. P. Hoffman.

Pulpit Supply—J. H. Moton, R. C. Stubbins, R. L. Hopper, E. L. Ballard.

Ordinances—R. M. Andrews, Edw. Suits, G. H. Hendry, Julian C. Jobe, Delos Hedgecox, J. S. Pickett.

Parsonages—J. H. Allen, B. E. Kennedy, E. P. Sharpe, D. R. Williams, G. L. Reynolds, J. D. Morris.

Pastoral Work—N. G. Bethea, A. D. Shelton, F. W. Paschall, A. N. Linville, John Eury, C. F. Greene.

President's Message—J. A. Burgess, J. E. Pritchard, N. M. Harrison, James E. York, Banks C. Doggert, Dr. R. V. Yokely.

Rural Church Life—George L. Curry, H. L. Isley, R. S. Troxler, J. P. Elliott, B. A. Sain, Mrs. T. C. Williams.

Social Reform—T. M. Johnson, J. R. Hutton, A. L. Hunter, J. M. Gallimore, Willis Booth, D. B. Eldridge.

Superannuates—B. M. Williams, J. M. Morgan, T. A. Williams, G. F. Millaway, F. G. Hammer, J. B. Davis, Floy Rogers.

Young People's Work—L. W. Gerringer, R. A. Hunter, J. W. Braxton, Roy L. Bowman, Miss Ruby Thompson, Lewis Davis.

Obituary Committees—In honor of Rev. D. A. Braswell: W. F. Ashburn, A. G. Dixon, G. H. Hendry, N. G. Bethea, D. A. McLauren, R. S. Garmon. In honor of Rev. J. F. Dosier: W. F. Kennett, W. M. Pike, J. H. Moton, W. F. Ashburn, W. H. Neese, John Lamb, Kelly Coltrane, E. C. Harris.

Conference Chorister—H. Freo Surratt.

S. W. TAYLOR.

THE QUIET HOUR

(Read by Mrs. H. S. Lanier, Lexington City C. E. Union)

No doubt some of us here do not know exactly what the Quiet Hour is, so we might ask the question, "What is the Quiet Hour?"

A comrade of the Quiet Hour is one who has signed the following pledge: "Trusting in the Lord Jesus Christ for strength, I will make it the rule of my life to set apart at least fifteen minutes every day, if possible in the early morning, for quiet meditation and direct communion with God."

The value of a pledge of this kind is that it makes very definite the promise of the Christian Endeavor pledge to "read the Bible and pray every day."

More than 200,000 Endeavorers in all parts of the world have signed the Quiet Hour covenant. Experience has shown that it greatly aids in forming habits of daily devotions. In these days when the family altar is practically extinct in the homes of America a movement which establishes an altar in the heart is a great boon to young people.

The roots of Christian service must strike deeply into the devotional life if service is to be carried on with the enthusiasm and conviction that come from consecration. We can never dispense with reading the Bible, prayer, and meditation on the great themes of life. The Quiet Hour attempts to start young people on this path. It is a standard set for them, a goal to be achieved. Sometimes they fail, but if they make it a "rule of life" to devote some time each day to the interests of the spiritual life, the habit of communion will gradually be established and they will come to look forward to these quiet moments of fellowship with God with feelings of real joy.

The value of daily devotions has been proved by their place in the lives of the great Christian leaders of all the centuries. When we become better acquainted with the inner, private life of the men who have made Christian history and have been the leaders in the great work of the church, we find that they gave much time to daily devotions when they could be alone with God.

Christ made much use of prayer and frequently left His most intimate human friends to be alone with God in prayer. Christ sought the Quiet Hour before life's great decisions, in the midst of life's great tasks and in life's great crises, and must have made it a regular practice, according to Luke, who says, "He went out, as his custom was, unto the Mount of Olives." If He who came from the Father found it necessary to seek these Quiet Hours, it must be much more necessary for us who are merely human.

The Quiet Hour gives time for Bible reading, meditation and prayer, which we are sometimes tempted to put off for lack of time. The Quiet Hour also brings peace and gives strength and power to accomplish great things in Christian work. Christ said to His disciples, "My peace I give unto you." We can gain some of that peace from Him in the Quiet Hour.

The real source of all the value of daily devotions is the fact that through them we allow the power of God to come into our lives and work through us. His power is infinite, but our capacity is limited. By the practice of the Quiet Hour we keep ourselves in condition to receive and use more of His power.

The best time for the Quiet Hour is in the morning when the mind is fresh and free from the cares that haunt the day. If necessary, it is worth while to rise fifteen minutes earlier than usual in order that we may prepare ourselves through communion with God for the duties that lie before us, but if this is impossible the next best time is at night. Of course, what one does in one's Quiet Hour may be greatly varied according to one's mood or the amount of time one can give to the exercise, but it will usually include the following: (1) The realization of the presence of God; (2) prayer, including thanksgiving as well as petitions; (3) Bible reading; (4) meditation; (5) closing prayer.

Our Quiet Hour may also include the reading of devotional books, but we should not try to crowd in too much. It is essential that our Quiet Hour be quiet. We must learn to be unhurried, calm, poised. Our attitude in this hour should be maintained as far as possible during the entire day. In the Quiet Hour we relax, we lean upon God, we draw strength from above, we see Him by faith, we take Him with us, but we can never appreciate its value fully until we have developed a regular and systematic use of the Quiet Hour.

Lay Members of the Annual Conference

The lay members of our Annual Conference cannot be justly charged with "magnifying their office." They have been content to act a minor part. They have all the privileges that ministers have in debate and in voting; in initiating reforms and proposing better means of accomplishing the legitimate purposes of the Conference, but as a rule they have not been forward in availing themselves of these privileges. If they realized how the laymen of some other churches have striven in vain to gain the vantage ground our laymen have, we wonder whether they would not make more of their "lay rights." Our Methodist Protestant polity recognizes laymen as men indeed, and it looks to them to perform a manly part. With the privileges conferred on our laymen go corresponding responsibilities. Laymen are under equal obligation with the ministers to attend to all the business of the Conference. They should be faithful in attendance and should give earnest attention to all matters presented for consideration and action. It is not too much to expect that sometimes laymen will take the initiative and lead on to better things. The judgment of laymen is needed in many matters that come up in conference. The combined judgment of ministers and laymen is better than the judgment of either class alone. May we remind our lay brethren who are to meet with us in Winston of these things, and express the hope that they will be fully alive to their privileges and obligations in the high office to which they have been elected by their fellow-church-members.

A SKEPTIC'S TESTIMONY

Lord Bolingbroke, a man of giant intellect, of great political influence during his life, but an avowed infidel, declared that "the doctrine of rewards and punishments in a future state has so great a tendency to enforce the civil laws and restrain the vices of men that though reason would decide against it on the principles of theology, it will not decide against it on the principles of good policy."—*Selected.*

—We cannot delegate to Herbert Hoover or Al Smith our responsibilities.

—No matter who is elected, God will not resign His office.

OUR STORY PAGE

A GIRL TO BE REMEMBERED

Mother came into the playroom and found Mary in tears. "Why, daughter," she exclaimed, "whatever is the matter? Why aren't you out in the garden playing with Howard and Rob?"

"They—they d—on't w-w-want me," cried Mary, sobbing all the harder. "They're p-playing soldiers, and—and they s-say g-g-girls are not good—"

At that moment two little boys appeared in the doorway and mother called them into the room. "What's this I hear about girls being no good?" she asked.

"We meant they were no good as soldiers," exclaimed Howard.

"Girls can't fight," added Rob.

"Can't they?" said mother. "Well, you sit right down here, and I'll tell you about a girl I want you always to remember."

This sounded like the beginning of a story, so the boys took off their soldier caps and Mary dried her tears and they all settled themselves to listen.

"The girl's name was Molly," began mother. "Molly Pitcher, and she and her husband lived happily on their farm near Monmouth Court House when the War of American Independence was declared. Molly was a brave woman and her husband was a brave man, so when he suggested joining the American forces, Molly urged him to defend his country. She helped him make ready; she helped prepare his uniform and she filled his remaining days at home with comforting thoughts and promises to carry on the work of the home in his absence. Then followed anxious days for brave little Molly Pitcher. Days of fighting; days of hunger; days of fear. Whenever her husband's regiment was in the neighborhood of their home he would try to get word to her or even to see her.

Molly's husband had charge of a large cannon and often on short visits to his home he would tell her of his part in the fighting and explain the working of his cannon to her. Now he told her of his position in the line of fight and explained how important the cannon was to the success of the battle. Molly listened to all this, her heart swelling with pride mingled with fear for the safety of her husband; and she bade him good-bye with a heavy heart. Then she began to wonder why she could not be of some aid in the battle. Other women had marched to the defense of their country —Joan of Arc, notably; why couldn't Molly Pitcher do something? Then the thought came to her that while she could not fight she might at least help the fighters.

June 28th, the day of the battle of Monmouth Court House, was blazing hot. Molly was up bright and early, the sound of her husband's cannon booming in her ears, and, unmindful of her own danger, she walked up and down the lines of fighting men carrying buckets of cool water to wet parched throats. Many grateful hands reached out to her. Dying men blessed her as she stopped to relieve their last anguish. Her name was breathed with reverence by the brave soldiers who watched her passing on her deeds of mercy. And then a fatal shot from the enemy lines and Molly's husband fell dead beside his cannon. The cannon was silent. Without the cannon, what could the soldiers do? Quick as a flash Molly dropped her buckets and rushed to the cannon. She was thankful now that she had listened so well to her husband's explanations of this machine. Throughout the day of battle Molly stood at her husband's place beside the cannon and aided in the fight. Word of her bravery and patriotism was passed along the line. News of her finally came to the ears of General Washington. He sent for the brave woman and recognized her heroism by giving her a commission in the army. Do you think girls are no good as fighters? Remember brave Molly Pitcher and reverence her name." —*Selected.*

STAINS

One day Ruth came home from school with three stains on her pretty dress. When mother saw them, she said:

"You may get them out yourself. I'll tell you how."

So Ruth rubbed the cocoa stain in cold water. That disappeared. Then she poured boiling water through the strawberry stain. The red turned to pink, then faded away. The ink stain was hardest of all. Mother gave her something in a bottle that banished the ugly black. Some drops from another bottle kept the acid from eating the cloth.

It is easy to take stains out of cloth, but do you know how to take stains out of thoughts?

There is a quarrel stain. Your playmate does something that you do not like. Soon is an ugly, brown stain on your friendship. You can make it disappear by pouring on the water of remembrance. Think of all the fun you have had together and of all the kind things which your playmate has done. Away will go the quarrel stain.

Some stains are very hard to get out that if you keep thinking about the words or even repeating them. Take them out at once. Make yourself think of last Sunday's Golden Text or your favorite stories whenever bad words want to say themselves over.

Whenever you make a thought stain, see if you can remove it as quickly as the boiling water faded the strawberry stain. —*Dew Drops.*

THE HYPOCRITE

The hypocrite, of all men, is the most destitute of noble sentiments. He can shed crocodile tears while robbing a corpse. His promises cannot be relied upon, for he is a stranger to honor. His best friend is the devil, who is always ready to give him employment. Beware of the hypocrite! His honeyed words are impregnated with poison! . . . .

The rattlesnake gives the alarm before he strikes the deadly blow, but the hypocrite steals upon his victim with noiseless step and stabs him while he smiles. Where he is known, he has no standing, though others like himself may seem to be his friends.

When he dies the world is better off and only the doctor and undertaker are profited by his having lived.—*J. J. Dickey, in the Fleming Gazette, of Kentucky.*

—Don't fall out with your neighbor because he does not agree with you in politics or religion. He does not differ from you any more than you differ from him.

—Vote the straight ticket of your own moral convictions.

—If you do not do your duty, it will not be done.

YOUNG PEOPLE'S WORK

CHRISTIAN ENDEAVOR HELPS

By F. L. Gibbs

OCT. 28: "MAKING THE RIGHT USE OF OUR TALENTS"

Matt. 25:14-30

A Suggested Program

Hymn: "Take My Life and Let It Be Consecrated, Lord, to Thee."

Reading of Scripture by an Endeavoror.

Leader's talk on topic: "Our Talents, the Importance of Developing Them."

Hymn of consecration.

Special music; use the best-talented.

Sentence prayers; ask those present to develop their prayer life. Begin now.

Poem, "Forty Cents a Year." (See C. E. World).

General Discussion.

Hymn.

Benediction.

Hints for Leaders

Stewardship is a term which is inclusive. It takes in all of life. The topic under discussion merely takes in the right use of our talents.

A talent in New Testament times is estimated to have been worth $1,200. Today talents means a power of mind or body. A natural aptitude one possesses as a gift. The possessor does not create or originate the talent. It is God-given. One comes into full possession or realizes the gift by the price of using or developing it. It is not in misuse of talents that cause unprofitable lives, but in the failure to use that brings regret.

Very few young people in Christian Endeavor circles have been overlooked by the Heavenly Father in the distribution of talents. So far these talents may be hid. Let us examine our lives and seek to discover and develop our every talent; and, better still, seek to find talents in other lives and encourage their development could this be a new talent for oneself?

"Buried Talent"

A youth, leaving his aunt's home after a visit, found it was raining outside. Noticing an umbrella neatly placed in a corner proceeded to use it. The elderly lady, seeing the act exclaimed: "That you shall never do! I've had that umbrella 23 years and it has never been wet and I'm sure it will not be wet now."

Some people treat their talents the same way. They guard them, keep them hid, fail to use them until the time of usefulness is passed.

Phillips Brooks told the story of some savages to whom was given a sun-dial. So desirous were they to honor and keep it sacred that they housed it and built a roof over it. O, Youth! Do your talents seem so valuable that you carefully cover them up instead of blessing the world with their daily use?

Note the truth of the following lines:

"I saw a farmer plow his land who never
came to sow;
I saw a student filled with truth to practice
never go;
In land or mind I never saw the ripened
harvest grow." —Selected.

SUNDAY SCHOOL LESSON

NOV. 4: WORLD'S TEMPERANCE SUNDAY

Scripture Basis: Romans 13:1-14.

Golden Text: Love worketh no ill to his neighbor; love therefore is the fulfilment of the law. Rom. 13:10.

Loyalty to Law

"Let every soul be in subjection to the higher powers." That is the first declaration of this chapter. That is the summary of the first seven verses. That is the first essential to good citizenship. This is true because, as Paul states, "the powers that be are ordained of God." Who could have power, temporal or spiritual, if God did not will it? From him comes all human authority.

But how can this be true, when some of the most godless, tyrannical, inhuman rulers have held sway? What about Nero, who reigned during Paul's day? Of course, he was not ordained of God, but the authority of the position he held was of divine origin. And a good citizen must honor the ruler for the sake of the office he holds. It is better to be in subjection to a bad king and wait patimely for the opportune time to dethrone him, than to be among those who cause rebellion and bloodshed in the nation. "All things work together for good to them that love God." (Rom. 8:28).

The purpose of the law is not to make men fear. Who does fear the law, anyway? Is it that man who tries to live peaceably within the bounds of the law? No! It is the murderer, the thief, the gambler, the bootlegger—these men fear the law, because thy know they are acting contrary to law. And it sometimes seems that these are predominant in our country today, since the newspapers seem to be delighted to flaunt the acts of the criminal group in our faces. But they do not tell of the thousands who have showed forgiveness instead of resorting to murder to redress wrongs; they fail to relate the hundreds upon hundreds who are placed in positions of trust over the gold and silver of the country, yet never yield to the temptation to steal; they have no space for the myriads of good citizens who are living upright Christian lives. "Render to all their dues," and the law will exert no binding effect upon you.

Law of Love

After all, there is only one law to be obeyed, and that is the law of love. In answer to the Pharisee's question, Jesus declared that the greatest commendments were loyd toward God and love of man. "On these two commandments," said he, "hang all the law and the prophets." (Matt. 22:40). And he was quoting from the laws of the Old Testament, (See Deut. 6:5; Lev. 19:18). It is this second great commandment that Paul deals with here.

Consider how the Decalogue is summed up in these two great commandments of Jesus. We find that the first four of the ten deal with our attitude toward God, while the last six relate to our attitude toward our fellowman. A man may claim that he may do as he pleases and not do injury to his neighbor, but his claim is wrong. There is hardly anything that we may do without directly or indirectly affecting our relatives, friends, or acquaintances.

Again, love does not merely seek to refrain from doing evil against one's neighbor, but it seeks to do good. Love is not passive, it is active. The Decalogue and the civil law are chiefly negative, but the law of love is positive. "Love, therefore, is the fulfilment of the law."

Loving the Light

Quoting Isaiah (60:1-2), where the prophet records the coming of the Deliverer out of Zion, Paul admonishes the Ephesians (5:14), "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." To the Romans in the last part of this 13th chapter, he speaks similar imperative words. The salvation of the Lord is at hand; the night of sin through which you have been passing is about over; the day of righteousness is upon you; arouse you; get you up; be about your Master's business! is the substance of the apostle's injunction.

Jesus declared, "men loved darkness rather than light, because their deeds were evil;" and, "Every one that doeth evil hateth the light." (John 3:19, 20). Most of the evil committed is done under the cover of darkness. Therefore, darkness is a symbol of wickedness. Paul urges the Roman Christians to "cast off the works of darkness" and "put on the armor of light," which is the Lord Jesus, who declared himself to be the Light of the world. With him as our shield and defender, our example and guide, no evil will befall us, whatever betide.

Now, apply this to the prohibition law, or any other law for that matter, and very clearly you will see the wisdom and duty of followers of Christ to keep the whole law.

AN UNLIMITED AUDIENCE

It is announced that Dr. S. Parkes Cadman, president of the Federal Council of Churches of Christ in America, is to resign his Brooklyn pastorate and devote himself to radio audiences. The "hook-up" for these audiences is to include 40 radio stations, reaching an audience of millions each Sunday over an area from Florida to Alaska. Dr. Cadman has bene pastor of Central Congregational Church, Brooklyn, since 1901 and has built up a membership in that church or more than 3,500, which is said to be one of the finest religious organizations in the country. He is to be known in his new field as the national radio pastor, and is to receive a salary of $25,000 a year. His services are to cover an hour and a half each Sunday from 4 to 5:30 P. M. eastern standard time, and he is to be assisted in the services by a special symphony orchestra recruited from the best of New York's musicians and from a vocal ensemble of the best radio singers. Among other features of the services will be Dr. Cadman's answers to questions propounded from various quarters as has been his custom for some time past.

—Colvard Brothers, of Ashe County, will secure 9,000 bushels of certified Irish potato seed from 30 acres of land, according to present estimates.

—Self-feeders number 46 and 47 have been built by hog growers of Person County.

FROM PASTORS *and* PEOPLE

Wesley's Chapel, Greensville Circuit.—Wesley's is situated in a beautiful oak grove on the public highway, and in the beautiful little village of Valentine. This church has been made new this year. The interior and windows have been worked over, new roof put on, a good job of painting, inside and out, new steps clear across the front; a number of new song-books have been purchased. These improvements have been made at a cost of $350. The membership is small and scattered. If the people of the village holding membership at a distance would join our church here it would soon be one of the strongest churches in this section.

H. L. POWELL, Pastor.

Matthews Chapel, Greensville Circuit.—Situated on a beautiful hill some 200 yards from a good sand-clay road. This church is well heated. This year the ground has been improved by trimming up trees and clearing out a large opening from church to public highway and putting up a marked. The church has itself been newly painted inside and out at a cost, if contracted, of $175. The membership has some painters. They bought paint and painted it themselves. No finer co-operation could have been found in any membership.

A large number of song-books have just been purchased.

The church has a splendid Christian Endeavor society.

H. L. POWELL, Pastor.

Hope, Chatham Charge.—We had good attendance at Sunday school last Sunday and also at preaching service, as this was our pastor's last appointment before Conference meets. Bro. Isley certainly brought us a good sermon on "Life and Death." At the close of the service the Lord's Supper was taken and a large number communed.

Church officers for the coming year were elected.

Several of our people attended quarterly conference at Piney Grove Saturday, October 13. The quarterly conference called Bro. Isley back for another year, and we are hoping that the Annual Conference may see fit to send him back to us, for he certainly has done splendid work among us.

Fifty-two members have been added to our church during his pastorate.

R. R. Brewer is our delegate to Conference and Claude Teague is alternate.

We are planning to have a community sing on the fourth Sunday night. Several choirs are expected to participate and we are hoping for a profitable as well as an enjoyable time.

Mrs. J. J. Andrew and Mrs. J. G. Hanner have been on the sick list. We hope that both will soon be better.

KARA ANDREW, Reporter.

Piney Grove, Denton Charge.—Pastor Bingham filled his appointment Sunday with a fine message. We were very glad indeed to see so many out, and hope that the congregations may continue to grow.

We have started painting the church, and have the first coat on the outside. We have already done some painting inside, and want to do some repair; it will cost about $100 in cash. The good brethren of the community have given their time and service free of charge on painting. Pray for our faithful little band that we may continue to grow and do something worth while for our blessed Savior, and be faithful to the end.

Mr. J. F. Delk, who has been sick for over a week, does not improve. Hope for him a speedy recovery. REPORTER.

Pageland Circuit, New Hope Church.—Greetings to the Herald in Jesus' name. We have an interesting Sunday school. We as a church are fighting sin. Brother Phillip, our good pastor, preached two good sermons last Sunday morning and Sunday evening.

Our Conference is drawing near and we hope to pay our pastor up; also all other church expenses. We will be glad to get our same pastor back. He and his good wife are good, consecrated workers. Every church of Jesus Christ needs good clean ministers. We as sheep need good shepherds. Dear people, let us fight sin and try to retain our freedom that our forefathers fought and died to win.

Today our country is undergoing some terrible struggles between right and wrong. So much sin and wickedness over the coming election. Let us defend the rights of our children and grandchildren. Let us resolve we will not have liquor placed before them. Let's not vote for Al Smith, whose great desire is to nullify the 18th amendment. Dear brothers and sisters, the fight is on. Let us pray and vote. I want to ask our ministers everywhere to direct the people on this great subject. Someone will advise the people ,and I feel as if it should be our ministers who know God.

People, let's pray to God earnestly, who is the director of the destiny of our nations, that He will intervene as He has done in time past.

I suppose I had better stop or someone will say I am mixing politics and religion. "When the wicked rule the people mourn." "Except the Lord build the house, they labor in vain that build it."

JULIA ST. CLAIR, Reporter.

State Street, Lexington.—Coming close to the end of this Conference year reminds me that there are some things that have not been mentioned that should have been reported some time ago; but a good reporter causes many a pastor, perhaps, to neglect writing.

This has been a very busy year with this writer and the question often comes up like this: Are the demands greater or do we slow up as we grow older to such a degree that we cannot get in as much work as formerly Anyway, I think that we all agree that there is much to do these days if one keeps the interests of the Kingdom going committed to his hands.

Our work here is encouraging and there has been some progress made this year that is noticeable. Our Sunday school is going well and there has been an improvement in every way, as we see it.

Christian Endeavor has not been as largely attended recently as the first past of the year, but the class of work being done seems to be of a better grade and we are very proud of our workers. Two of them recently made a fine impression in our City Union held with the First Reformed Church. These papers read by Mrs. F. J. Cox and Mrs. H. S. Lanier are being sent to the Herald for publication, if the editor sees fit to do so.

The Sunshine Circle under the leadership of Mrs. C. L. Koontz is doing fine work and won and holds the state banner at present for their points of efficiency. We are proud of our children as well as their leader.

Many deeds of kindness that cannot be mentioned have been done for us during the year and things that have been pleasing to the taste as well as to the mind have been given us. From Yadkin College we have been remembered by Mrs. Yountz, Mrs. Dale, Miss Cora Totten, Miss Sallie Taylor, Mrs. Ernest Walser—these have given us many good eats.

State Street folks have not been behind in this, either, for Mrs. Harkey, Mrs. W. J. Lindsay, J. B. Hayworth, Dr. Brannock, Mrs. Wooley, Mrs. C. L. Koontz, Mrs. Stanley Owen, Mr. and Mrs. Luther Koontz, have brought us good things to eat. Last, but not least, Mrs. F. J. Cox and Mrs. A. H. Evans have almost kept us in fresh eggs. They have given us so many that I told them that pounding may come and pounding may go, but their eggs come on forever. Thank you, good folks.

Another good deed: You know that two years ago this preacher suffered from an attack of sciatic trouble. The Christian Endeavor Society learning that cramps still bothered as an aftermath of the first attack bought a Vim Ray and gave it to me and this has largely eliminated the trouble. They furnish the machine and the church pays for the current that it takes to run it, also. This gift is greatly appreciated.

Conference is nearly here and we are expecting to have all moneys in hand before this gets into print.

Let us pray that this may be a progressive and harmonious session and that greater prosperity may come to our Zion in the years to come. N. G. BETHEA.

Asheville.—The last two weeks of our Conference year are very full. Last week we had something doing every day. The Rally Day exercises Sunday culminated in a beautiful play in the evening. Those taking part were Bro. and Mrs. Paschall, Richard and Miss Arline Hanner, Miss Clarice Younginer, Messrs. Bevans and Charnock. The title of the play was "The Call to Prepare."

It looks now that Pastor Paschall and Delegate G. M. Foster will go to Conference with the budget paid in full. The fourth quarterly conference this Wednesday night, and the installation of officers next Sunday are two leading features for the week.

Miss Gladys Boling spent the week-end with her parents here, Bro. and Mrs. J. W. Boling.

Our congregation has voted to go in with other churches in the city for a city-wide personal evangelistic campaign next March. Our pastor is continually praying and working for a revival.

Last week Mrs. L. M. Joyner entertained the new women's organizations. Mrs. Julia

Beddinger was the speaker. She told of her experiences as a missionary in South Africa.

Mrs. J. S. Williams and her committee entertained the Brotherhood. The meeting was well attended. Rev. E. R. Lineberger, pastor of St. Marks Lutheran church here, was the speaker. A program of music was given by Messrs. Crawford and Officer.

The chicken supper by the Christian Endeavor Society and the cake and rummage sale by the Ladies' Aid were both successful.

REPORTER.

Denton Church.—We had a very large crowd at preaching Sunday at 11 o'clock. Pastor Bingham delivered a fine sermon, after which the Lord's Supper was held.

At the Sunday school hour the officers of the Sunday school for the new year were elected as follows:

Superintendent, Mr. W. A. Johnson; assistant superintendent, Mr. A. R. Morris; secretary and treasurer, Sallie Mae Frank; assistant secretary and treasurer, Blanche Hoover; pianist, Marvin Sexton; assistant pianist, Sallie Mae Frank; choir leader, Mr. J. U. Lanier; assistant choir leader, Mr. W. E. Hill; church reporter, M. Marvin Sexton.

Church officers follow:

Stewards, Mr. N. V. Johnson, Mr. D. M. Sexton, Mr. R. C. Powell, Mr. A. L. Hill, Mr. W. E. Hill; class leader, Mr. A. G. Cranford; assistant class leader, Mr. R. C. Powell; trustees, Mr. C. A. Hoover, Mr. Charlie Cranford, Mr. W. J. Frank, Mr. W. E. Hill, Mr. C. G. Loftin; church treasurer, Mr. M. C. Cranford.

The church is having a supper on next Tuesday evening at 6 o'clock on the church grounds. After the supper the various officers and teachers have been asked to make a detailed report of the work done the past year in the different departments of the church. Denton church is closing a very successful year's work, and Pastor Bingham is popular with the people.

We are expecting our present pastor to return for another successful year's work.

The C. E. society is doing splendid work with Miss Kathleen Frank as leader of the society.

Today marked the last preaching service of the conference year.

W. MARVIN SEXTON, Reporter.

Ortober 21, 1928.

Dulins, Mocksville Charge.—We have had several up-downs during the year which we hope to avoid hereafter. Some of our members have been absent almost a half year. The death angel has come into our midst and removed both old and young.

Our former pastor saw fit to resign in the early spring and Rev. J. W. Braxton, a young man of High Point College, came to us in this great disaster. I have heard him only once, sorry to say. He preached a very interesting and helpful sermon yesterday. I have just known Rev. J. W. Braxton for a few days. I think he is very interesting in young people's work. He left us yesterday. We are in hopes that Annual Conference will send him back with us. He organized a Christian Endeavor Society, which I believe every member enjoys to the fullest extent. Since this society is very new, the people and the members of the church helped us get one lamp, which is going to help us a great deal. We are planning to get two before long—if possible, before the year is gone.

The death angel came into our midst last Monday morning and removed Master Theodore Foster, son of Mr. and Mrs. James Foster, 15 years of age. He joined the Dulins M. P. church this year. He leaves to mourn their loss, father and mother, three sisters, three brothers, and a host of relatives and friends.

Best wishes to the Herald and its readers.

LEONA HENDRIX, Reporter.

Mocksville, N. C., Oct. 22, 1928.

First Church, Burlington.—Our efficient reporter has kept the readers of the Herald so well informed of the work of First church, Burlington, that it has not been necessary for the pastor to write many times. This has been a very busy but happy year with the pastor. The work has moved along smoothly all the year. There has been a fine spirit of co-operation manifested in all the work of the church. The degree of harmony that prevails in so large a membership is rather remarkable. This spirit of co-operation and harmony is as it should be. No church can do its best work without it.

There has been a substantial gain in membership for the year. Seventy-three new names have been added to the roll, fifteen lost by death and transfers, leaving us a net gain of 58. This gives First Church a membership of more than 700. What a responsibility upon pastor and lay-leaders! And yet what a privilege and opportunity to lead these in religious service and develop them in Christian character!

Because of depressed business conditions finances have been a bit difficult. Many of our people have been without work a part of the time. However, we are expecting First Church to live up to her record and pay all obligations.

Brother Millaway did splendid preaching in our revival meeting. As a result of the meeting there were something like 30 decisions and to date 18 have united with the church. Pastor and church enjoyed having Brother Millaway with us in the meeting.

I appreciate the co-operation that has been given the pastor in all the work of the year. I appreciate also all favors done the pastor and his family, and these have been many, though I have not always taken space in the Herald to tell about them. The vote of confidence given me in the fourth quarterly conference is especially appreciated. I think I can see something of the wonderful opportunity that our church has in this city, and I am keenly conscious of the great responsibility that is upon the pastor of this great church.

With a prayer that God may bless all of our pastors and churches in these closing days of the Conference year, and that His Spirit may lead and His grace be upon us when we meet in annual session in Winston-Salem, I am, one of you in service,

L. W. GERRINGER, Pastor.

Henderson.—Since our reporter has been so faithful this pastor has had little to say through the columns of the Herald this year. However, we would like to say in this, the last issue of the Conference year, that it has been a good year with us. While our report will not show the increase in church membership that it showed last year, due to the fact that in revising the church roll many names of members who cannot be heard from have been dropped, we feel that the church as a whole is in a very prosperous condition. As has been stated before, the church has been painted outside and inside during the year and only last week an electric motor for the organ was installed.

The people have been good to the pastor and family, remembering us in many substantial ways. One thing we wish to mention especially. During that "rainy week" in September one of our good members seeing our need remembered us with one of the best raincoats that could be bought in Henderson. Many other expressions of kindness have been shown throughout the year for which we are grateful.

The congregations have been good and the work in every department of the church has been normal. We hope to close the year in good shape and meet our brethren at Conference with a good report.

R. A. HUNTER.

Hollister, Halifax Charge.—The attendance at Sunday school Sunday was very large. The officers for Sunday school were elected as follows: Superintendent, Mr. E. T. Ellington; assistant superintendent, Mr. Leslie Lee; secretary, Mr. Ollie Knight; treasurer, Mrs. E. T. Ellington; janitor, Mr. Tom Alston, pianist, Miss Mary Davis Alston; assistant pianist, Miss Kathleen Shearin. The teachers are as follows: Class No. 1, Miss Kathleen Shearin; Class No. 2, Mrs. Henry Tidwell; class No. 3, Mr. W. J. Galloway; Class No. 4, Mrs. E. T. Ellington; Class No. 5, Mrs. T. C. Williams; assistant teacher, Mrs. W. D. Wood.

Next Sunday will be our last appointment before Conference. Mr. and Mrs. Spencer have served us faithfully for the past four years and we will be glad to have them return to us for another year if it is God's will.

Our Missionary Society held its monthly meeting in the home of Mr. and Mrs. R. A. Hardy on Tuesday afternoon, October 16. Mrs. J. L. Alston led the devotional, after which the roll was called by the secretary and the minutes of the last meeting were read. Miss Kathleen Shearin had charge of the program. The main topic was "Our Educational Institutions at Home and in the Foreign Field." Special prayers were made for our educational institutions. The treasurer was instructed to pay the Home budget in full and to pay $25 on the Foreign budget. We want our societies to have a good report at the Annual Conference.

REPORTER.

Union Grove, Orange Circuit.—Brother Williams brought us another one of his good sermons Sunday. A good congregation was present and the services were enjoyed by all. This was our last appointment before Conference meets.

We are hoping Conference will be so kind as to send our present pastor back. He has served us faithfully four years. We would be very sorry to give him up.

Our Sunday school is moving on very nicely under the leadership of Mr. Thomas Snipes.

All the old church officers were re-elected for another year.

Prof. Charles W. Davis and family, of Rosemary, spent the week-end with Mr. Davis' parents, Mr. and Mrs. R. A. Davis.

We were glad to have Mr. and Mrs. Thompson, of Efland, worship with us Sunday; also Mr. Sam Minnis and family, of University.

MRS. LUTHER DAVIS.

Concord.—A congregation that filled the church was present Sunday and heard an inspiring sermon by Mr. Hendry on "The Advantage of Accepting Christ Early in Life." Several young girls came forward, giving their hearts to Christ, and their names for church membership.

The special services that have been in progress for a week will continue possibly until Wednesday night of this week. A special feature of the Sunday morning service was a trombone duet, "Give Me Thine Heart," by Messrs. Widenhouse and Swanner, accompanied by Mrs. Ernest Litaker at the piano.

On last Thursday night a large delegation from State Street church, Lexington, accompanied by the Crescent Quartet of that city, attended the service, the quartet singing several numbers to the delight of all present.

Our members held a prayer meeting at the County Home Sunday afternoon. The meeting was in charge of Miss Maggie Mann. Short talks were made by Mrs. J. W. Ritch, Mrs. F. C. Garmon and Mrs. G. H. Hendry. Several of those aged people held up their hands asking for prayer. This was a very helpful meeting and our folks, as well as the inmates, enjoyed it.

Miss Adelaide Reed, of Mitchell College, Statesville, spent the week-end with home-folks here, coming home to be with her grandmother, Mrs. R. O. Atwell, who has been very ill with pneumonia.

Miss Lois Helms, one of our faithful Sunday school teachers and church workers, is also ill at this time.

The condition of Mr. L. C. Little, who has been sick for a long time, is not improved. His illness is causing the absence of all his children from all services. We trust that all these sick members may be restored to health.

MRS. D. A. McLAURIN.

Orange Charge.—Yesterday was a good day. We held final services at Efland and Union Grove. Union Grove is out on all claims except balance on pastor's salary. Efland is in fairly good shape to pay all claims. Everything will be paid here with the possible exception of some on G. C. B.

Next Sunday will wind up the work at Hebron and Chestnut Ridge. Hope to make a considerable payment on budgets at these places then.

It now appears likely that we are going to make a better showing on all claims than in any previous year. Will also show a greater increase in members. To God be all the praise.

B. M. WILLIAMS.

Why Not Circuit.—As this Conference year is drawing to a close perhaps some of our friends would like to hear from us. We have not made prograss by leaps and bounds but feel that the good Lord has blessed our feeble efforts and we have made some progress. We have had 75 professions and reclamations and 43 have joined the churches. The fourth Sunday in September we started our camp meeting at Love Joy, Rev. C. E. Ridge and Rev. J. W. Hulin did the preaching through the meeting. It was a great revival and 43 were converted and reclaimed as a result of the power of the gospel preached. The first Sunday in this month we began our special meeting at Flag Springs. Rev. J. E. Pritcherd came Sunday afternoon and did the preaching throughout the meeting. His messages were much enjoyed by all and nine professed faith in Christ and on yesterday eight joined the church as a result of the meeting. I am sure great good was accomplished and it seems there is a spirit of unity throughout the entire circuit. There is some of the salt of the earth on Why Not Circuit. The circuit is too large for any one man to do the work that ought to be done to develop the work. The people of Love Joy will probably have their new church enclosed before we start to Conference. They are building a solid brick church with Sunday school rooms and it will be modern in every respect. They expect to have it ready to worship in this winter.

I must close for this time and before I write again we will meet in Annual Conference, and I pray that the spirit of Christ may lead throughout the Conference and direct in every assignment.

JOEL B. TROGDON, Pastor.

Salem, Saxapahaw Charge.—As we are beginning a new year in our Sunday school work, our superintendent, Bro. H. G. Paris, is planning for greater things than ever before. He has been doing great things in Sunday school work and is going to do even more than he has done before.

How? Because he is interested in Sunday school work. He has been a worker practically all his life in Sunday school work, and knows a lot about the work, and he is still learning about it. Then this new knowledge, plus the old knowledge, enables him to do greater things, and he is doing it.

The church has great faith in his ability and integrity of the superintendent; therefore, his unanimous election to succeed himself.

With the co-operation of the whole Sunday school with superintendent you will see Salem Sunday school as good if not better than the best. A lot depends on you, as to what our Sunday school will be for the next 12 months. Also, your work now, good or bad, will have an influence on the boys and girls of our Sunday school in the years yet to come.

The church officers elected were: Trustees, J. R. Minor, W. T. Payne, W. G. Cranford, and James Pair; stewards, J. M. Crutchfield, Jessie Smith, Charlie Greeson and G. W. Paris.

Sunday school officers: H. G. Pair, superintendent, with Wililam Overman as assistant; P. S. Overman, secretary and treasurer, with Edwin Payne, assistant; Miss Sallie Pair, organist, with Mrs. Ola Crutchfield, assistant.

Don't forget who our stewards are, and don't wait for them to hunt you up. Let's go see them and pay our preacher, (and we have a good one, too).

Our Sunday school officers need our help to push the Sunday school work forward; so let's all do our best, and then, knowing that we have done our best, we will have ease of conscience, which is so essential to happiness. Happiness leads to long life, so let's all try to inherit this happiness brought about by doing our best at whatever we undertake to do.

Therefore, let's try to do our very best and see greater results.

REPORTER.

Gibsonville.—The year's work has been pleasant for the pastor and has produced some gratifying results. The three Christian Endeavor societies, the two Missionary societies, the Ladies' Aid, and the Sunday school have each done good work, though neither of these organizations has been able to reach and interest as many of our people as desired.

Nine persons, all adults, have joined the church on professions of faith, though our report of membership may show a loss when the class book has been properly revised.

Our special meeting was characterized by strong sermons by Rev. L. W. Gerringer and impressive spiritual services to the edification of those attending.

The service of the preaching hour Sunday evening the 14th, inst., conducted by the class leaders, was deeply spiritual and impressive. One was led to feel when it was over that the office of class leader if properly filled is not a defunct part of our church organization.

The church officers for the next year have been elected and duly installed at an eleven o'clock church service. The newly elected Christian Endeavor officers and the committees were installed at the preaching hour on a recent Sunday evening, making an impressive service.

The every-member canvass has been made —almost completed—for next year by the new board of stewards. Collections for the current year have not been completed.

F. G. Hammer is the delegate-elect to the Annual Conference and Samuel Whitesell is alternate.

Rally Day service will be held Sunday evening, the 28th. The other special day services have been held.

T. M. JOHNSON, Pastor.

Burlington, First Church.—The fourth quarterly conference held its session last Wednesday at 7:30 o'clock with a very good attendance of officers and others. Matters of importance were brought before this body and among the business matters attended to, motion was carried unanimously for the delegate, Mr. Floy Rogers, to ask the Conference stationing committee to return Bro. Gerringer to us for the new year. We feel that our pastor has really just begun his work here, as our membership numbers 714 and it is certainly a real task to learn the faces and residences of such a host. We have received to date for this year 73 new members and lost by death and transfer 15, giving us a net gain of 58 for the closing year. The last addition to the church is Miss Evelyn Black, who united with us at the 11 o'clock hour today.

The officers for the coming term were installed by a short but appropriate talk by Bro. Gerringer at the morning preaching service. Among the new list of officials Mr.

W. E. Smith is the Sunday school superintendent, succeeding Bro. J. G. Rogers. Mr. Rogers has served our school in this capacity for many years, and has proved very efficient as a leader. We feel that in Mr. Smith we have a good leader and we should each one work with him in the building up of our Sunday school.

Offering last Sunday night at the Rally Day exercises was $58.37, which is right much under what we expected to raise.

Offering at the Sunday school today amounted to $19.55, with attendance standing at 322.

A little more than a week until our pastor and delegate will leave for Conference and we are hoping that this session will be the best yet.

L. A. BRAXTON, Reporter.

Mt. Hermon, Mt. Hermon Charge.—On October 21st the people gathered at Mt. Hermon to hear their pastor preach the last sermon at this place for this Conference year. In his impressive style he read I John, 1st chapter. After the scripture lesson he has made it a rule to talk to the children a short while. This morning he talked to them about filling their lives with love; love for God, for their parents, Sunday school teachers, teachers, brothers and sisters and playmates. He then preached a very good sermon on "Reality," from I John 1:5, "God Is Light."

Mrs. Mamie Sharpe was received into the church. Five infants were baptized. The church roll was revised. The officers for next year were elected as follows: Stewards, Haywood Crabtree, June Coble, L. P. Holt; trustees, G. M. Holt, J. A. Sharpe, J. H. Wood, John P. Loy, George Payne; superintendent of the Sunday school, James Thompson; class leader, H. G. Sharpe.

The fourth quarterly conference will be held at Cedar Clic Saturday afternoon, October 27.

Mr. J. A. Sharpe is the delegate to Annual Conference. Of course he is expected to bring the present pastor back. He has been with us two years and the people love him. He is a good preacher, a good pastor and a good mixer. He is an enthusiastic, but patient, worker. He has work started here; he is needed to help push it to a finish.

Since there are plenty of song-books and singings are being held in the homes occasionally, the music has improved.

REPORTER.

Haw River Tidings.—The Brown Summit revival was the best for years at this place. The meeting began on the fifth Sunday night and continued for 11 days. Rev. R. S. Troxler, pastor of the North Davidson charge, came on Tuesday night and, as usual, proved himself to be master of the situation. His sermons were of the highest order and his musical talent was used for great inspiration. In the personal work and at the altar Bro. Troxler was a great power. The church was greatly revived and a number of the young people were converted and joined the church. At the closing service 15 were receivd into the church.

Last Sunday communion services were conducted at three of the churches and officers elected for the Conference year 1928-29 were installed. Officers have been electd at all of the churches and all have been installed except at one church and at that church this service will be attended to on next Sunday.

As the year draws to a close, financial conditions are more encouraging. All pastor's salary will be paid and payments on the budgets are improving.

An adjourned session of the fourth quarterly conference will meet at Brown Summit church on next Saturday at 1:30 p. m. It is hoped that at that time it will be found that the year will have closed with credit.

GEO. L. CURRY.

Mount Pleasant, Mount Pleasant Circuit.—Rally Day services were held Sunday morning at 11 o'clock at our church. The program was directed by Misses Georgie Amick and Lillian Shoffner. Collection amounted to $22.70.

Fourth quarterly conference met here Saturday afternoon at 2 o'clock.

An all-day singing is being planned for next Sunday, October 28, under the direction of our choir leader, L. L. Bowman. The public is cordially invited to attend.

The play, "A Prairie Rose," which was to have been given in the Pleasant Garden High School auditorium last Saturday evening was postponed on account of a political speaking at that place. The Baracas and Philatheas will present this play next Saturday evening, October 27, at 7:30 o'clock in the Pleasant Garden auditorium. The public is cordially invited to attend this play, which is full of mystery and humor, yet teaches a good lesson. The proceeds will be used for the benefit of the Sunday school.

Mr. and Mrs. E. Delano Millaway and daughter, Mary Ellen, moved last week to Greensboro.

The social committee of our young people's C. E. society is planning a social for some time near Hallowe'en.

Our Sunday school is progressing nicely, with good attendance each Sunday. Two hundred and sixty-two were present last Sunday.

Services will be held here next Sunday evening, at which time church officers will be elected for the ensuing year. Communion services will also be observed.

LILLIAN SHOFFNER, Reporter.

Liberty Hill, Anderson Charge.—We reorganized our Sunday chool yesterday. Mr. B. A. McClimon, who has been our superintendent for a number of years, was re-elected. The C. E. officers were also elected yesterday. Miss Ruth Parson was re-elected president. Church officers for next year will be elected next Sunday.

President Taylor was with us the first Sunday in this month. His message was enjoyed by all present.

The fourth quarterly conference will be held at this church next Saturday afternoon.

Our pastor, Rev. G. B. Ferree, will fill his last appointment for the Conference year next Sunday. It is hoped that he will be returned to us for another year.

REPORTER.

Pine Grove, Kernersville Charge.—At the 3 o'clock service last Sunday we were delighted to have with us Rev. T. F. McCulloch. We enjoyed listening to the inspirational message he delivered on "Christian Stewardship." Most all little children are taught to say "Thank you" when someone gives them something. How much more thankful ought we to be to the Heavenly Father, who gives us the air we breathe, the water we drink, the food we eat—everything.

"For God so loved the world that he gave his only begotten Son that whosoever believeth on Him should not perish, but have everlasting life." As it is written, He has dispersed abroad; He hath given to the poor; His righteousness remaineth forever.

Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity: for God loveth a cheerful giver.

Thanks be unto God for His unspeakable gift.

Brother McCulloch related that he had been preaching over 40 years. He was once pastor of this charge many years ago, even before a church was built at Pine Grove; the school building was used then.

We were glad to have present at the service Sunday Mrs. Alta Vance and three children, and Mrs. Hill, from High Point.

REPORTER.

Siler City.—In his last message before Conference last Sunday morning our pastor left some very interesting facts with us, which will be of help to us in future years.

Immediately following the preaching service the following church officers were elected for the ensuing year: Sunday school superintendent, Miss Sallie Smith; assistant superintendent, Mr. E. D. Woody; treasurer, Mr. L. L. Wrenn; class leaders, Mrs. Emma B. Siler and Mrs. Will Teague. The officers were installed at the close of the evening service.

The fourth quarterly conference of the Liberty-Siler City charge convened at the Liberty church last Sunday afternoon at 2:30 o'clock. Our president, Rev. S. W. Taylor, presided over the meeting. Both churches were represented by a large number of people, and very good reports were made by the different departments of each church. Mr. W. E. Sharpe was elected delegate to the Annual Conference to convene at Winston-Salem on October 31st, with Miss Clata Andrew as alternate.

We were very glad indeed to have Rev. Mr. Taylor with us Sunday evening. He brought us a wonderful message.

PEARLIE MOORE, Reporter.

North Davidson Charge.—It has been some time since you heard from me; but we have some good reporters, so it is not necessary for me to report. Nevertheless, we are still here on North Davidson charge, and it is still in Davidson County. We have had some hard work to do, and have had some real good revivals on the work; some as good as I have ever seen. Bros. Moton and Suits have been my help this year; both did good work and real good spiritual preaching.

We held our last quarterly conference last Saturday; had a good conference, all churches were represented, and with encouraging reports from all churches.

The outlook for our Sunday school is good.

We have had 60 accessions to church membership this year, which will give us a fair gain to report to our Annual Conference..

We had a good conference, harmony, good will, good feeling toward each other, that we had to sing "Blest Be the Tie That Binds our Hearts in Christian Love" before we ad-

journed, and everybody went home feeling good.

We are serving a good people. All through the year they have been mindful of pastor and family. De are debtors for special donations to Bro. Jeff Berrier, Mrs. Jeff Berrier, Miss Emma Berrier, Bro. Ed Waitman, Bro. James, the ladies of Shiloh church, Bro. James Byerly, Mr. and Mrs. Coats, and on last Friday night a car of our Christian Endeavorers from Shiloh church drove up and dressed this preacher up in a real nice suit of clothes. I have one of the finest C. E. societies in North Carolina.

I have sowed my turnip patch and am getting ready for Conference.

Yours for a good Conference,
R. S. TROXLER.

Bess Chapel.—Pastor Henderson filled his appointment here yesterday and, as usual, preached an excellent sermon. Bro. Henderson will preach again next Sunday, which will be his last sermon before Conference.

We are expecting Conference to return Bro. Henderson to us for the coming year; otherwise we will be greatly disappointed. We all feel that he has done so much here this year and that both he and Mrs. Henderson have endeared themselves to us so much we cannot have them leave.

Our work is still moving on in harmony. We still have fairly good attendance at Sunday school.

The Ladies' Aid Society will give a play Friday night, October 25.

We haven't quite finished paying the pastor's salary yet, but we feel sure it will be paid in full and everything will be in good shape for Conference.

Bro. Lum Heavner, one of our shut-in members, is very sick, but we hope soon to see him better.

We elected the church officers and teachers of the Sunday school and they were also installed.

Not many changes were made. Mr. D. P. Beam was elected Sunday school superintendent, Mr. Guy Heavner, assistant. The latter was formerly superintendent and has served faithfully for two years. Many thanks are due him for his work.

REPORTER.

Moriah News.—Last Sunday was our annual election of church and Sunday school officers, and although the officers for this year were very efficient there were some changes, as 'most always happen.

Sunday school convened promptly at 10 o'clock by singing, "There Is Power in the Blood," after which our superintendent led in prayer. Then followed another song, "Will There Be Any Stars in Hy Crown?" The responsive reading followed.

The classes were in their rooms by 10:15, with all teachers present but two. At 10:50 the school reassembled. The choir sang "When Love Shines In." The secretary then made her report: Total enrollment of 127; 90 were present. The superintendent then made the announcements for the day, one of which was next Sunday, October 28th, the Rally Day exercises would begin promptly at 10:45 and all branches of the church would take part.

Immediately after Sunday school was dismissed our pastor took charge and announced song No. 256, "Revive Us Again," which was sung by the congregation; then followed a prayer by the pastor, and the Scripture reading was followed by the regular offering for the day.

We then went immediately into the election of officers for the ensuing year, with the following results:

Trustees, E. P. Sharpe, John McLean, Julius Sharpe, Cecil Moser, J. C. Coe, A. V. Kirkman, Sr., C. G. Dorsett; stewards, J. F. Jobe, John Sharpe, Jr., Charles F. Scott, Charles Sharpe, Sr., J. S. Wood, E. P. Sharpe, A. V. Kirkman, Sr.; class leader, A. L. Plunkett; pianist, Mrs. N. N. Coltrane; assistant pianist, Miss Dezier Moser; Sunday school superintendent, Charles F. Scott; assistant superintendent, J. S. Wood; secretary-treasurer, Miss Mary Kirkman; assistant secretary-treasurer, Mis Maude Curtis; church reporter, Mrs. J. S. Wood.

Immediately after elections our delegate to the Annual Conference, Mr. E. P. Sharpe, asked for instructions from the congregation in regard to a pastor for another year, and the result stood without a dissenting vote for the return of our present pastor, Rev. H. C. Carmichael.

We hope to have a splendid report for our paper on our Rally Day for next week.

A MEMBER.

Flat Rock Circuit.—Our Sunday school continues to go on. While our attendance is not as large as last fall, the interest in good and the superintendent is always present. The school sends a monthly offering to the Children's Home.

Our pastor has filled all his appointments since coming to this work. Brother Pegg has only been with us one year, but he has endeared himself to us, not only him, but his dear wife and sweet baby also. We were made to feel glad Saturday evening when our last quarterly meeting voted unanimously for the return of Pastor Pegg. Brother Pegg is a young man and has not the long experience of the older pastors that have served us, but where's a better place for a young man to start than on Flat Rock circuit?

We feel our church has been greatly blessed this year in many ways, yet we can look back over the past year and see some mistakes we have made.

Our pastor's salary is paid in full; did not get statement from other claims.

A short while ago one of the dear beloved members of our church passed to her reward, Mrs. Thomas Moore. Funeral was held and she was laid to rest in the cemetery at Palestine.

GRACE R. TUCKER.

Corinth, Littleton Circuit.—Rev. N. M. Harrison filled his appointment here on the first Sunday at 11 o'clock. He gave us a very inspiring message, after which Rev. H. S. B. Thompson assisted him in observing the Lord's Supper.

Our Rally Day service was held the second Sunday at 8 p. m. The children did their parts well, considering the fact we never could get them together to practice. After the children were through with their part of the program Mr. Harrison gave us a fine talk, which we all enjoyed.

At our last appointment the church officers were elected for the coming year. They are: Class leaders, Bonney Morris and Sol Insco; board of stewards, M. J. Morris, chairman, B. F. Morris, G. M. Johnston, E. D. Day; trustees, D. A. Insco, W. E. Carter, Whit Harper, W. R. Carter, M. J. Morris; superintendent, B. F. Morris; pianist, Mrs. Hettie Carter; reporter, Dasie Lee Carter.

The Conference year is near a close. We are somewhat behind on finances, but hope to have all business settled before Conference. We hope the Conference will send our pastor back for another year. We have enjoyed the four months he has been here and he has won the love of all.

Our C. E. Society still meets every Sunday night at 7:30. The president, with most of the members, went on an opossum hunt Friday night. They captured two fine opossums and all reported a good time.

The fourth quarterly conference will be held in Littleton Saturday, October 27, at 2 p. m. All officials please take notice and come.

Several of our members attended the Rally Day service at Weaver's yesterday.

Mr. and Mrs. M. J. Morris, Bonney, Henry and Vera Morris and Miss Virginia Insco spent yesterday at Richmond, Va., with Mrs. C. T. Hardy.

Perhaps the new reporter will be more prompt and make more readable reports than this one has.

Best wishes to the Herald and its readers.

MRS. B. F. MORRIS.

Enfield.—The Enfield church has just closed what may be considered a very successful revival. The church was revived and nine converts were some of the visible results. The writer did the preaching.

J. CLYDE AUMAN.

ZIONISTS TO CONVENE IN GOLDSBORO

A state convention of North Carolina Zionist leaders will be held in Goldsboro, North Carolina, Sunday, November 18th, 1928. A call for this convention has been issued at the instigation of the administrative committee of the Seaboard Zionist Region with headquarters in Baltimore. The convention plans will be supervised by an arrangements committee, consisting of the most prominent leaders in Goldsboro. The convention will deal with a number of important problems affecting work in Palestine.

North Carolina has for many years evidenced a great interest in the upbuilding efforts in Palestine. The progress noted in Palestine in recent years not only reacts beneficially to the Jewish inhabitants in the holy land, but has had a marked effect upon the living conditions among all classes, races and creeds residing in Palestine. The Zionist organization which sponsors hundreds of schools, hospitals, agricultural as well as other institutions of learning, does not discriminate between the inhabitants of the land in admitting them to these institutions although practically all money raised to maintain them is realized from Jewish sources.

A Doubtful Compliment

An eminent gentleman was the guest of honor at a dinner party in one of our cities. The mayor presided, and when the dessert was being served he leaned over and touched the gentleman, saying: "Shall we let the people enjoy themselves a little longer, or had we better have your speech now?"—Exchange.

BUDGETS RECEIPTS FOR THIS WEEK

A. C. B.

Concord	$130.00
Liberty-Siler (Liberty)	90.00
Mount Hermon	86.86
Whitakers	75.00
Alamance	42.50
Anderson	32.50
Fallston	32.00
Haw River	5.60
Rockingham	4.50
Davidson	4.18
Tabernacle	3.00

G. C. B.

Concord	$150.95
Whitakers	90.60
Alamance	35.25
Reidsville	30.00
Enfield	22.50
Haw River	16.78
Mt. Hermon	1.95
Tabernacle	1.00
Davidson	1.00

College

High Point, First	$145.00
Fallston	69.58
Whitakers	25.00
Haw River	5.70
Mocksville	1.00

Superannuates

Liberty-Siler (Siler City)	$12.32
Whitakers	10.00
Concord	32.00
Tabernacle	.50

CHARGES PAYING IN FULL

A. C. B.

Yadkin College	**$ 15.00**
Haw River Mission	**30.00**
Porter	**15.00**
State Street	75.00
Mt. Pleasant	350.00
Liberty-Siler City	175.00

G. C. B.

Calvary	$316.29
Porter	**30.00**

College

Asheboro	$ 85.00
Liberty-Siler City	65.00
Yadkin College	5.00
Haw River Mission	10.00
Tabernacle	45.00
Spencer	10.00
Union Grove	10.00
English Street	40.00
Henderson	**115.00**
Burlington	**125.00**
Mebane	45.00
Concord	85.00
State Street	20.00
Mt. Pleasant	85.00
Gibsonville	30.00
Guilford	60.00
Friendship	**50.00**
South Winston	**15.00**
Porter	**5.00**
Thomasville Community	75.00
Connelly Springs	5.00
Graham	60.00
Orange	120.00
Reidsville	50.00
Asheville	45.00
Charlotte	60.00
Chatham	25.00
Calvary	40.00
Lebanon	55.00
High Point, First	145.00

Superannuates

Orange	**$ 37.00**
Concord	32.00

CHURCHES PAYING IN FULL

A. C. B.

Spring Church	**90.00**
Lebanon, Spring Ch. Chg.	**47.00**
Hickory Ridge, Forsyth	88.50
Union Grove, Orange Charge	50.00
Chapel Hill, Davidson Charge	42.00
Hickory Grove, Chatham Charge	12.00
Whitakers, Whitakers Charge	75.00
Julian	....
Denton Church	86.40
Mount Ebal	11.43
Sapling Ridge, Alamance Charge	....
Center, Alamance Charge	....
Bethel, Alamance Charge	....

G. C. B.

Julian	$ .....
Whitakers, Whitakers Charge	110.60
Mt. Carmel, Forsyth Charge	23.25
Bethel, Alamance Charge	....

College

Spring Church	**$ 12.00**
Spring Valley, Vance Chg.	**10.00**
Center, Alamance Chg.	**14.00**
Bethel, Alamance Chg.	**15.00**
Pleasant Hill, W. Forsyth	**20.00**
Saxapahaw	**8.88**
Concord, Saxapahaw Chg.	**15.00**
Union Hill, W. Forsyth Chg.	**6.00**
Hickory Ridge, Forsyth Chg.	**30.00**
Denton, Denton Chg.	**35.00**
Baltimore, W. Forsyth Charge	**14.00**
Bethel, Mocksville Charge	20.00
Bethesda, N. Davidson Charge	28.00
Brown Summit, Haw River Charge	9.00
Fair Grove, Haw River Charge	15.00
Dulins, Mocksville Charge	8.00
Byerlys Chapel, Mocksville Charge	2.00
Chapel Hill, Davidson Charge	14.25
Julian	....
Kernersville Church	19.00
Whitakers, Whitakers Charge	25.00

Superannuates

Spring Valley (in full)	**$ 4.00**
Hickory Ridge, Forsyth Charge	9.00
Bethel, Alamance Charge	7.00
Whitakers, Whitakers Charge	10.00
Julian	....

CHARGES PAYING ALL CLAIMS IN FULL

Porter	$ 53.70
State Street	244.00
Haw River Mission	90.00

Fifteen charges report this week, with Whitaker's church taking the lion's share in honor rolls. They pay in full, and take their usual place on all the Conference honor rolls. First Church, High Point, follows with $145, which places them on the College honor roll. Liberty, of the Liberty-Siler City charge, with a payment of $90.00 goes on the A. C. B. honor roll. Concord, with a check for $32, goes on the College honor roll. Remittance this week of $69.58 from Fallston nearly puts them out on the College assessment; just $5.17 more will do it. We are sure they will not let that stand between them and a perfect finish. Letters from several of the brethren this morning bring gratifying news. Bro. C. E. Ridge says Chapel Hill has paid A. C. B. in full, $42.00; College assessment in full, $14.25. H. L. Isley writes that Julian church has paid everything in full, though does not give amounts. Bro. Bingham writes that Denton has paid A. C. B. in full, $86.40, and that Mt. Ebal church has done likewise, $11.43. Bro. Burgess writes that Sapling Ridge and Center churches have paid A. C. B. in full, though does not give amounts. Center church will send up a substantial payment, he says, on the G. C. B., perhaps the best in the history of the church. Good! Bethel has paid both budgets in full. He expects Rock Creek to go on the A. C. B. honor roll next Sunday. Rev. E. G. Lowdermilk writes that Kernersville charge has paid in full representatives' expense assessment, $10.00, and that the Kernersville church is entitled to honor roll recognition, having paid the College assessment of $19.00 in full. When did we ever receive so many nice letters all at once. And that is not all: from Bro. Bates comes the good news that Calvary is out on A. C. B. and College. They are nearly $100 plus on the G. C. B. I move that we reduce the Conference period to six months, so we may have more frequent endings. We are grateful, indeed, to these brethren for all of this good news. We know that it has meant a great deal of hard work, and we rejoice with them and their people in the cheer that we are sure comes to them in the results. The prospects for good reports brighten every day. All over the Conference the brethren are working faithfully to bring the year to a good closing. Our hearts and prayers are with them. We hope that when they come up to Conference, bringing their sheaves with them, that they may come with glad hearts because their labors have been rewarded.

A final, "God bless you," pastors and people, in these last of the last days.

Fraternally,

S. W. TAYLOR.

Oct. 24, 1928.

P. S.: In the report of last week the remittance from Chatham charge paid Hickory Grove's assessment for A. C. B. in full. We learned this after the report had been published, and are glad to give this church its rightful place in the list this week.

S. W. T.

ANNUAL CONFERENCE ENTERTAINMENT

All preparations are going forward for entertaining the North Carolina Annual Conference of the Methodist Protestant Church, which convenes in the First M. P. Church, Winston-Salem, October 31. The entertainment committee is meeting with most encouraging success in securing homes for pastors and delegates. Everything will be in readiness when the Conference meets.

R. N. HAUSER,
Chmn. Entertainment Com.

October 24, 1928.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$188,870.99
No receipts since last report.	

Endowment Insurance Fund

Amount previously reported	$9,484.21
Calvary Ladies' Aid Society	25.00
E. L. Douglas	100.00
Total	$9,609.21

J. NORMAN WILLS, Treas.

Oct. 16, 1928.

IN HONOR OF THE DEAD

Braswell

A tribute of love from the C. E. Society of Matthews Chapel Church to the memory of Miss Lillie Braswell, who fell asleep in Jesus October 4, 1928.

Lillie was one of the charter members of our C. E. Society, one of the most devoted Christians, always loyal to her Master. He came first in all her walks of life. We have lost a dear friend, but be not grieved, for sooner or later we too must cross the silent river never to return, but in the golden summer of another life we shall all meet in that sweet reunion where parting is no more.

Therefore, be it resolved, that we, the members of the C. E. Society, ever remember her beautiful Christian character, and that we emulate her example in our lives by manifesting her sweet spirit and obedience to the Father's will.

Second, that we extend our sympathy to her loved ones left behind and commend them to the care of One who doeth all things well.

Dear Lillie, we had to give you up.
Though sad our hearts indeed.
We little thought when last we met,
The parting was so near.

Your earthly trials are over,
No more you'll feel a pain,
No more you'll know a sorrow,
But with Jesus ever reign.

One by one we are called away,
And our bodies return to clay.
One by one we shall see Jesus,
And dwell with him for aye.

MRS. C. E. ELLIS,
MISS ODELL BOWEN,
MISS LOTTIE EDWARDS,
Committee.

Woodburn

Mrs. Meda Woodburn, wife of R. Roy Woodburn, died last week and was buried at Winston-Salem. A number of relatives and friends from Tabernacle attended the funeral.

Bro. Woodburn will be remembered by all of our people, having preached at Tabernacle church recently. He and his children are now spending a few days with his aged mother, who is in her 90th year, being one of the oldest members of Tabernacle church.

Hanner

Mrs. Martha L. Hanner was born November 26, 1860, and departed this life October 8, 1928. For several months she had been in failing health, yet during all her illness she looked to her Father for comfort.

The funeral was conducted at Tabernacle M. P. church, where she had been a faithful member. Mrs. Hanner leaves to mourn their loss six boys, three sisters, one brother, and 17 grandchildren.

To her dear family circle we tender our deepest and most loving sympathy, and pray that the beautiful, shining example of faith and trust may enable them to look up and press forward along the same path which leads to immortal joy in a final reunion which shall know no breaking, but be forever with the Lord.

MRS. H. L. ISLEY.

Resolutions of Respect

Whereas, our Heavenly Father in His infinite wisdom has allowed the death angel to visit the home of Brother and Sister Hunter and take away their beloved daughter, Blanche; and whereas, we bow our heads in humble submission to His righteous will, therefore be it resolved:

1. That we, the members of the Home Missionary Society of Mt. Zion church, do hereby extend to the bereaved family our most sincere sympathy, love and respect.

2. That this dispensation of His providence may draw us closer together and closer to God, realizing more fully the greatness of His holiness.

3. That we keep the memory of dear Blanche fresh in our hearts and prepare to meet her in that happy home where we know she has gone. There we will part no more, neither will there be any sickness, nor sorrow, nor pain; but all will be joy and gladness. What a happy meeting that will be!

4. That a copy of these resolutions be sent, one to the bereaved family, one to the Methodist Protestant Herald, one to the Missionary Record, and a copy retained in the minutes of our society.

MRS. W. E. JONES, Pres.,
MRS. F. G. FOWLER, Sec.,
MRS. C. W. ALLEN, Cor. Sec.

Woodburn

Died at the Clinic Hospital in Greensboro, N. C., on the 19th of October, 1928, Miss Vera Woodburn, of 1602 Asheboro street. The funeral was held from Centenary M. E. church, of which she was a member, in the presence of a large concourse of people, after which the remains were carried to Pleasant Garden for interment.

She was known and warmly admired for her many virtues by the writer. She was indeed a queenly woman—ennobled by all womanly virtues, with affections as tender and true as Godly faith was pure and holy, with manner and speech adorned by the grace of inherited refinement; with an intelligent, cultured and unclouded mind, deeply sensitive in thought and feeling, which makes in our lamented friend a character of rare excellence and beauty.

She might be considered in the prime of young womanhood, being only about 32 years of age. But death loves a shining mark and our beloved friend has been laid away in silent slumber, and eyes which once gleamed with soul-lit radiance are lusterless now in the grave's deep sleep; hands which never gave a treacherous clasp are folded in nerveless clasp across a bosom which we trust never cherished a thought that was not pure and noble. Her voice, so sweet and bird-like, is dumb and noteless now—its music has flown. Yes, our beloved friend is dead, and not until the belfry of eternity shall toll out the funeral of time shall we behold her again. "In this sad thought there is an ocean of grief whose dark and bitter waves engulf the heart in everlasting gloom, and before whose surging billows sympathy herself stands mute and bows the head in voiceless anguish." And yet, despite all this, upon the lowering clouds there is seen a rainbow of comfort glistening on the inky flood of sorrow, for truly we believe that our departed friend now roams the sweet fields of Aiden and sips with angels the nectar of blissful immortality. We would say to the grief-stricken father, brother, sisters, and relatives. 'Tis sad to part with loved ones; but we should not murmur, for truly the Triune God doeth all things well.

"Better to smile when such a life
Gives up the battle of earthly strife;
Better to know that her tasks are done,
Trials ended and glory won;
Tears are vain when a soul so bright
Wings it way to the gates of light.

"She passed away, but her sweet good will
Like fragrant odor lingers still;
The tender lesson that memory brings,
The mantle of patience o'er us flings,
We strive to follow the path she trod
To be more like her, who has gone
to God."

D. C. ALDRIDGE.

Greensboro.

Dickson

On last Thursday evening, October 11, 1928, about 4 o'clock, our hearts were made sad indeed when the life of our good neighbor, Mrs. Nannie Dickson, was released from a body of pain and carried to that home beyond the skies where the weary find rest and suffering is no more.

Her husband preceded her to the glory world seven years ago.

We feel deeply the loss of her going, but hope it is her eternal gain. Her age was 80 years, nine months and 11 days.

Mrs. Dickson had been in declining health for several years, but had been confined to her bed only eight weeks when the summons came. We shall never see her anymore on earth, but when our stay on earth has ended we hope to meet her in heaven.

She is survived by three sons: Messrs. Barlet Dickson, of Macon, Ga.; Alex and Robert Dickson, of Mebane, N. C.; two granddaughters, Misses Mamie and Frances Dickson, of Murphy, N. C.; one brother, Mr. D. A. Mebane, of Mebane, N. C.; three sisters, Mrs. Hattie Tarpley, of Spartanburg, S. C., Mrs. Ed Holt, of Mebane, N. C., and Miss Bettie Mebane, of Mebane.

The funeral was conducted Friday afternoon in her home by Rev. D. B. Greene, pastor of the Presbyterian church of Mebane. Interment was made in Oakwood cemetery.

The sympathy of the community goes out to the family in their sad bereavement.

ANNIE SQUIRES.

AN APPRECIATION

Since the departure from this life of our dear daughter and sister, Blanche, so many expressions of sympathy have come to us from our brethren and other friends of the Conference we wish to use this means of expressing our sincere thanks to every one of you. Your messages have been a great source of comfort to us in these days of bereavement. May God bless you all.

A. L. HUNTER,
R. A. HUNTER.

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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CONFERENCE FACULTY MEETING

The Conference Faculty will meet in executive session in First Methodist Protestant Church, Winston, N. C., Tuesday, October 30, 1928, at 2 o'clock P. M. This session will last for about one hour, after which any who have business with the Faculty or any of the examiners will have the opportunity to be examined.

Members of the Faculty will please be on hand at the time called, for it is not fair to members of the class to have them come and no one to examine. Neither is it fair to have the members of Faculty come and then members of the class calling for examinations after the work of the Conference begins. So let each one do his part in fairness.

J. E. PRITCHARD, Chairman,
N. G. BETHEA, Secretary.

HERALD SUBSCRIPTION RECEIPTS

Rev. E. A. Bingham, $1.50; Rev. J. A. Burgess, $1.50; Rev. B. M. Williams, $9.75; Rev. W. H. Neese, $1.50; Rev. H. F. Surratt, $3.00; Rev. A. O. Lindley, $1.50; Rev. W. M. Pike, $1.50; Rev. E. G. Lowdermilk, $1.50; Rev. R. S. Troxler, $3.00.

—Calvary church received three members on profession of faith last Sunday morning, Margaret Jackson, Jane Greer, and Preston Kirkman; and one by transfer, Bro. Staley, of Moriah church.

A GREAT TRIBUTE

If you are ever so fortunate as to visit our National Capitol at Washington, you will find many things there to thrill you.

But none, perhaps, as stirring as one picture that hangs as a permanent gift to the American people and a fitting tribute to one of the most glorious deeds in all our nation's proud history.

This wonderful picture bears the simple title, "WE," and as its name suggests, depicts the gallant flight of Colonel Charles A. Lindbergh from New York to Paris—the flight that thrilled the world, and gave it probably its most loved hero of all time.

And the best part of all this is, you can have a handsome copy of "WE," printed in twelve colors and measuring eighteen by twenty-four inches, to hang in your own home.

You cannot buy the picture at any price. It may be had only through The Youth's Companion as its free gift to you with a year's subscription to the magazine.

In its new form as a monthly magazine, The Companion itself has more to offer than ever before—a full book-length novel complete in each issue; serials and short stories; feature articles, editorials, contests, puzzles, poems, recommendations of books and motion pictures, and special departments for both boys and girls covering their own favorite activities.

In order that every American home may enjoy the inspiration of the famous picture, "WE," we make the following liberal offer:

1. The Youth's Companion, 12 big monthly numbers, and

2. Two extra numbers to new subscribers ordering within 30 days, and

3. A copy of "WE" in 12 colors, framing size 18 x 24 inches. All for only $2.

THE YOUTH'S COMPANION
S. N. Dept., Boston, Mass.
Subscriptions Received at this Office

JOURNALS WANTED AND JOURNALS TO GIVE AWAY

If anyone has copies of Journals prior to 1914 I would be glad to purchase same. In my move to Seattle my Journals were in some way misplaced. I would be glad to replace this file if such could be found. I have extra Journals of the following years: 1914, 1916, 1919, 1920, 1921, 1924, 1926. If anyone would care for any of these Journals they may have them for the asking. Delivery is also free provided the asking is done before my leave for the Annual Conference.

GEO. L. CURRY.

THE PRESIDENT LOSES A FRIEND

President Coolidge is sad these days. He has lost a real friend. Rob Roy, his white collie dog, is dead. Boys and girls who have lost their favorite pets know just how the President feels. Rob Roy (his master called him Robert) was the President's companion for nearly five years. They took many long walks together. When the President was busy in his office, Rob Roy would nestle under the desk and wait patiently until his master was ready to leave. When Rob Roy became ill, the President sent him to a hospital for treatment, but all to no avail. The doctors could not save the President's faithful and devoted friend.—Current Events.

REPORT OF TREASURER OF SPECIAL FUND

Special for Church Extension:

Reported last time	$34.50
Rev. H. L. Isley	2.00
Rev. Geo. L. Curry	10.00
By balance	$46.50

J. CLYDE AUMAN, Treas.

Oct. 22, 1928.

—Dr. S. K. Spahr preached in Calvary church last Sunday night with his usual earnestness and impressiveness.

On All Honor Rolls.—Julian church has paid all claims in full. H. L. ISLEY.

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Correspondence solicited.

R. M. ANDREWS, *President*

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ONE IS YOUR MASTER EVEN CHR[illegible] E ARE BRETHREN.

Rev Theodore Sdees
Westminster MD

VOLUME XXXIV GREENSBORO, N. C., NOVEMBER 1, 1928 NUMBER 51

"The Gospel of Work"

Dr. Chase, President of the University of North Carolina, made a notable speech at High Point College last Thursday. It was the first observance of Founders' Day, and Dr. Chase was the chief speaker. He described the conditions of successful student life in college or university. He laid especial stress upon the necessity of work, real work, proclaiming the "Gospel of Work." The young man who expects to derive prestige from a course of four years' loafing on a college campus will find himself sadly disappointed. Employers do not care about one's ancestry or family; they do not ask who was your father or grandfather: they simply want to know what you can do. And in the age which we are now living nothing will take the place of the ability to do first rate work. Those satisfied with half-way preparation for their tasks will find themselves rejected in the strenuous competition of the time. Students must acquire the habit of work, good work, earnest work, persistent, effective work.

Of course Dr. Chase did not make the impression that the chief purpose of college education is to prepare men to be mere tools in the processes of the economic world. He did not overlook the higher goals of education in intellectual, moral and spiritual life, but he emphasized what students often overlook—the necessity not only of being something but also of doing something. A student is uneducated or miseducated if he is unprepared to contribute his part to the world's well-being. True education is education for service as well as preparation for the enjoyment of the highest and best things that appeal to man.

This Conference—A Prediction

When our Conference last met in Concord, N. C., we published a dream concerning the conference which was not fulfilled in every detail. Now we are going to venture upon the prophet's role, trusting that our predictions will all be verified. We are not asleep or even sleepy, but wide awake.

First, we predict that Brother S. W. Taylor or some other capable minister will be elected president. In this year in which so many men are running for president with qualifications so diverse, you may imagine that our conference will elect a layman for its president, but we predict otherwise.

Secondly, we predict that the conference will elect a capable layman to serve with the president as stationing committee.

Thirdly, we predict that these elections will be held without bloodshed or strife or stuffing the ballot box or miscounting the ballots or misrepresentation of the number of votes cast. We further predict that there will be no attempt to intimidate voters or deceive them as to the qualifications of candidates. We go further than that: we predict that there will be no fear of any of these things in the mind of any member or spectator of the conference.

Fourthly, we predict that the conference will be characterized by a spirit of harmony and yet a spirit of earnest devotion to the work of the conference and the church. Debaters will be respectful to those who differ from them and all will prefer to see the truth rather than their own individual views prevail. Majorities will have respect for minorities, knowing that they may be right, and minorities will have respect for majorities, hoping that they will prove to be right.

Fifthly, there will be a number (we do not say what number) of changes in pastoral relations, but we predict that the report of the stationing committee will be received with an unusual degree of satisfaction. We cannot predict that there will be no appeal from the report of the stationing committee, but we do predict that a committee on appeals will be elected to be prepared for such a contingency.

Sixthly, we predict that the members of the conference will go home with pleasant recollections of their associations in Winston, especially with their entertainers in their homes, and with a heightened interest in the work of the church.

Seventhly, we predict that all members of conference will so conduct themselves that our people in Winston will not be sorry that they invited us to come.

Mark these predictions and see if they are not all fulfilled.

The Eastern Conference

This conference was formed some years ago by the combination of three conferences: namely, Pennsylvania, New York and New Jersey. It does not include all of the states of New York and Pennsylvania, only the eastern portion. It closed its annual conference session on October 15, a good account of which is given by the *Methodist Recorder* of October 27 and by the *Methodist Protestant* of October 24. The session was featured by a series of lectures by Dr. T. H. Lewis on the reasonableness of divine revelation. Rev. Roby F. Day was re-elected president. There are about 65 pastoral charges. Six charges were left to be supplied and six ministers were left in the hands of the president.

Dr. C. D. Sinkinson, of the Eastern Conference, has been serving Christ Church, Atlantic City, New Jersey, for over thirty years continuously. He was re-assigned to that church. We know of no longer term of pastoral service in the entire denominational life.

—Don't allow yourself to be carried away by any current of ill feeling. Stand true to your conviction and at the same time make charitable allowance for those who differ from you. Opinions are the result of experience and no two persons have precisely the same course of experience. When we all know more we will agree more closely. Hold the friendly attitude toward all, and this will greatly help to overcome the opposition of the prejudiced. Remember the apostle's injunction that prayer be made for all men.

WHAT THE WORLD OWES TO THE QUAKERS

By Henry Alfred Porter

"The term Quakers was applied in derision by an English judge when George Fox called on him to tremble at the word of the Lord." At first they had called themselves Children of Truth, Children of Light and Friends of Truth. Finally they became the Religious Society of Friends.

The Society of Friends sprang up in England in the middle of the seventeenth century. This movement was "the last wave of the reformation in England." It was the most advanced of all. It sought to reform the reformers. The Friends banished liturgies and music from public worship. They refused to follow the changing fashions in dress or to doff the hat to social superiors. They insisted upon the use of the singular pronoun when addressing a single person. These peculiarities, however, were not of the essence of Quakerism and most of them have been outgrown and abandoned.

"The Greatest of the Moderns"

Fox, the founder of the society, was a truly great man. Carlyle calls Fox "the greatest of the moderns." And a recent English writer says, "Of four great characters of the seventeenth century Cromwell, Milton, Bunyan and Fox, the last named has had the greatest influence upon the world and has been the least recognized."

The first of the Quakers was a man of heroic mold in body and soul. I see him racing from Cromwell's stage coach when the grim Protector rode through Hyde Park, warning him to prepare for the final tribunal. Cromwell gave testimony to the sturdiness and sincerity of Fox and his followers when he said, "There is a people risen that I can not win either with gifts, honors, office or place, but all others I can win."

Fox left a shining record of noble daring and of fearless devotion to righteousness and truth. A contemporary once said of him that "he was as a tree and as pure as a bell, for we could never stir him." It is estimated that before he died he enlisted one hundred thousand followers, among whom were some of the strongest characters of the day.

Quakerism has never been wanting in strong characters. There was that beautiful prison angel, Elizabeth Fry, who, following the footsteps of John Howard in prison reform, visited fearless and alone the frightful "women's ward" of Newgate, though warned beforehand that its savage inmates would likely tear her limb from limb. There was John Bright, the Quaker statesman of Great Britain, who for a whole generation battled heroically for the rights of the people, and left the world better than he found it, both morally and socially. There was John Greenleaf Whittier, our Quaker poet and politician, who wielded with one hand the sword of national reform and with the other a pen from which flowed songs of liberty and reverence and faith. And there was Neal Dow, the temperance reformer, and John Woolman and Lucretia Mott and Susan B. Anthony. Sir Walter Scott came of Quaker ancestry as did Abraham Lincoln. Outstanding among the Quakers of today are Rufus M. Jones, Elbert Russell and Herbert Hoover.

Quakerism was one of the streams of life which watered the early garden of our American commonwealth. In the autumn of 1682 the ship called Welcome sailed up the Delaware bringing a band of Quakers under the leadership of William Penn. The territory of Pennsylvania had been given to Penn by Charles the Second and there he set himself to build a commonwealth founded on the principles of complete toleration and perfect democracy.

The world owes the Quakers an immense debt for their consistent advocacy of the doctrine of the "inner light." They proclaimed that God speaks directly to each human soul through a present living experience of Christ. With the Roman Catholic the ultimate authority is the church. The reformers substituted for this the authority of the Bible. The Quakers substituted an inward for an outward authority. The ultimate authority with the Quaker was the "Inner Light" or the "Christ within." This does not mean that he discarded the revelation of God in the Bible. No man of his time was more saturated with the teachings of the Bible than George Fox. And the simple creed of William Penn was, "The grace of God within me and the scripture without me are the foundation and declaration of my faith and religion." The Quaker recognized in the Bible "the inspiration of the same Spirit who is known in the inner consciousness as the Inner Light." But he could not be content with a "God they took from a printed book." His religion was grounded in personal experience. The truth in the Bible became living truth for him only as it was verified in actual experience.

Believing that God and man have direct dealings with each other, the Quakers would allow nothing to come between —no liturgy nor creed nor any ecclesiastical mediation. They held that God is a living presence revealed within the soul, that "the only shekinah in the world is within," and that there God and man actually meet.

The Authority of the Soul

This Quaker doctrine of the authority of the soul was a return to primitive Christianity. They were anticipated in it by the Baptists. And there is not wanting evidence that there were numerous points of contact between the early Baptists and the early Friends.

Laying such stress upon mystical experience it is not strange that Quakerism went to the extreme of setting aside even baptism and the Lord's Supper. And it did not escape other perils of the mystic way. On the one hand there was a tendency to develop cranks and fanatics and on the other to crystalize into a set of observances in dress and speech and worship. And the Friends have seldom been noted for missionary and evangelistic zeal.

But in its insistence on religion as a direct and personal experience of God, possible to every one, Quakerism emphasized certain truths of incalculable value to the world, such as human dignity, freedom and brotherly love. A man, any man, who would open the windows of his soul might have the Inner Light and possess the peace and power of the indwelling Spirit of Christ. One with such infinite possibilities within him was sacred and to be treated with respect. So the Friends gave no place to class or caste or any form of social tyranny. From the beginning they have stood for equal rights for women in the ministry and in worship. And they have been pioneers in work for the abolition of slavery and of capital punishment, for temperance, prison reform, education, the equality of the sexes and the fair treatment of sub-

merged races. The language of Masefield's "Everlasting Mercy" was the language of the Quaker:

"I know that God has given me birth
To brother all the souls on earth."

To the Quakers the world owes a debt unpayable for their contribution to peace. The friends have been against every institution and practice that struck at Brotherhood. And the head of the offending of this regard has been war. Against war they have borne their historic testimony. Even in the seventeenth century Fox challenged the militarists as blind leaders of the blind. "I told them," he said, "that I lived in that life and power which did away with all occasion for all war." When William Penn and his associates came to Pennsylvania they brought no gunpowder. They brought Bibles and the implements of industry. On these they established that great commonwealth. They believed that "soldiers are as unfit to build the temple of freedom as the warrior David was to build the temple of God."

The Making of Peace

"Blessed are the peacemakers." Peace must be made. It is one of the hardest jobs in the world. It is a stupendous enterprise. It must literally be made. It can not be attained simply by lying down and refusing to take arms. The Quakers understood that. They were not passivists but pacifists. They sought peace and zealously pursued it. They practiced peace and brotherhood. Their ambition was "to live in such a way that if everybody lived like them war would be impossible."

For their loyalty to their high ideals the Quakers endured hardship and affliction. The suffering of individuals was frightful. But theirs was the strength of the martyr nature, and they did not suffer in vain.

These cruel persecutions, and the imprisonment of most of their ministers, confirmed the Quakers in their way of worshipping God in silence. Charles Lamb writes of the stillness of the Quaker meetings: "I have seen the reeling sea ruffian who came with the avowed intention of disturbing the quiet, from the very heart of the place receive in a moment a new heart, and presently sit down in peace among the friends to let God talk to his heart." This practice of silence undoubtedly tended to quicken and deepen the inner life. Would it not be well to have something of it in our public worship? Would it not keep our spiritual life more wholesome? "My soul, wait thou upon God."

The Friends have gained in vitality and power and reputation since the Great War. They proved themselves no shin-warming pacifists. While they bore their historic testimony against war they organized an active relief program in the war-stricken countries of Europe, sending out from America alone over a thousand workers and twenty-five million dollars. Many accepted some form of hospital service. Nor did they keep out of the zone of death. "They followed the conflict and mopped up its fearful debris."

The Friends are not a numerous people. Throughout the world they count less than one hundred and fifty thousand members, mostly rural. But by their cultivation of the inner life, their sincerity in word and deed, their simplicity in manners and in worship, their superior family life, their industry and thrift, and their devotion to Christian education, they have exercised a spiritual sway altogether disproportionate to their numbers. And by their long and venturesome experiment in brotherhood and positive goodwill they have at last focused the attention of mankind. And when the angel anthem of the Nativity rings around the world and peace broods over all the earth, the Quaker shall not be without his honor and his glory.—*Christian Index.*

THE CALL WILL COME

The hour is approaching when the message will come to us, as it comes to all, "Arise and go forth from the home in which thou hast dwelt, from the city in which thou hast done thy business, from thy family, from thy friends. Arise, and take thy last journey." And what know we of the journey? And what know we of the country to which we are bound? A little we have read thereof, and somewhat has been revealed to us by the Spirit; but how little do we know of the realms of the future! We know that there is a black and stormy river called "Death." God bids us cross it, promising to be with us. And, after death, what cometh? What wonder-world will open upon our astonished sight? What scene of glory will be unfolded to our view? No traveler has ever returned to tell. But we know enough of the heavenly land to make us welcome our summons thither with joy and gladness.

The journey of death may be dark, but we may go forth on it fearlessly, knowing that God will be with us as we walk through the gloomy valley, and therefore we need fear no evil. We shall be departing from all we have known and loved here, but we shall be going to our Father's house—to our Father's home, where Jesus is—to that royal "city which hath foundations, whose builder and maker is God." This shall be our last removal, to dwell forever with Him we love, in the midst of His people, in the presense of God.

Christian, meditate much on heaven; it will help thee to press on, and to forget the toil of the way. This vale of tears is but the pathway to the better country; this world of woe is but the stepping-stone to a world of bliss.

"Prepare us, Lord, by grace divine
For Thy bright courts on high;
Then bid our spirits rise, and join
The chorus of the sky."

—*Selected.*

WELL EXPLAINED

Two pastors' wives were spending the day together. They had each brought their sewing. One had a round, plump, smiling, happy face; the other a long, solemn visage. She looked as though she was preparing to go to a funeral or drive a hearse or something of that kind.

Finally she of the long face said with a groan: "I don't see how it is; over at your place everything seems to be kept up. The salary is always paid, repairs are made and everything moves on so nicely, while with us everything is always behind."

She of the smiling face laughingly repiled, "Well, I don't know; maybe our work would explain it." Then they both looked down, and strange to say, each was mending a pair of her husband's trousers. She of the smiling face was putting a patch on the knee, while she of the long and solemn visage was putting a patch—well, it was not on the knee, for, as she said, everything at their house was always behind.—*M. B. Williams, in Baptist Argus.*

OPTIMISM | **The President's Letter** | EVANGELISM

Today has been a day of good tidings, and I dare not hold my peace. Bro. Bates had a good day yesterday (Sunday) and tells us this morning that everything is in readiness for an "In Full." Bro. Pritchard called this morning on long distance to say another pleasant "In Full" to us. That word is certainly music to our ears and joy to our heart. We believe, too, that when all the "In Fulls" are in, the list will be no mean one. We shall not be surprised if Kannapolis, one of the youngest in our family, finds that place of honor. Just a few days ago Bro. Cowan, the pastor, wrote to say that they were "planning to raise every penny of every claim, if possible, and we think it is." Of course such news sounds good! We want to say again how grateful we are to all of the brethren, ministers and laymen for all that they have done in their efforts to raise these budgets. We trust that they may find a full reward, both in the consciousness of faithfulness, and in the fruitful results of their labors.

Sunday was a good day for us, too. We worshipped with Bro. Bates and the Calvary congregation in the morning, and enjoyed the service and the fellowship of the people. At night we were at Graham with Bro. D. R. Williams and the people of his church. A large congregation was present, and we were pleased and helped by our worship with them. We tried to preach, and we trust this was not without helpful results to the people. Bro. Williams is closing his fourth year with this church, and has done a good work. He and his wife hold a place of high esteem with the congregation.

Today—Monday—"Blue Monday"—but we don't know whether it has been "blue" or not. Been too busy—too busy—too busy—to find out. The best remedy in the world for the "blues" is to get busy, real busy. Try it! Well, I trust that no pastor has had the "blues" today; but I'll venture the guess that about a hundred have been very busy. Just so many things to be done, and conference right on us. Say, brethren, was it ever so that you were not rushed in the last days? Well, these are busy days, but I trust happy ones for every minister and every delegate, and I hope that nothing may happen during our annual gathering this year to mar the peace of any of us. The Lord grant unto us this benediction.

There will be no weekly report from Bro. Idol this week. However, we are running a full statement of all money that has been reported to us during the year. This includes credits due from missionary societies. It has been our purpose to keep these reports accurate, but errors have gotten in despite our pains to keep them out. However, the charges have been patient with us, for which we are grateful. And not only so, but for every co-operation and every kindness shown us during the year, our heart abounds in gratitude.

And Now

Brethren, you are reading this in the midst of conference—our largest and most important gathering of the year. Don't forget that *you* have a part to perform in making the conference helpful and successful in the largest measure. Promptness is important; prayer is important; worship is important; good will is important; work is important. All together, then, for the best conference yet!

"Now, the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant,

"Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever." "Amen."

Fraternally,

S. W. Taylor.

Monday, Oct. 29, 1928.

P. S.—Since writing the above we have received additional interesting information. West End is out with all claims; so is First Church, Charlotte; so Asheville church; so Yadkin College; so Alamance charge on A. C. budget; Bethel Church on this charge on both budgets; so Macedonia, Hebron, and Lawndale churches on Fallston charge. Fine! Fine!! We shall gladly give these churches their rightful place of distinction.

S. W. T.

SOUL-WINNING THE SUPREME TASK OF THE CHURCH

Soul-winning is the supreme task of the church. In the great commission Christ commands us to preach the gospel to all the world. Again He says, "As my Father has sent me, even so send I you." In these stressful days of institutionalization and intensiveness, care should be taken lest we forget the primal task, personal evangelism. We must have religion of the heart as well as of the head to cope with present-day tendencies and serve our day and generation. The world needs the gospel today in purity and power more than in any other period in its history.

The flames of evangelism are not keeping pace with other departments of our work. Progress has been greater along other lines than in the field of evangelism. The records show that we are winning one soul to Christ each year, per seventeen members of our churches, which is one for each church every six weeks. These figures are staggering when you think of our culture and equipment. You are almost compelled to question whether or not we believe in evangelism.

We should give ourselves to prayerful thoughts concerning God's purpose and program for the world, the condition of lost men, their possibilities in the Lord Jesus, and then busy ourselves in directing the forces anew in the one supreme task—evangelism. May God lead us in this great task.—*Rev. E. E. Huntsberry.*

AS A GREAT PREACHER VIEWED IT

How remarkable that persons will claim to be Christians when they have rejected every distinctive doctrine of Christianity. Indeed, such persons do sometimes claim that by thus rejecting almost the whole of the Bible, and all its great scheme of salvation by an atonement, they have become real Christians. Now they have got the true light. Indeed! How can such a delusion be accounted for except on the ground that the Spirit of God has abandoned the man to his own ways and left him to utter and perfect delusion?—*Charles G. Finney.*

THE CHURCH AND THE MISSISSIPPI FLOOD

The people of the United States have witnessed a disaster in the Mississippi Valley, which has never been precedented. The lowlands of six states have been overspread by a flood which has wiped out homes, churches, stores, factories, farms, roads, and destroyed cattle and other live stock. All conditions of people have been affected—white, black, Creole, Protestant, Catholic, poor and rich, owners and tenants. Cotton farms have been inundated, likewise sugar plantations. Many lives have been lost, several hundred, and the number may increase as the muddy waters recede, and leave their gruesome dregs.

It has been a time for heroism, self-sacrifice, and real religion. While many have fled before the waters, others who might have gone have stayed behind to work and help others. The Christian ministers and Christian people have been diligent in rescue and defensive work. The white people have been no more self-forgetful than the colored. Many a negro preacher has distinguished himself for courage and self-denial. The *Manufacturers Record* reprints the entire copy of a negro paper, *The Cotton Farmer,* edited by Rev. Ad. Wimbs, a negro minister, who gives details of the flood, and publishes the appreciation of his people for the help they are receiving.

The church has ministered religious comfort as well as physical help. White and black have held religious services on the levees, and elsewhere, to bring courage and spiritual consolations to all in their terrible hour of trial.

The whole country has been stirred to give aid through the Red Cross. Many churches have raised large sums of money for the suffering multitudes. President Coolidge and Secretary Hoover have asked for $10,000,000, but now it is seen that this will be inadequate, and $25,000,000 will not suffice the needy states in their rescue and rehabilitation work. Every church of all denominations ought to take special collections, and send them to the Red Cross agencies. We that are strong ought to bear the infirmities of the weak and not to please ourselves.—*J. G. G.*

REASONS FOR STUDYING THE BIBLE

1. Our souls need nourishment as truly as our bodies, and the Bible is the best food for any soul.

2. It occupies the mind with good thoughts. It fosters reverence and earnestness of spirit. It gives volume and depth and dignity to our lives.

3. It helps to restrain wrong impulses and to purify wrong desires, to clarify and strengthen the sense of duty and to awaken and intensify the purposes of righteousness.

4. It molds the character by keeping before it the perfect example of Christ and by the influence of the truth. It reveals to us the will of God as to duty and work and the spirit and sphere of our lives.

5. The Bible has so entered into the best life and institutions of the nation that ignorance of the Bible is unpatriotic. As Justice Brewer says, "He is the best patriot who loves the Bible best and teaches it to others."

6. The Bible contains all that we know of God. There are some things that we can reason out about God, but they are all in the Bible, and a good deal more we should not know otherwise.

7. It is the most interesting book in the world. If any one thinks it is not, let him try to practice it and see.

8. If we want to do any Christian work with others and for others, we must know the Bible. A knowledge of it and love in our hearts constitute the best equipment for Christian work.—*Dr. Robert E. Speer.*

THE CHRISTIAN

To be a Christian is not a matter of mere words. It is a relationship; the relationship of a soul with God. It has three distinct phases. It begins with the New Birth, through which we become sons and daughters of God. It finds its consummation in the day when we come face to face with God, and our eyes open on the joys and delights of the heavenly mansions. In between these two ends lies the Christian life. It is here that we are greatly in need of a new emphasis. We have tried hard to bring people into this relationship. What we have not fully grasped is that the whole experience is one, in different stages. Without the new birth there can be no Christian life. Without the Christian life there can be no glorious consummation. Without the consummation the Christian life would lose its highest hope and expectation. Without the Christian life the new birth would be a tragically incomplete thing. It is not a matter of the length of life, but of its character. The new born soul that lives but a day, but lives that day as God would have it, has a right to the consummation. The life that has many years, but these years spent without the approval of God, will be a dread disappointment. Our aim must be to so present the message of the Gospel that men and women may come into the full and rounded and complete Christian experience.—*W. E. Denham.*

IT MAKES A DIFFERENCE

There are many persons who take a complacent attitude toward error in religious thinking, saying easily, "It does not make any difference what a man believes so long as he is sincere." But we do not take the same attitude in the rest of life. We do not say: "It makes no difference if a man mistakes poison for food so long as he is sincere." Why should we play fast and loose with the substance which is to nourish the intellectual life any more than with that which sustains the body? It does make a difference what a man believes. Thought exercises a powerful if subtle influence on action. "As a man thinketh in his heart so is he." If he mistakes error for truth, evil consequences are bound to result. They may not reveal themselves at once, but sooner or later it will become apparent, at some point in the social life, that the fruit of error is disaster. We have as much reason to warn men of the danger from false belief as we have to fix the cautioning label on the bottle of deadly poison. —*Christian Register.*

CHARITY AND JUSTICE

Ruskin contrasts charity and justice in "The Crown of Wild Olives" and then shows how they are related. "Charity you will say is greater than justice. Yes, it is greater; it is the summit of justice—it is the temple of which justice is the foundation. But you can't have the top without the bottom; you cannot build upon charity. Do justice to your brother and you will come to love him. But do injustice to him because you don't love him and you will come to hate him. Love is the last reward of good work." Splendid! for love becomes incoherent gush outside of its natural context. Faith and works are no more essential to each other than love and justice.—*Selected.*

THE GIVING ALPHABET

(Compiled by Dorothy Dix Porges)

All things come of Thee, and of Thine own have we given Thee. 1 Chron. 29:14.

Bring ye all the tithes into the storehouse. Mal. 3:10.

Charge them that are rich in this world . . . that they do good. 1 Tim. 6:17, 18.

Do good unto all men, especially unto them who are of the household of faith. Gal. 6:10.

Every man according as he purposeth in his heart, so let him give. 2 Cor. 9:7.

Freely ye have received, freely give. Matt. 10:8.

God loveth a cheerful giver. 2 Cor. 9:7.

Honor the Lord with thy substance. Prov. 3:9.

If there be a willing mind, it is accepted according to that a man hath. 2 Cor. 8:12.

Jesus said, It is more blessed to give than to receive. Acts 20:35.

Knowing that whatsoever good things any man doeth, the same shall he receive of the Lord. Eph. 6:8.

Lay not up for yourselves treasures upon earth . . . but lay up for yourselves treasures in heaven. Matt. 6:19, 20.

My little children, let us not love in word, neither in tongue, but in deed and in truth. 1 John 3:18.

Now concerning the collection for the saints, upon the first day of the week, let every one of you lay by him in store as God hath prospered him. 1 Cor. 16:1, 2.

Of all that Thou shalt give me I will surely give the tenth to Thee. Gen. 28:22.

Provide yourselves bags which wax not old. Luke 12:33.

Quench not the spirit. 1 Thes. 5:19.

Render unto God the things that are God's. Matt. 22:21.

See that ye abound in this grace also. 2 Cor. 8:7.

The silver is mine, and the gold is mine, said the Lord of Hosts. Hag. 2:8.

Unto whomsoever much is given, of him shall much be required. Luke 12:48.

Vow and pay unto the Lord your God. Ps. 76:11.

Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 1 John 3:17.

Xcept your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven. Matt. 5:20.

Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for our sakes He became poor, that ye, through His poverty, might be rich. 2 Cor. 8:9.

Zealous of good works. Titus 2:14.

—*Christian Observer.*

ONLY ONE CALVARY

No one but Christ could ever be the Lamb slain. Many others have died on the cross, and may yet do so. But there is an infinite difference between their death and Christ's death. We should keep this in mind when speaking of the death of martyrs. It is regrettable to read in the public press the comment recently made by a minister on the death of a missionary in China: "If he could speak he would say he had counted it a privilege to go to the cross as Christ went." We honor and mourn every missionary life laid down in the foreign field; but only a sinless one could die the Redeemer's death. Murdered Christian missionaries die as martyrs; Christ's death was not that of a martyr. The missionary dying for his faith in Christ dies under the blessing of God; Christ died under the curse of God. "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13). When the Christian takes up his cross and follows Christ, being crucified with Christ, he dies to his own sins. But when Christ died on the cross, he died not unto his own sins, for he had none, but unto the sins of the whole world which were laid on him "who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (1 Pet. 2:24). The cross, to Christ, was the place of curse and separation from God. The cross to the Christian is the place of blessing and fellowship with God. There is only one Calvary.—*Selected.*

CHRIST WANTS THE BEST

Christ wants the best. He in the far-off ages
Once claimed the firstling of the flock, the finest of the wheat,
And still he asks his own in gentlest pleading,
To lay their highest hopes and brightest talents at his feet.
He'll not forget the feeblest service, humblest love;
He only asks that of our store we give to him
The best we have.

Christ gives the best. He takes the hearts we offer
And fills them with his glorious beauty, joy and peace.
And in his service as we're growing stronger
The calls to grand achievements still increase.
The richest gifts for us on earth, or in heaven above,
Are hid in Christ. In Jesus we receive
The best we have.

And is our best too much? Our loving service
For his sake? O friend, let us remember
How once our Lord poured out his blood for us,
And in the prime of his mysterious manhood
Gave up his precious life upon the cross!
The Lord of lords by whom the world was made,
Through bitter grief and tears, gave us
The best he had.

—*Selected.*

HE SILENCED THE DEVIL

If you find yourself getting very miserly, begin to scatter, like a wealthy farmer in New York State I heard of. He was a noted miser, but he was converted. Soon after, a poor man who had been burnt out and had no provisions, came to him for help. The farmer thought he would be liberal and give the man a ham from his smokehouse. On his way to get it, the tempter whispered to him:

"Give him the smallest one you have."

He had a struggle whether he would give a large or a small ham, but finally he took down the largest he could find.

"You are a fool," the devil said.

"If you don't keep still," the farmer replied, "I will give him every ham I have in the smokehouse."—*D. L. Moody.*

—The truth is hard to find, but is well worth seeking.

OUR STORY PAGE

FALTER FLIES UPHILL

"It's only a mile as the crow flies," said Mr. Jenkins, in reply to a question from Walter Clemm, his nephew.

"Too bad we can't ride crows," remarked Janet Jenkins, Walter's cousin.

"Right you are!" exclaimed Walter. "It's a good two miles by the road."

He looked down the hill on which the Jenkins farmhouse stood, and could see the smoking chimney in the valley where his friends, the Barnes boys, lived.

"I guess I'll take my express wagon and ride down," he said. "Want to come along, Janet?"

But Janet did not care to ride wildly down a road which was never any too smooth, and which was now cut up by the rain and frost.

"If you'll pull me up again, I'll come," she added, smiling slyly, because she knew he couldn't do it.

"Aw, come on," urged Walter. "We may get a hitch."

Janet did not need much urging, and soon the two were on the road, clinging tightly to Walter's express wagon which bounded dangerously over the road.

"We'll have to do something about this road," said Walter between his teeth which he had to keep clenched so they wouldn't rattle out. "A cog-railroad," he muttered thoughtfully.

"Or a tunnel," suggested Janet.

They only had five spills that time and lost several patches of skin, but they soon reached the Barnes' farm and were greeted joyfully by the children.

"Kids," said Walter solemnly, "we're going to build a big tunnel."

Of course, the Barnes children were delighted with the idea. There were six of them, but only Herbie, Grace and Albert were old enough to build a tunnel. Janet thought the tunnel was not a good idea.

"I don't like being under the ground," she objected.

Still she helped with the work and by evening they had dug quite a large cave in the side of the hill. They were very much pleased with their work, but Walter remarked as they climbed home that he thought it would take too long to tunnel through the hill.

"Besides," said Janet, "we'd have to climb out awful far when we got to our house."

This had not occurred to Walter before, and it discouraged him so much that he stopped thinking about the tunnel. Instead he began thinking about ways of flying or traveling over the land.

"If I had a very long rope or cable and a strong pulley," he said, "I could rig up a thing to pull up my express wagon."

"Well, you haven't got it," said Janet. "If I had a hundred tame crows I could train them to hoist me up."

"I guess we'll have to go by shank's mare," admitted Walter. "The trouble is, we haven't anything to make things with."

Next morning, as he was at breakfast with the family, the telephone rang.

"Herbie Barnes wants to speak to you, Walt," said his aunt.

Herbie's voice quivered with excitement.

"Say," he cried, "a feller flew into our field last night. He was on his way to Boston and lost his way. Come right down and you'll have a good look at an airplane."

Walter was too excited to finish his meal, and his uncle let him go right over.

"We'll all be down later," he said. "Not every day in the week there's a chance to see an anrplane."

But when Walter reached the Barnes' farm, the pilot was all ready to go. He was just in time to walk around the machine admiringly.

Z-z-z-z! went the motor, but the airplane did not budge. Again it buzzed, but there was nothing doing, and the owner leaned out and shouted:

"One of you boys give the propeller in back a turn, won't you?"

The motor was making such a noise that Herbie and his father did not catch the words, but Walter, whose ears were uncommonly large and sharp, sprang forward eagerly and took hold of the propellers in the back and gave them a turn. Before he knew what was happening, the machine suddenly rose into the air and he found himself looking down on the top of the Barnes' farmhouse.

The cries of those below were drowned by the roar of the motor. Up soared the airplane and the boy, who was now wondering if he could hang on all the way to Boston.

The driver soon realized that something was wrong with his plane, and when he reached the top of the hill, he saw a nice wide meadow and decided to stop. Slowly and carefully he circled about like a big bird and then came gently to rest in the field. As he stepped out of the airplane, Walter ran around from the back of the machine, rubbing his wrists.

"Great Caesar's ghost!" cried the man. "How did you get here so fast?"

When Walter explained the matter to him, he was a very surprised man. Then the Jenkins family came rushing out of the house, having seen the airplane just as Mr. Barnes was telling them over the 'phone that Walt had gone up, headed for Boston.

Janet threw her arms around her beloved cousin, sobbing. Mr. Jenkins said rather sternly to the young driver: "It's a wonder you wouldn't look around before you go up." Mrs. Jenkins put a large sugary doughnut into her nephew's hand.

"Of course, I'm awfully sorry," said the pilot. "But let me tell you, I think you have a wonderful boy there. To think that he had the courage to hang on that way! And when he came around the plane, he was as cool as a cucumber. I think he's going to make a good pilot some day. It happens that I own this machine and another one besides. It's my hobby, flying is. Maybe you'll let this fellow take a real ride with me. He deserves it."

Never was a boy more happy. What a time he had soaring up in the clouds, balancing and dipping and turning, like a hawk with a sparrow after him! At last they came to rest once more in the field, and the airplane flew away to Boston. But the young owner, Mr. Crompton, promised Walter that when he was old enough and still wanted to, he would see that he got a chance to learn flying.

"Well," said Janet, as the two set off for the Barnes' farm where their friends waited eagerly for Walter's story

of his adventure, "now you've come up the hill in the air, and how did you like it?"

Walter laughed.

"I wasn't much scared at the time," he said; "it happened so quickly and was over so soon. But now when I think of trailing through the sky with nothing under my feet, I get the shivers. I guess shank's mare isn't such a bad way to travel after all. But some day I'm going to take you up this hill with the stick in my hand."

And Walt looked up in the sky, dreaming great dreams of the future, and Mr. Crompton's promise was surely going to make his dreams come true.—*Selected.*

STICK TO IT

John Jones was eager to get a job during the summer vacation. His father had been ill and his mother had worked hard to keep John at school, and hold the little family together during the long winter months, so John scanned the list of advertisements with anxious eye and finally selecting one that he thought might be applicable to him he carefully brushed his clothes and his shoes, arranged his tie and smoothed down his hair and went forth in search of employment. He was a nice looking boy when he took his place in the long line of applicants who stood or lounged outside the door of the private office, bearing on the door the name: Frederick Gray.

At last John's turn was reached and he hurried forward. Mr. Gray looked the lad over carefully with clear kindly eyes. He asked him a few questions about his home, his parents and his schooling, all of which John answered satisfactorily and the lad's hopes rose high. Then Mr. Gray did a queer thing. He rose and taking from behind his desk a walking stick he handed it to John and said: "Do you see that nail sticking there in the wall? Let me see if you can hit it squarely on the head with this stick three times in succession. If you can, the job is yours." The nail was a small one and the walking stick was very narrow. John tried, he nearly hit it but he could not strike the nail on the head three times in succession. Chagrined he passed out of the office and the next applicant passed him on the way in. Outside stood a group of sullen, disappointed boys all speaking meanly of the man who went about engaging a boy in such a peculiar and unfair way. But John did not join them. Instead he walked home, thinking deeply as he went.

The following week the same advertisement was still appearing in the newspaper and again John Jones presented himself at the door of Mr. Frederick Gray's private office with a new lot of applicants. When his turn came he entered the office confidently, and his confidence did not waver when Mr. Gray looked at him keenly and again asked him the familiar questions. Then Mr. Gray once more reached for the walking stick and with his instructions handed it to John. John took the stick and, Whack! Again, and again! He hit the nail right on the head. Mr. Gray looked at him with pleasureable surprise.

"Aren't you the lad who was here last Friday?" he asked.

"Yes, sir," answered John.

"But then you could not hit the nail," said Mr. Gray.

"No, sir," said John, "but I got to thinking and I knew you would not have asked me to hit the nail if it were impossible to do so. I wanted the job and I made up my mind that I would try to get it. I went home and drove a nail in our back fence and I practiced hitting it with the handle of my mother's broom until I knew that I could hit it every time without a miss. Then I came back to get the job, sir. Do I get it?"

"You do," said Mr. Gray, beaming upon the boy. And I think he deserved it, don't you?—*Selected.*

OUR LEISURE HOURS

A boy was employed in a lawyer's office, and he had the daily papers with which to amuse himself. He began to study French, and became a fluent reader and writer of the language. He accomplished this by laying aside the newspaper and taking up something not so amusing but far more profitable.

A coachman was often obliged to wait long hours while his mistress made calls. He determined to improve the time. He found a small volume containing the writings of Virgil, but could not read it; so he purchased a Latin grammar. Day after day he studied this, and finally mastered its intricacies. His mistress came up behind him one day as he stood by the horse waiting for her, and asked him what he was so intently reading.

"Only a bit of Virgil, ma'am."

"What! do you read Latin?" she asked in surprise.

She mentioned it to her husband who insisted that David should have a teacher to instruct him. In a short time David became a learned man, and was for many years a useful and beloved minister in Scotland.

A boy was told to open and shut the gates to let the teams out of an iron mine. Sometimes an hour would pass before the teams came, and this he used so well that there was scarcely any fact in history that escaped his attention. He began with a little book on English history, and having learned that thoroughly, he borrowed of a minister Goldsmith's "History of Greece." This good man became greatly interested in him and lent him books, and was often seen sitting by him on the log conversing with him about the people of ancient times.

Boys, it will pay you to use your leisure hours well.—*Young Reaper.*

NO COMPROMISE POSSIBLE

The most deceptive, vicious and conscienceless apostasy that ever sought to corrupt the Churches of Christ is at work at the present time. And it does its work not under its proper guise as an enemy of the cross of Christ, but under a hypocritical cloak. Pretending to be an advanced type of Christianity, it has rejected the very heart of Christianity, which is the redemptive work of Christ and the helplessness of men in sin except as they are made righteous through the merits of His atonement.

Yet silly pacifists coddle themselves with the belief that compromise may be had with these men who reject the redemptive gospel. Our merciful God may save the churches from these devouring wolves of Modernism. We pray that He may. For as for man, how shamefully and traitorously he often fails where the honor of His Lord and Savior is the issue! Even the "best" men among God's people are not seldom leading the procession of compromise and surrender! God forgive us that we call such "best"!—*The Western Recorder.*

YOUNG PEOPLE'S WORK

CHRISTIAN ENDEAVOR HELPS

By Grover L. Angel

President C. E. Society, High Point College

NOV. 4: IN WHAT WAYS DO WE WASTE OUR TIME?

Eph. 5:16; Ps. 90:12

(A Consecration Meeting)

Plans for the Meeting

If possible get a clock with a large second hand for the leader's desk. If desired each person may be alloted a certain amount of time for his share of the program. Ask one of the group to keep close watch on the clock while there is no one performing, tabulating the results. Multiply these by the number of members present and report to the audience at the close of the service the amount of time wasted during the program.

Suggested Program

Quiet music.

Hymn: "Work for the Night Is Coming."

Opening prayer.

Roll call, members responding with a Bible verse.

Scripture lesson.

Leader's talk.

Discussion of topics.

Special music.

Sentence prayers.

Poem.

Four-minute summary talk or essay on "The Value of Time."

Hymn: "Take Time to Be Holy."

Announcements.

Benediction.

Topics for Discussion

1. How People Waste Time in Our Community.

2. The Waste of Time in Being Too Busy.

3. Wasting Time During Our Leisure Hours.

4. Ways in Which We Waste Time in Our C. E. Society.

Thoughts on the Theme

1. Much time is wasted in the lack of concentration, reading of trashy literature, useless amusements, loafing, gossiping, and the like. Why not do things on time and in their place? "There is a time for everything," and we should not waste or detract from the better things of life because of selfish amusements and interests.

2. Each year millions of dollars are spent in installing modern time-saving devices. We are making every effort to cut the time rate. What are we doing with the time we are saving? Are we losing ourselves in the humdrum of life?

3. Surveys show that a number of years in the aferage man's life are spent in idleness. the average man's life are spent in idleness. the one who rises to the top in the world. It is said that Napolean planned one of his greatest campaigns between the acts of a play while attending the theater.

4. We have learned in our Society how to plan a budget regulating our finances. It might be well to plan a time budget for ourselves, giving the proper amount of time to the various activities of our routine, such as sleep, eating, study, recreation, work, social affairs, private devotions, etc. A good slogan is "Plan Your Work and Work Your Plan."

Appropriate Quotations

"There is nothing that we can properly call our own but our time, and yet everybody fools us out of it who has a mind to do it. If a man borrows a paltry sum of money, there must needs be bonds and securities, and every common civility is presently charged upon account. But he who has my time thinks he owes me nothing for it, though it be a debt that gratitude itself can never repay." -Seneca.

"He who cannot find time to consult his Bible will one day find that he has time to be sick; he who has no time to pray must find time to die; he who can find no time to reflect is most likely to find time to sin; he who cannot find time for repentance will find an eternity in which repentance will be of no avail; he who cannot find time to work for others may find an eternity in which to suffer for himself."—Hannah More.

"Time is the Life of the Soul."—Longfellow.

"Time is the herald of truth."—Cicero.

"Lost: Yesterday somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered; they are gone forever."—Selected.

Poetry to the Point

"I have only just a minute,
Only sixty seconds in it,
Forced upon me -can't refuse it
Didn't seek it, didn't choose it,
But it's up to me to use it,
I must suffer if I lose it,
Give account if I abuse it.
Just a tiny little minute,
But eternity is in it."

—Selected.

Junior Topic for November 4

"Little Faults That Spoil Our Lives"

Scripture: Matt. 7:3-5

SUNDAY SCHOOL LESSON

NOV. 11: PEACE AND GOOD WILL AMONG MEN

Scripture Basis: Romans 12:1-21.

Golden Text: Be not overcome of evil, but overcome evil with good. Rom. 12:21.

Sacrifice (Verses 1, 2)

The twelfth chapter of Romans, which deals with practical Christian living, is one of the most impressive of the Pauline writings. It is a favorite of many, adopted by the Christian Endeavor organization as the expression of its principles, as well as by other organizations. Consistently following the precepts of the chapter, a man will not fall for short of a perfect being in Christ Jesus.

The first two verses deal with the surrender or sacrifice required of a Christian to come into the fulness of the life hid with God in Christ. Paul's entreaty is urgent—"I beseech you." In other words, it is absolutely necessary to present one's body a sacrifice to God, a living sacrifice. The sacrifices of old, of sheep, goats, etc., were dead sacrifices. But after the shedding of human blood for man's redemption, it became necessary for one who would be a follower of the Lamb of God to give of himself wholly, as well as holy, unto the Lord.

This presentation is brought about by being transformed from, rather than conformed to (or fashioned according to) this world. As sinners, we were conformed to the world; as Christians we are transformed from this world. And this is the only way to learn the will of God concerning us. Thus we learn that God's will is good, is acceptable (well-pleasing), is perfect.

Service (Verses 3-8)

One of the chief channels through which surrender to Christ or sacrifice of self expresses itself is service. Love begets sacrifice; sacrifice beget service. But that the service may be productive of the greatest good and merit the greatest favor of God, it must be done in humility. Humbleness of mind and soberness of thought are essential factors. Why? Because God has given to each of us the ability and capacity to serve. "God hath dealt to each man a measure of faith."

But we all do not have the same talents, nor the ability to serve along all lines. As the human body, so are we as the mystical body of Christ. Many parts make up the whole, but each part has its particular work to perform. (See I Cor., chapter 12).

Seven gifts are here recorded. Prophecy: "It is not meant of the extraordinary gifts of foretelling things to come, but the ordinary office of preaching the word." Ministry: This refers to the "office of a deacon," of which doubtless more was made than is today. "It includes all those offices which concern the outward business of the house of God." Teaching: No explanation is necessary, but how imperative it is that teachers of the Word be faithful! Exhortation: This is the work of a pastor or preacher; "to apply gospel truths and rules more closely to the case and condition of the people, and to press upon them that which is more practical." Giving: It should not be necessary to urge liberality in giving, for when one gives himself to the Lord his earthly possessions are included. The Macedonians were a good example. (II Cor. 8:1-5). Ruling: Diligence is exhorted for those who have authority in the church. Mercy: "It seems to be meant of some particular church officers, whose work it was to take care of the sick and strangers, and those were generally widows that were in this matter servants to the church." Cheerfulness was urged in this line of service.

Sincerity (Verses 9-16)

Another division of the last 13 verses of the chapter is, "The Christian and those within," (Verses 9-16), and "The Christian and those without, (Verses 17-21); in other words, the attitude of the Christian toward his brethren in Christ, and his attitude toward his enemies. However, we consider it "all our duty towards one another is summed up in one word, and that a sweet word, Love."

This love must be without hypocrisy; it must be sincere. Feigned love is false. And in order that love be the purest, the most perfect, it is imperative that evil in thought and action be abhorred, and that good be cultivated in mind and heart.

One commentator sums up the 10th through the 16th verses by giving the kinds of love that must be expressed in sincerity: "An affectionate love (Verse 10; a respectful love (Verse 10); a liberal love (Verse 13); a sympathizing love (Verse 15); a united love (Verse 16); and a condescending love (Verse 16)."

The other expressions of sincere love given here are: Diligence, fervency, service, rejoicing, patience, prayer, forgiveness, and humility. "Be not wise in your own conceits" seems to be a reiteration of verse 3, urging humbleness of mind.

Sobriety (Verses 17-21)

The clause which contains the crux of the last division of the lesson is "Be at peace with all men." (Verse 18). And to be at peace, it is necessary for one to exercise sobriety of thought and conduct. He must not practice retaliation. (Verse 17). "The reputation of the church, the honor of Christ among men, are in the hands of Christians." (Verse 17). It is not always easy to maintain peace, but the apostle exhorts that it should be done as far as possible. (Verse 18). Three interpretations of the next verse, quoted from Deut. 32:35, are given: (1) Hold your temper a while until it cools; (2) Let your opponent's anger spend itself; (3) Let God do the avenging, not you. This last seems to be the most acceptable. (Verse 19).

In the 20th verse, Paul again quotes from the Old Testament. (Prov. 25:21, 22). Who has practiced this and not received a reward that has paid for the effort a hundrel times? The reward is the humble, repentant spirit manifested by the offender, after kindness has been offered for the offense. The "coals of fire," that is, the shame for misconduct, is greater punishment than that meted out by the court. Evil cannot truly be overcome with evil; two wrongs do not make a right. Let good dominate. It is so easy to give way to the carnal nature, but it is far better to yield oneself to Christ's way.

Suppose this doctrine of peace were practiced among nations as well as among individuals, what chance would war have among the peoples of the world?

NOTICE TO ENDEAVORERS

Christian Endeavorers of North Carolina conference will be glad to know that the "Christian Endeavor Helps" for November and December will be edited by a special committee of Endeavorers of our High Point College Christian Endeavor Society.

Mr. Grover Angel, of the student body, will have supervision of the work, and we have no doubt about the success of the special committee since High Point students know how to put things over in the right way.

The Endeavorers are invited to use the "Helps" and "Notes" that appear each week in making their meetings and activities more successful.

Watch for these helps and use them.

Best wishes for all our Endeavorers.

F. L. GIBBS,
Dept. of Religious Education.

—Cotton planted after Irish potatoes without additional fertilizer will make an average of one and one-half bales to the acre, reports R. O. Tarkington, of Bath.

BUDGETS RECEIPTS TO DATE

	A.C.B.	G.C.B.	College	W.H.M.S.	W.F.M.S.
Alamance	$ 99.00	$ 56.74	$ 53.00	$ 40.00	$169.51
Albemarle	.....	.....	.....	.....	.....
Anderson	56.00	15.51	.....	1.00	.....
Asheboro	75.00	96.36	85.00	178.78	404.52
Asheville	.....	45.00	45.00	60.40	122.85
Bess Chapel	42.96	7.42	8.66	25.00	.....
Bessemer City	.....	.....	.....	.....	.....
Bethesda	.....	.....	.....	.....	.....
Burlington, First	100.00	42.08	125.00	280.27	438.97
Caroleen	.....	.....	.....	.....	.....
Charlotte, First	69.51	39.58	60.00	41.08	155.85
Chase City	15.00	3.26	.....	.....	.....
Chatham	17.00	31.66	25.00	5.00	5.00
Cleveland	3.20	5.42	15.00	.....	.....
Concord	100.00	166.84	85.00	108.50	108.50
Connelly Springs	.....	.....	5.00	.....	.....
Creswell	.....	.....	.....	.....	.....
Davidson	128.84	18.64	11.35		
Democrat	4.90	2.50	.....	.....	.....
Denton	29.71	52.10	35.00	.....	.....
Draper	3.46	11.16	5.00	.....	.....
Enfield	15.00	63.02	60.00	63.20	.....
Fallston	20.00	19.67	24.25	.....	.....
Fairfield	.....	.....	.....	.....	.....
Fairview-Glen Raven	78.05	8.00	.....	.....	.....
Flat Rock	57.86	39.60	50.00	.....	.....
Forsyth	125.50	108.20	73.25	161.75	69.12
Fountain Place	.....	.....	.....	26.00	10.00
Friendship	92.35	34.94	50.00	.....	.....
Gibsonville	.....	43.50	30.00	92.00	25.00
Graham	.....	53.00	60.00	.....	59.10
Granville	67.50	102.53	74.40	215.11	258.21
Greensboro—Calvary	70.00	83.01	40.00	133.73	131.50
Grace	125.00		25.00	500.00	703.80
St. Paul	.....	16.51	17.00	.....	.....
West End	24.00	53.00	32.00	141.71	88.25
Greensville	.....	5.35	.....	.....	.....
Guilford	41.80	56.15	60.00	17.00	.....
Halifax	54.00	61.00	9.00	30.00	90.00
Haw River Circuit	20.85	42.84	54.68	3.85	32.78
Haw River Mission	30.00	60.00	10.00		
Henderson	100.00	50.00	115.00	239.26	426.26
High Point—English Street	.....	3.18	40.00	.....	.....
First	100.00	98.22	.....	467.80	718.81
Lebanon	74.80	17.87	55.00	56.30	150.00
Welch Memorial	40.00	.....	25.00	50.30	42.78
Kannapolis	6.00	6.00	.....	.....	.....
Kernersville	6.59	20.02	30.50	.....	.....
Lexington—State Street	75.00	85.00	20.00	.....	40.00
Liberty and Siler City (Liberty)	15.00	25.85	39.00	15.00	15.00
(Siler City)	70.00	120.18	26.00	22.00	25.00
Lincolnton	.....	5.50	10.00	.....	.....
Littleton	7.00	2.45	.....	.....	.....
Mebane	75.00	45.63	45.00	139.50	133.83
Mecklenburg	.....	8.67	.....	.....	.....
Melton's Grove	3.25	.....	.....	.....	.....
Midland	16.00	17.00	.....	.....	.....
Mocksville	5.00	24.46	40.40	.....	.....
Moriah Charge	.....	50.01	.....	103.97	110.00
Mount Hermon	19.15	87.08	.....	142.28	7.00
Mount Pleasant	350.00	85.74	85.00	81.94	256.31
N. Charlotte Mission	.....	.....	.....	.....	.....
North Davidson	.....	45.85	28.00	.....	106.04
Orange	60.00	214.43	120.00	255.61	41.15
Pageland	.....	.....	.....	.....	.....
Pinnacle and Mount Zion	87.60	25.43	7.25	38.22	16.60
Pleasant Grove	137.50	33.82	19.00	.....	.....
Porter	125.00	33.82	19.00	.....	.....
Randleman	21.55	52.56	1.02	71.68	14.75
Randolph	92.12	59.80	10.00	16.75	.....
Reidsville	.....	25.00	50.00	125.04	134.52
Richland	9.86	8.10	.....	.....	.....

	A.C.B.	G.C.B.	College	W.H.M.S.	W.F.M.S.
Roberta	.....	7.85	.....	.....	.....
Rockingham	9.20	5.30	.....	.....	.....
Roseneath	.....	.....	.....	.....	.....
Saxapahaw	26.50	12.61	23.88	4.60	55.13
Shelby	.....	.....	.....	.....	.....
South Lexington	13.75	7.00	.....	.....	.....
South Winston	25.00	25.00	15.00	.....	.....
Spencer Mission	6.00	7.76	10.00	25.00	.....
Spring Church	162.50	83.88	18.75	.....	.....
Tabernacle Charge	9.00	102.11	45.03	110.18	146.00
Thomasville Community	100.00	.....	75.00	177.30	122.60
Thomasville Station	.....	.....	.....	5.00	.....
Union Grove	13.00	4.74	10.00	.....	.....
Vance	28.20	47.99	51.01	117.74	5.00
Weaverville	40.00	.....	14.00	24.61	.....
West Forsyth	69.70	35.10	57.25	45.57	73.95
West Thomasville	1.00	18.68	1.25	.....	.....
Whitakers	.....	20.00	.....	.....	119.50
Why Not	69.04	16.77	.....	28.05	18.40
Winston, First	36.89	87.50	.....	329.43	138.52
Yadkin College	15.00	2.90	5.00	5.75	.....
Yarborough	.....	29.10	21.50	.....	30.00
	$3 381.96	$3,224.31	$2,305.09	$4,831.59	$5,820.11

Our Children's Home

Spring Hill, West Thomasville	$ 7.10
Salem, Saxapahaw	5.18
Canaan, West Thomasville	2.76
Mount Lebanon, Randleman	5.00
Chase City	5.78
Fairview, Glen Raven	1.30
Union Grove, Mocksville	1.15
Bethel, Mocksville	2.06
Worthville, Randleman	3.29
Concord, Saxapahaw	3.80
Bethany, Randloph	1.60
Mrs. D. T. Gaster, Sunday eggs	2.00
Charlotte, Richland	5.07
Mrs. T. F. Humphreys, Sundays eggs	2.25
Lebanon	5.28
New Hope, Vance	6.00
Haw River	3.44
Winston-Salem	6.34
Pine Grove, Kernersville	20.00
Ai, Kernersville	4.00
Sandy Ridge, Kernersville	3.10
Antioch, Mecklenburg	3.53
Moriah	7.00
Concord	25.00
Enfield	10.00
Mrs. Cox, for dolls	5.00
Bethesda, North Davidson	26.50
Samuel E. Leonard, gift of love	5.00
Fairfield, Guilford	2.00
Mount Hermon, Creswell	.88
Pleasant Union, Mount Pleasant	1.78
Junior C. E., Siler City	2.25
Mitchel's Grove, Guilford	2.50
Mrs. D. T. Wrenn, Rehoboth, Granville	3.00
Gideon's Grove, Flat Rock	2.00
Cid, Denton	2.50
Friendship, Haw River	5.00
Mount Carmel, Forsyth	4.52
Shellie Adkins, Ft. Mill, S. C.	2.00
Spring Valley, Vance	4.62
Tabernacle, Tabernacle	6.35
Elbaville, Mocksville	1.41
Kernersville, Kernersville Circuit	6.15
Fair Grove, Why Not	4.00
Bethel, Alamance	1.50
Whitakers Chapel, Enfield	4.80
Grace Baraca Class	10.00
Grace Sudnay School	7.97
Henderson Sunday chool	16.20
Calvary Sunday school	14.50
Corinth S. S., Littleton	3.60
Shiloh S. S., Randolph	6.00

Gifts of Various Kinds

1. The first gift of fall supplies for the Home came from the ladies of our own Liberty church in the form of six splendid bedquilts. These will add comfort to our beds for children this winter. They are also getting up a nice lot of chickens.

2. The second splendid gift of a similar nature came from Bellevue Church, Pittsburgh, in the shape of two dozen splendid bath towels and 21 pairs of pillow-cases. These gifts come from near Mrs. Dixon's old home in Pennsylvania.

3. During the last week-end while we were away filling appointments in Liberty and Siler City, Mrs. J. A. Gunn, of Reidsville, sent by the hands of Dr. and Mrs. George R. Brown a box of clothing for boys which is easily worth $20.

4. About the same time Mr. John Suits, of Midway, Guilford Charge, sent a box of clothing and a chicken.

5. Mrs. W. J. Jennings, of Gibsonville, sent us several dozen lead pencils and several tablets for school work.

All these gifts are very timely, and we thank you, and may God bless you every one.

6. One day last week Mrs. P. C. Futrell, daughter of the late Rev. and Mrs. J. H. Bowman, came and presented the Home with a splendid oil painting of Miss Millie L. Bowman. This was given by the nieces and nephews of Miss Millie. She was matron and Bible teacher here for about 11 years, and she reserved the privilege of giving to the children in the Home a Bible each, as long as she lived. Some generous soul should continue these gifts.

The oil painting was contributed by Mrs. Charles A. Shoffner, Mrs. Maggie Shoffner White, Mrs. Will Bowman, Mr. Willis R. Shoffner, Mr. Roy L. Bowman, Mrs. Mana Bowman Causey, Mr. T. Grady Bowman, Mrs. Lizzie Bowman Futrell, Mrs. Bessie Bowman Sockwell, Mr. James T. Bowman, Mrs. Mary Shoffner Hornady.

These nephews and nieces have done well to honor in this way the memory of so noble a worker for God among His little ones.

Faithfully yours in Kingdom service,

A. G. DIXON.

HERALD'S HONOR ROLL

(Pastors who have collected over $20.00 During Year)

Rev. B. M. Williams	$128.00
Rev. M. P. Chambliss	87.75
Rev. J. E. Pritchard	59.25
Rev. A. G. Dixon	58.50
Rev. E. G. Lowdermilk	58.00
Rev. D. R. Williams	46.50
Rev. E. A. Bingham	40.25
Rev. G. L. Curry	39.60
Rev. S. W. Taylor	36.00
Rev. C. L. Spencer	33.50
Rev. C. E. Ridge	33.00
Rev. N. G. Bethea	31.50
Rev. R. S. Troxler	31.50
Rev. L. W. Gerringer	30.00
Rev. H. F. Surratt	30.00
Rev. J. C. Auman	29.25
Rev. C. H. Hill	27.00
Rev. W. H. Neese	26.50
Rev. Glenn Madison	26.25
Rev. O. C. Loy	24.75
Rev. A. L. Hunter	24.75
Rev. T. A. Williams	24.25
Rev. J. A. Burgess	24.00
Rev. G. H. Hendry	22.50
Rev. N. Brittain	21.00
Rev. G. L. Reynolds	21.00
Rev. W. T. Totten	21.00

We thank these and all other collectors and the people who have responded to their solicitations. Without such friends the Herald could not live.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$188,870.99
Rev. H. L. Isley	2.00
Total	$188,872.99

Endowment Insurance Fund

Amount previously reported	$9,609.21
Mrs. J. A. McAuley	1.00
B. M. Williams	10.00
Mrs. B. M. Williams	5.00
Mrs. John W. Ray	5.00
Total	$9,630.21

J. NORMAN WILLS, Treas.

October 30, 1928.

HERALD SUBSCRIPTION RECEIPTS

Rev. J. R. Hutton, $3.00; Rev. F. R. Love, $1.50; Rev. H. F. Fogleman, $1.50; Rev. C. G. Isley, $1.50; Rev. W. H. Neese, $1.50; Rev. C. L. Spencer, $1.50; Rev. W. T. Totten, $4.50; Rev. B. M. Williams, $5.75; Rev. M. P. Chambliss, $3.00; Rev. G. F. Laughlin, $1.50; Rev. J. W. Braxton, $1.50; Rev. C. E. Ridge, $1.50; Rev. J. R. Anderson, $1.50; Rev. H. C. Carmichael, $3.00; Rev. J. C. Auman, $3.00; Mrs. H. W. Wade, $1.50.

—A hog cholera eradication campaign began in Pitt County on September 3. The county agent will seek to immunize most of the animals against attacks of this disease.

FROM PASTORS *and* PEOPLE

Pilot Church.—The last quarterly meeting was held Saturday evening before Conference and a business meeting was held Sunday evening to elect the following officials for the coming year:

Superintendent, J. L. Whitaker; assistant superintendent, J. A. Allen; class leader, J. W. Watson; assistant, J. L. Whitaker; stewards, J. A. Allen, E. E. Marion, J. L. Whitaker, S. H. Marion, Jr., J. N. Dezarn, and J. F. Whitaker; church trustees, S. H. Marion, Sr., J. S. Dezarn, E. E. Marion, J. W. Watson and J. F. Whitaker; church reporter, Miss Irene Chilton. REPORTER.

Matthews Chapel, Greensville Circuit.—Matthews Chapel has not sent in a report lately, but we feel that we are receiving many blessings.

Our pastor, Rev. H. L. Powell, gave us a very interesting and helpful sermon the third Sunday morning in October, which was his last time for this Conference year. He has served the charge faithfully for five years and we are sorry to have to give him up, as we feel this is his last year with us. We pray God's blessings on him and family wherever they are called.

The fourth quarterly meeting was held at Wesley's Chapel on Saturday, October 20. The attendance was very good. Rev. A. D. Shelton gave us a fine sermon in the morning.

May we each so work and pull together that our pastor for the coming year may ever feel as one among us without fear.

Our Sunday school is very good; also the Christian Endeavor Society; yet there is still room for improvement.

With best wishes to the Herald.

(Miss) ODELL BOWEN, Reporter.

Asheville.—Brother Paschall finished his first year as our pastor this Monday night, presiding over a meeting of the Sunday school officers and teachers.

Our fourth quarterly conference last week unanimously voted to ask for Bro. Paschall's return.

Miss Eula Taylor will represent us at the Annual Conference. All claims have been paid—Pastor's salary, General Conference and Annual Conference assessments, and the local church budget.

Bro. E. H. Pratt was our volunteer "collector" three days last week, and met with a most cordial response. We are all thankful for the mercy and blessing of our Father upon us here, and we are praying for a spiritual session of the Conference.

REPORTER.

Hickory Grove.—Although we haven't been heard from in some time, this is no evidence we haven't been doing anything. Our pastor has been doing his part faithfully. He has been giving us splendid sermons all the year. We are sorry to think of this being his last appointment this year, but we hope to be so fortunate as to get him back or someone to fill his place as near as possible. Our revival meeting started the first Sunday in October and continued through Friday night. Rev. E. A. Bingham was our pulpit help. He gave us some mighty fine sermons, which everybody enjoyed hearing. We won two new souls for Christ and added one new member to our church. Although we did not win many souls for Christ, I think we all feel better and are stronger Christians. We had a large attendance at night but not so many in the afternoon, due to the busy time with the farmers. People were rather liberal with their offerings, which we all appreciated very much.

Wishing for our church a successful year's work in our Master's vineyard.

ELIZABETH GLASS, Reporter.

High Point.—A very harmonious and well-attended quarterly conference, the fourth of this year, was held Wednesday evening, October 17, with the new pastor, Rev. Roy I. Farmer, presiding. He made an excellent report considering the short time he has been with us, and gave some splendid suggestions in regard to the work, one of which was that the fiscal year be made to continue from October 1st to the same date of the following year, in order to eliminate the last-minute rush and turmoil incident to closing up the work just before Annual Conference. Another suggestion was that a special collection be taken for the poor and needy of the city on the Sundays when we celebrate the Lord's Supper. The associate pastor, Rev. E. Lester Ballard, gave a very comprehensive and encouraging report. There have been at one time 700 members, but 14 have been lost by death and removal; however, 20 new members have been added recently. As superintendent, Mr. Ballard reported that the Sunday school is in a flourishing condition, the attendance and collections being good. The C. E. Society made a splendid report through Miss Myrtle Davis. Mrs. C. L. Gray, treasurer of the Ladies' Aid Society, reported that more than $500 has been raised by this group of women during the year; the Foreign Missionary Society has contributed $562 and the Home Missionary Society, $465. Thus the women of our church have contributed more than $1,500 through these three societies, whose members are practically the same. Many words of praise and commendation were expressed for Rev. E. L. Ballard and his lovely wife for their splendid service to the church for the past two years. They have endeared themselves to all members of the congregation in no small degree as well as to many townspeople outside of the denomination. Mr. Ballard has been a very successful worker with the children through the Junior church, which holds services every Sunday morning at 11 o'clock in the Assembly room. There is an average attendance of 70 children and young people. An adjourned session of the quarterly conference is scheduled to be held this (Monday) evening. Mr. A. A. Hill is the delegate to Annual Conference at Winston-Salem.

On Sunday, October 21st, we were much pleased to receive the following new members: Mrs. Roy I. Farmer by transfer, Mary Elizabeth and Joseph Farmer, Aureal Bulla, Helen Cecil, Hazel and Louise Boyd, Marie Koonce, Polly Jenson, Vera Garmon, Leona Deal, and Mattie Ruth Guyer. May the heavenly Father bless them in our fellowship together.

The flowers in the pulpit Sunday morning were given by Mrs. Ben Moore, Miss Elizabeth Reitzel, Messrs. Richard and Brooks Reitzel in loving memory of their aunt, Mrs. Sallie B. Wilborn, who was an active and loyal member of this church for a number of years. On the preceding Sunday, Clemmons Bodenheimer, who lost his life as a result of the World War, was thus honored by his parents, Mr. and Mrs. R. D. Bodenheimer.

The first Founders Day was observed by High Point College last Thursday morning with appropriate exercises. The Glee Club, under the direction of Prof. Ernest B. Stimson, with Miss Hortense Spiegell at the piano, sang two beautiful selections; Rev. Roy I. Farmer made the invocation; Dr. J. F. McCulloch gave some interesting history about the inception of the college, and told of the vigorous campaign which he waged in behalf of a college for North Carolina for 20 years, through the pages of "Our Church Record," as it was then known. His dream was realized and the boys' dormitory is called McCulloch Hall in his honor. The beloved layman, Mr. J. Norman Wills, of Greensboro, then gave a very comprehensive sketch of the history of the college, and paid high tribute to J. Calvin Roberts, of Kernersville, who bequeathed the first $10,000 by will for its establishment. This sketch was very interesting. The students, led by Charles Brooks, gave three resounding rahs for the founders. Dr. Andrews, in a well-timed talk, introduced the speaker of the hour, Dr. Harry W. Chase, president of the University of North Carolina, who in his characteristic manner delivered a forceful and timely address. He told the students to have high respect for work, and good work, too. He said it is vicious for a student to loaf through college for four years. Then he advised the boys and girls to pay respect to ideas instead of personalities such as Edison and Henry Ford have given to the world. Lastly, he stressed co-operation in living together. It was Nathanael Macon who said that he did want to live where he could see the smoke from his neighbor's chimney or hear his dog's bark, but that day is past forever. Today we live in crowded cities and thickly settled communities and the art of living together in peace and harmony is a problem. Dr. Chase made a fine impression on the large audience. Although a native of Massachusetts, Dr. Chase has become so closely identified with our state and its traditions that he seems "to the manner born," and loves North Carolina as one of her own sons. At the conclusion of his address, he left for a luncheon of the Rotary Club, where he made another address. It was a happy thought on the part of Dr. Andrews to bring Dr. Chase to High Point, for this was his first appearance here as a public speaker.

At last Sunday morning's service the pastor, Rev. Roy I. Farmer, chose for his text "For me to live is Christ, and to die is gain," from Philippians 1:21. He said that it is of little value to discover truth unless we put it to practical use. Nothing is of value in life unless we manifest Christ to others. There are several ways of attempted manifestation of Christ; by the sword or war; by the effort of sculpture; by the art of painting; by the art of song and words set to music; by sac-

rifice and self-denial. How do we prove Christianity? By living like Him and manifesting Him to the world. At this service Messrs. Schultheiss and Mason, of Greensboro, sang a lovely duet, "Crucifix," and the choir rendered a charming anthem, "Twilight and Dawn," by Speaks. At the evening service, Mesdames Allred and Whitesell sang "As Pants the Hart" in a beautiful manner, and the anthem was "Saviour, I Follow On." Rev. Mr. Farmer delivered the last of a series of sermons on famous texts, this having been "John Wesley's Text."

At a congregational meeting after services Sunday morning, Mr. E. L. Douglas was elected superintendent of the Sabbath school. Trustees, stewards, ushers, and different committees were elected.

The Hallowe'en social, which was planned by the C. E. Society for Monday evening, was cancelled on account of James' Hinkle's bereavement, but the usual weekly prayer meeting was held, when the topic "Making the Right Use of Our Talents," was discussed by Margaret Opal Neese as leader.

On Wednesday evening, the prayer service and teacher training class will be held. The life of Christ will be studied for the next eight weeks.

On Sunday morning, October 21st, Donald, the lovely little son of Mr. and Mrs. Fred H. Leonard, was baptized by Rev. E. L. Ballard, and it is interesting to note that the water he used in the service was brought from the Jordan river, when he made a tour of the Holy Land about three years ago.

Congratulations are being extended by many friends to Mr. and Mrs. D. Astor Dowdy upon the arrival of a little son October 24th at High Point Hospital. This young gentleman, who is also the grandson of Mr. and Mrs. J. E. Perryman, will be christened James Henry Dowdy.

Asheboro.—We had a very good attendance at Sunday school yesterday. We think that we are rolling along fine.

At the 11 o'clock hour we had a large congregation. Installation of new officers who are to serve for the coming year took place at this time. This service was very impressive and will no doubt make the people feel more keenly the responsibility.

The fourth quarterly conference was held last Wednesday evening with a good many members present and right much business was transacted, and the most important of all was that the quarterly conference voted unanimously for the return of Rev. and Mrs. J. E. Pritchard. Mr. and Mrs. Pritchard have done good work in our church and community, and we hope that the Conference will send them back to us for another year.

We have had two young people to join our church recently. They are Miss Betsy Bulla and Mr. Morgan Grimes. We are always glad to see the young people come into the church.

Our pastor will leave here Tuesday for Winston-Salem to attend the Annual Conference.

EXIE CALICOTT, Reporter.

October 29, 1928.

Hollister, Halifax Charge.—Pastor Spencer filled his appointment here Sunday and, as usual, preached a splendid sermon. There was a very large congregation at both preaching and Sunday school. We noticed several visitors in the congregation; among them were Mr. and Mrs. J. N. Harper and three children, of Nashville, N. C. Mrs. Harper is one of our members.

The church officers were elected Sunday as follows: Class leader, Mr. G. L. Knight; stewards, Mr. Daniel Knight, Miss Kathleen Shearin, Mr. Robert Arrington, Mr. W. J. Galloway, Mr. E. T. Ellington, and Mrs. T. C. Williams; trustees, Mr. E. T. Ellington, Mr. E. L. Lee, Mr. R. A. Hardy, Mr. G. L. Knight, and Mr. Robert Arrington; pianist, Miss Estelle Ellington; assistant pianist, Miss Sallie Wood; reporter, Miss Kathleen Shearin.

Mr. Spencer and delegate, Mrs. T. C. Williams, will leave for Conference Wednesday. We are hoping and praying that this will be the best Conference ever held.

KATHLEEN SHEARIN, Reporter

Grace Church.—Sunday was communion day and a greater part of the large congregation communed. The pastor was assisted by Dr. Spahr. The doors of the church were opened and seven young boys of the 'teen age presented themselves for membership. All these boys came from Mr. F. R. Stout's class, which is composed of the 'teen age. This class, better known as the "Jinx" Class, is made up out of as fine a bunch of youngsters as can be found anywhere. Mr. Stout, the teacher, is a born leader of boys, and each one of his class is happy to be under the leadership of such a splendid character.

The Sunday before the church received into membership seven adults: Mrs. J. F. Dosier, son and daughter, from Randleman M. P. church, Mr. and Mrs. Holder from Trinity M. E. Church, Durham; Mrs. Archie Morris, Muirs Chapel M. E. Church, and Mrs. J. M. Murray.

The Sunday evening service was the beginning of a series of sermons and addresses on why the speaker belongs to a certain denomination. Rev. Milo S. Hinkle, of the Asheboro Street Friends Church, spoke on "Why I Am a Quaker." After listening to such a splendid address, those that were not Quakers went away with a deeper love for that band of great and noble Christians. The last Sunday evening in November the congregation will be addresses by Mr. R. D. Douglas, one of our city's most outstanding citizens. His subject will be "Why I Am a Catholic." These addresses will last throughout the fall and winter months and the speakers will come not only from the Protestant and Catholic, but by the rabbi and some outstanding layman of the Jewish synagogue.

These addresses are not intended to be argumentative, but that we may have a better understanding and love for other denominations.

The church has closed a very successful year and will begin the new year well organized, looking forward to a better year than the one past.

The choir, under the direction of Mr. Bynum Clapp as director, and Miss Bruton as organist, is giving splendid music at each service. The choir is very fortunate in having Miss Madge Marley, one of Greensboro's best soprano soloists. C. J., Jr.

Spring Hill.—Our revival began on October 21. Owing to the pastor being unable to be with us longer, we had only a few days' meeting, but we feel our efforts were not in vain. Six were converted, five uniting with the church. We trust others will join in the near future. Rev. D. I. Garner did most of the preaching. We enjoyed hearing him very much.

On October 24 the church officers were elected. They are: Class leader, Mr. G. J. Jones; trustees, Mr. C. O. Craven, Mr. C. L. Swaim, J. D. Collett, Mr. J. L. Craven, Mr. Colon Haynes; stewards, Mrs. H. F. Moore, Mrs. Henry Byerly, Miss Alice Haynes.

Since last writing, Miss Bessie Swaim and Miss Alice Haynes entertained the primary and junior classes with a picnic and outing, all enjoying the occasion very much.

Our new church is now nearing completion. We are thankful to the One who maketh all things possible. May God's richest blessings rest on every one that has given of their means and time. Especial mention should be given Mr. C. O. Craven, who has been so faithful in the Lord's work. We believe he is sending up good material for a home eternal in the heavens.

Please pray for us in this great work.

REPORTER.

Chestnut Ridge, Orange Charge.—Yesterday was the last regular service of the Conference year. Brother Williams preached a splendid sermon, as usual.

The last quarterly conference was held at Chestnut Ridge church Saturday P. M.; there was a very good attendance. The conference voted for the return of the present pastor, and we hope the Annual Conference will see fit to send him and his family back to us, for we have learned to love them and we feel like we can't let them leave us.

We are behind some on pastor's salary, but we hope before Conference it will be paid in full.

The Sunday school is moving along very nicely under the leadership of Mr. J. T. Hobbs, but the attendance could be lots better.

Two new members have been received into the church here since the revival meeting closed.

May God richly bless the Annual Conference, and make this the best Conference year yet. ANNIE SQUIRES, Reporter.

Tabernacle, Tabernacle Charge.—A splendid Rally Day program was given Sunday at 11 o'clock, which consisted of recitations, exercises by the children, and the play, "The Call to Prepare." Those taking part in the play were Misses Violet Hanner and Kate Garrett, Messrs. Glen Stancil, Cecil Fields, Worth Trogdon and Howard Neece. The offering amounted to $26.70.

Our Sunday school superintendent for the coming year is Cecil M. Fields; assistant, Mrs. Ed Coble; secretary, Glen Stancil, and treasurer, Henry Royal.

R. L. Jones is delegate to Conference. We earnestly hope for the return of our present pastor.

Among our church visitors Sunday were Thomas Neece and family, of Shady Grove Church. REPORTER.

—Robert Lansing, Secretary of State in Wilson's Cabinet, died of heart failure this week.

Woman's Missionary Department

METHODIST PROTESTANT CHILDREN'S HOME, HIGH POINT, N. C.

Mrs. Wm. C. Hammer

(The following history of the Methodist Protestant Children's Home has been prepared for use in missionary meetings and church services for Thanksgiving, at which time it is hoped every Methodist Protestant will contribute the sum equal to one day's earnings. From this source comes the largest amount of money contributed during the year, and after 16 years there are many needs. With Dr. and Mrs. A. G. Dixon in charge of the Home, its continued success is assured).

The Children's Home at High Point, North Carolina, is a work in which the whole church has become interested. The work was begun by the North Carolina Branch of the Woman's Missionary Society, August, 1910, with less than $50 in the treasury, in an old schoolhouse at Denton, which was adjoining a Methodist Protestant high school. The reason for the location at this place was that the building might be secured free of rent and that tuition would be given to as many children as might be gathered. The Home was equipped by various churches' and missionary societies' furnishing the different rooms, and it was supported in its early days by dues from the missionary societies (special arrangements having been made with the Woman's Board of Home Missions), personal pledges, Sunday school offerings, and contributions of money on Thanksgiving.

The reason which prompted the establishment of the Children's Home was that there were more than eight thousand orphan children who were not being cared for in institutions in North Carolina.

It may be of interest to note that the plan of giving the sum equal to one days' earnings on Thanksgiving for the children which was inaugurated by the trustees of the Children's Home, was so favorably received by the people of North Carolina that the governor of the state, in his Thanksgiving proclamation each year asks that every citizen contribute to some orphanage.

It was but a short time after the establishment of the Home at Denton before the building was crowded with bright, sprightly children, and it became necessary for the missionary society to consider expanding. Consequently some of the leading men of the Methodist Protestant Church were invited to meet with them. A committee was appointed and an announcement was made that a permanent location would have to be secured. A farm of 38 acres, one mile from High Point on the national highway, was purchased, and a modern building with all conveniences was erected at a cost of $30,000.

Until the time that the Home was moved, Miss Mabel Williams as matron and Miss Etta Auman and Mrs. W. J. Page, assistants, managed the children. At this time Mr. H. A. Garrett was employed as superintendent and Mrs. Garrett as matron. Too much can not be said of Mr. and Mrs. Garrett and their splendid management and the wholesome training given the children. After 11 years of service Mr. and Mrs. Garrett resigned and were succeeded by Rev. and Mrs. E. G. Lowdermilk, who were also untiring in their efforts to care for the enterprise which has always been close to their hearts. Upon their resignation three years ago Dr. and Mrs. E. F. Allman took up the work and through their persistent conscientious efforts continued the splendid work until September 1st, this year, when they resigned and were succeeded by Dr. and Mrs. A. G. Dixon, who have been loyal supporters and interested from the small beginning at Denton. While Mrs. Dixon has for many years been a member of the board of trustees, Dr. Dixon during the five years he was president of the North Carolina Conference, by virtue of his office, was also a member of the Board of trustees, under whom the institution is controlled.

Too much cannot be said of those who have given of their time in the management of the Home and it is little wonder that the institution has prospered as it has under the guidance of such splendid, consecrated people. This has been true of all who have served in any way.

In 1922-23 a boys' dormitory was erected, largely through the generosity of Messrs. George T. and J. C. Penny, who contributed one-half the cost of the building. From time to time more land has been purchased. The farm now comprises 130 acres, most of which is in cultivation. Mr. J. A. Dixon, who was for a time in charge of the farm, has returned and will supervise the work of the boys, who will assist in all of the farm work, caring for the splendid herd of Holstein cows, the hogs and other live stock. The girls are also taught to sew, cook and do general household work, and they also operate the modern steam laundry.

Since the opening of the Children's Home, 150 children have been admitted, representing 51 families from North Carolina, Maryland, Ohio, Pittsburgh and Michigan conferences. At the age of 18 years the young people are dismissed from the Home and are assisted in securing positions for which they seem fitted. Among those who have gone out, many are filling responsible positions and are reflecting credit on the institution. While children of Methodist Protestant parents are given preference, no child is denied admittance on account of religious faith. The greater number of the children are fatherless, and many have neither parent living. It costs approximately $240 per year for the support and maintenance of each child. Ninety per cent of the Sunday schools of our denomination in North Carolina contribute monthly to the support of the Home. Many Sunday school, missionary and aid societies, and individuals outside of the state send contributions regularly. A small amount is also assigned on percentage basis from the General Conference budget.

The education of the children has at all times been carefully considered. At present a most satisfactory arrangement is employed by having the primary and elementary grades taught in the home and the high school students sent to Jamestown, only a few miles distant. For those talented in music, lessons have been arranged. With High Point College only a stone's throw away, higher education may be secured by practically all who aspire. Especial emphasis has been placed on the study of the individual child in order to develop personality.

The institutional spirit which is prevalent at the majority of orphanages is not found at the Children's Home; but on the other hand is found a splendid parental interest which follows the young people, not only to the end of their lives in the Home, but after they enter the different fields for which they are prepared.

MARRIED

Ogburn-Holland

Of special interest in Maryland and North Carolina was the wedding on September 8 of Miss Dorothy Eleanor Holland, of Marion, Md., to Richard Lee Ogburn, of Summerfield, N. C., which occurred at 8 o'clock in the morning at the country home of the bride's parents.

The home was exquisitely decorated in the colors yellow and green, tall yellow dahlias and ivy being artistically arranged to form an arch, and the scene was lighted by tall yellow candles.

Prior to the ceremony, Miss Althea Davis, a student at Peabody, sang Cadman's "At Dawning," and "I Love You Truly." Miss Betty Fiedler, of Erie Pa., who teaches music at the University of Maryland, played the wedding music.

Miss Nell Parsons, of Easton, Md., was the bride's only attendant. The bride entered with her father, Charles A. Holland, who gave her in marriage. She was met at the altar by Mr. Ogburn, attended by his best man, Marvin Chalk, of Towson, Md., and the ceremony was performed by Rev. Cronston Riggin, of Pikesville, Md.

Following the wedding, the bridal party, relatives and friends, were entertained at a wedding breakfast.

Mrs. Ogburn is the pretty and charming daughter of Mr. and Mrs. Charles A. Holland. She is a member of an old and prominent Eastern Shore family. She is an alumnus of Western Maryland College, Westminster, Md., and since leaving school she has taught in the city schools of Salisbury, Md.

Mr. Ogburn is the son of Mr. and Mrs. John B. Ogburn, of Summerfield, N. C. He is an alumnus of Oak Ridge Military Institute and Western Maryland College, Westminster, Md. He is in partnership with his father in the milling business.

After a motor trip to Philadelphia, Atlantic City, Niagara Falls, Canada, and other places of interest, Mr. and Mrs. Ogburn will be at their new home, which is almost complete at Summerfield, N. C.

—Bro. W. F. Grabbs suggests that all churches hold weekly prayer meetings to pray for our country. That would be a good move to make. Such prayer should be offered whether meetings are held or not. Praying would so change people that they would not be willing to vote for immoral men for public office.

IN HONOR OF THE DEAD

Cooper

Mrs. Alice A. Cooper, wife of W. B. Cooper, died September 30, 1928, at her home in Siler City.

She is survived by her husband and children, also sisters, brothers and other relatives.

She was a consistent member of Piney Grove M. P. church; ever having the interest of her church at heart and first in importance.

Mrs. Cooper was widely known in Chatham and the surrounding counties. She gained her many friends through the true Christian spirit, her lovable disposition and her strong character.

Funeral services were conducted at Piney Grove church by her pastor, Rev. C. G. Isley, assisted by Dr. A. G. Dixon and the pastor of the M. E. church at Siler City, Mr. McManus. The large number present at the funeral and the numerous beautiful floral designs attested the love and esteem in which she was held in the hearts of her friends and relatives.

May God comfort those who mourn their loss.

C. G. ISLEY.

Foster

Thedore Foster, the 15-year-old son of Mr. and Mrs. James F. Foster, departed this life October 15, 1928. Many hearts were saddened at the news of his death. Theodore was a kind and obedient boy and was loved by many. He took a great interest in his Sunday school and church, and was always there when possible. He joined Dulins Methodist Protestant church last July.

Theodore is survived by his parents, Mr. and Mrs. James F. Foster, three sisters, Leona, Sallie and Geneva; three brothers, William, Charlie and Spurgeon.

This was a sad shock to the family and we extend our sympathy to his friends and loved ones. Many friends expressed their sympathy with flowers, which made a large and beautiful floral offering.

The funeral service was conducted Tuesday afternoon by his pastor, Rev. J. W. Braxton, at the M. E. church of Advance, N. C., after which the body was interred in the Advance cemetery.

—A few days ago the death of Evangelist Torrey was announced. He died in Asheville, N. C. He was prominent in the rank with Moody years ago. We heard him preach in Winston while Rev. G. F. Millaway was pastor there and while Mr. Taft was president of the United States. He spoke of the vanity of worldly fame one day, saying that in a very few years Mr. Taft's name would scarcely be mentioned, though at that time it was on the first page in nearly every daily paper.

Little Jane—I s'pose I ought to be looking for a husband now, Auntie.

Old Maid—Why, dear?

Little Jane—I heard daddy say you'd been looking for one for 20 years, so I'd better begin early.—Pathfinder.

SONG OF THE SUDWAY

(New York, 6 P. M.)

By Grenville Kleiser

Jam them in, slam them in,
Keep the thing a-humming,
Ram them in, cram them in,
People still a-coming!
Millionaires, stenographers,
Office boys and editors,
Managers and auctioneers,
Entry clerks and engineers,
Wall Street men, optometrists,
Osteopaths and journalists,
Nondescripts and working men,
Seventeen and three-score-ten,
Crush them in, rush them in,
People still a-coming!

Show them in, throw them in,
Many more to follow,
Shoot them in, boot them in,
Don't take time to swallow!
Pretty maid and tailor-made,
Slylish maid and homely maid,
Jersey maid and ready-made,
Housemaid and old maid!
Billionaire and pauper air,
Bald head and golden hair,
Native born and foreign race,
All alert and vacant face!
Sqteeze them in, tease them in,
More and more to follow.

Bump them in, dump them in,
People should not worry.
Face them in, chase them in,
Every one must hurry.
Take a place behind the gate,
Get your clothes prest while you wait,
Grab a seat, don't give a rap
For the lady at the strap.
If your life is spared till night
You can tell you wife all right;

How the gateman pushed them in,
Piled them in, filed them in,
Backed them in, packed them in,
Coaxed them in, hoaxed them in,
Tossed them in, bossed them in,
Put them in, foot them in,
Paired them in, stared them in,
Hauled them in, bawled them in,
Drubbed them in, clubbed them in,
Poked them in, stoked them in,
Steered them in, jeered them in,
Called them in, mauled them in,
Took them in, shook them in,
Passed them in, massed them in,
Booed them in, shooed them in,
Dared them in, scared them in,
Slipped them in, tripped them in,
Talked them in, walked them in,
Drew them in, threw them in,
Rapped them in, snapped them in,
Urged them in, scourged them in,
Stacked them in, whacked them in,
Cuffed them in, stuffed them in,
Rolled them in, bowled them in,
Pitched them in, switched them in,
Brought them in, fought them in,
Hurled them in, whirled them in,
Knocked them in, locked them in,
To speed them homeward going!

Weary Willie—Will you please help an old survivor, lady?

Lady—An old survivor of what?

Weary Willie—Of the summer of 1928.

A SAD AND DISTRESSING CALAMITY

The deplorable tragedy, which startled and shocked the entire city of High Point last Sunday morning, has cast a spell of gloom and sadness over our congregation. The church has lost an active and highly esteemed member, Mr. James W. Hinkle, who was a steward and secretary of the quarterly conference, and the Sabbath school and Junior church have been bereft of two dear, sweet children, Virgil, aged 10 years, and his lovely little sister, Elizabeth, who was only eight. God truly "moves in a mysterious way;" we stand appalled at this strange dispensation of Providence, and can but wonder why He permits these shocking calamities to happen. We know that always "His ways are just and His counsels wise," and "sometime we'll understand" when the mists of earthly vision have cleared away. "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff, they comfort me."

Funeral services for the three deceased members will be held Tuesday afternoon at 3 o'clock from the First church, with the following ministers officiating: The pastor, Rev. R. I. Farmer, the associate pastor, Rev. E. L. Ballard, and former pastors, Dr. Geo. R. Brown, of Reidsville, and Rev. P. E. Lindley.

To Mrs. Hinkle and her son, James, the heartfelt love and deepest sympathy of our entire membership are extended, and we commend them to the gracious Heavenly Father, who has promised, "I will never leave thee nor forsake thee," praying earnestly that God's grace may be sufficient for them and that they may feel His tender, loving care and protection about them, knowing that "Underneath are the Everlasting Arms."

"I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

High Point, October 30, 1928.

YOUTH DRINKING LESS

The widespread propaganda to the contrary notwithstanding, the records show that drinking is going out of vogue with youth, says W. G. Calderwood. Judge Mary M. Bartelme, of the Chicago Children's Court, stated recently : "In 1913, when I began to hear girls' cases, as many as eight or ten girls were brought to me every week on the charge of being intoxicated. I doubt if I now have one in three months. They have almost disappeared."

—"The school lunch is of great importance," says Miss Mary Thomas, nutrition specialist at State College. "About one-fourth of the food for a day should in the lunch-box and to balance this food so that the child will be well nourished, some planning is necessary. The well-planned lunch will contain milk in some form, a substantial food, usually in the form of sandwiches, some fruit or vegetables, a fat, preferably in the form of butter, and a sweet in the form of simple cakes or fruits."

Son: Pop, what is the difference between a dialogue and a monologue?

Pop: When two women talk it's a dialogue; but when a woman carries on a conversation with her husband, it's a monologue.

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J. F. McCULLOCH, Editor and Publisher

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ARMISTICE DAY PROCLAMATION—1928
By the Governor

To the People of North Carolina:

Ten years ago a broken world laid aside the implements of war and turned its face toward peace. The signing of the Armistice on November 11, 1918, followed the most sanguinary struggle in the history of the human race. For four years Europe had been bathed in blood. While the actual fighting was confined for the most part to that continent, the effects of that struggle were felt throughout the realm of civilization. It was a world experience.

America's participation in the fight for supremacy, waged between autocracy and democracy, undoubtedly hastened its conclusion. We called the result a victory. From a material standpoint it was; but unless the spiritual ideals of those whose souls were dedicated to the cause of world peace shall prevail, the millions who perished in Europe died in vain.

With the Great War a decade behind us, we are confronted today with our peace-time problems. The hardships and privations of war should have taught us self-mastery.

If there remains among us a spirit of antagonism toward those who hold the diversified viewpoints that must always exist among a free people; if the spirit of brotherhood has not been promoted to a point where we can disagree and, at the same time, exercise a spirit of tolerance; if individual differences of opinion are to bring about internal strife and conflict, then selfishness is the shrine at which we worship and the blood that was spilled in behalf of universal liberty and freedom of thought has lost its spiritual significance.

Composite humanity comprised the armies that marched forth on the battlefields of Europe. Men of all nationalities, of all creeds, fought and died shoulder to shoulder. Differences of personal opinion faded into insignificance. In that great melting-pot, humanity refined its gold and discarded its dross. One purpose dominated the hearts of those who presented themselves living sacrifices to democracy and universal brotherhood.

It again becomes my duty, under the law, to issue my proclamation giving official recognition to the eleventh day of November. But this is more than a duty. It is a sacred privilege. As we approach this tenth anniversary of that significant event which took place in the fall of 1918, I urge our people to give serious consideration to what the day really means and to prepare their hearts for a fitting observance. To do this, we must banish from our minds all malice; we must forget our differences, remembering those those who left the shores of America to do battle for democracy know no creed but patriotism; that they were all moved by the same sublime motives.

Armistice Day this year falls on the Sabbath. Hence, its observance must be conducted in a dignified manner and for the most part in houses of worship. Secular and military celebrations will follow on Monday.

Where it is consistent with their order of service, I respectfully urge the ministers of the various churches to make such reference to Armistice Day as they may deem proper and that they request the congregations committed to their charge to observe a period of silence, from 11 o'clock until two minutes past eleven. This should in no way interfere with any service, but will constitute a splendid preface to regular worship. This period of silence should be spent in prayer and meditation; prayer for those in whose hearts the wounds of war have not yet healed, and meditation on the grave problems which confront this Christian nation today.

Armistice Day should not be a day of mourning but one of rejoicing; not a day of boasting but of introspection. We should search our hearts, weigh our motives, and seek to banish from our lives those unwholesome traits which tend to mar good citizenship. If we do this, we will emerge better equipped to serve humanity and fight the battles of peace with clean hands and pure hearts.

Done in the City of Raleigh, this the 1st day of November, in the year of our Lord one thousand nine hundred and twenty-eight, and in the one hundred and fifty-second year of our American independence.

ANGUS W. McLEAN,
Governor of North Carolina.

Shocking Tragedy in High Point.—Last Saturday afternoon Brother J. W. Hinkle of First Church, High Point, took his two younger children out in his automobile. Not returning at night, alarm was excited and an all-night search instituted. Early the next morning the dead bodies of all three were found in the woods near together, with a pistol lying near. It is supposed that ill health caused the terrible deed. There are left of the family Mrs. Hinkle and the older son, aged 16. How keen must be their distress, but they will have many sympathizing friends.

—The largest telescope in the world is to be erected on a California hilltop. It will have a 200-inch reflector and will bring into view thousands of stars never yet seen by the eye of man. It is expected that it will help to settle some questions that now divide or puzzle astronomers.

—Forty-three million men and women have registered for this presidential election; fourteen million more than four years ago.

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VOLUME XXXV GREENSBORO, N. C., NOVEMBER 8, 1928 NUMBER 1

Pres Elderdice Sidelog
Westminster MD

Looking Back to Conference

For nearly a year we have been looking forward to the meeting of our Annual Conference in Winston-Salem. Now we are looking back to it. Its work has been done, its impressions made. Its work was earnest and we trust results will prove that it was wisely directed. Changes in pastoral relations may awaken misgivings for a time, but after readjustments have been made all new relations may be found as pleasant and as advantageous to the work of the church as were the old. So may it be. New pastors and new flocks may make it so.

One of the impressions that will abide with members of the conference was the impression made by the entertainment received. The Winston people know how to entertain a conference. Without fuss or hurry or worry they entertained us in a most satisfactory manner. Their success in this matter is partly due to the capability of the chairmen of the Entertainment Committee, Bro. R. N. Hauser. In our vote of thanks for favors received most prominent in our minds were our hosts and their representative, Bro. Hauser.

Of course we were impressed with the fact that Winston-Salem, though a sort of Siamese twins town, is really a very active city, one of the most active in the state. Loafers would find its streets very dangerous and uncomfortable, for they would have to hustle to keep from being run over.

We were impressed, too, with the inspirational and devotional addresses that were made outside the special range of conference business. Dr. Broomfield's addresses on Evangelism were moving indeed. How it must have inspired the preachers to be told that a great railroad man drawing an immense salary and filling a position of great responsibility said to Dr. Broomfield: "You ministers have the greatest job in the world!" Dr. Feeman's devotional talks reached the deepest depths of the heart, and reminded one most forcibly of Mr. Gordon's Quiet Talks. Then Bishop Rondthaler, 86 years old but with mental faculties alert, inspired us all by his brief address to the conference.

We will remember the general agents, as we used to call them, and their brief appeals and reports. They impressed us with the greatness and urgency of the work of the denomination. The field work of the denomination was never better manned before. Broomfield, Straughn, Haddaway, Little made strong appeals for our co-operation in the work of our church as a whole.

Dr. Elderdice came and laid upon our hearts again the need of the school of the prophets, the seminary. His geniality and his hopefulness always secure sympathy and in the long run help. He always asks in such a way that he can ask again.

Dr. Andrews, President of High Point College, appealed for the help of our people in paying balances on running expenses. Until the college is endowed deficits in running expenses may be expected every year. These deficits with economical management will not be large enough to be alarming unless they are neglected and allowed to accumulate. A little subsidy each year from the church will enable the college to hold up its head and do its work, but the impossible should not be expected of the college. Some of our people did not vote to build the college and did not contribute toward the building fund, but that should not prevent their helping to support the college now that it has come. The child that was not wanted may become an object of great affection and a source of pleasure. Please respond to the appeal and help High Point college that it may not be interrupted in its important work for Christ and the Methodist Protestant Church.

We were impressed with the spirit of fraternity shown by several denominations through the visit of their ministers to our body. One of these at least, Dr. Barnhart, came as an appointed fraternal messenger from his church, the M. E. Church, South. His speech was most happy.

We were impressed with the unanimity of our conference regarding the prohibition of the liquor traffic. The opposition to having a wet country and wet office-holders seemed to be absolutely unanimous. The election will be over before this reaches our readers, but however it goes you may know that our preachers and our laymen generally are opposed to efforts to reinstate rum. They want John Barleycorn to stay buried.

This conference occupied all the time. In former years we frequently heard the presiding officer say, "There is nothing before conference." This year many times there were two or more members on the floor seeking recognition. Near the end of conference a motion was made and we believe passed instructing the program committee for next conference to leave more time for the transaction of business. However, this year adjournment came only a few hours later than it usually does. Certainly the extra features were enjoyable and helpful.

We publish elsewhere the report of the stationing committee and some conference notes. Next conference is to be held in Concord, N. C., beginning Wednesday after the first Sunday in November. It was deferred a week out of deference to business men who have special duties the first Saturday and the first Monday in the month.

We should at once begin to look forward to our meeting in Concord and begin to make preparation to report a good year's work. Let us make these days and months glow with the light of our good works.

Arabs say, "All sunshine makes a desert." And they ought to know, for they are familiar with vast tracts of sand on which nothing grows. Eliphaz says in Job 15:21, "In prosperity the destroyer shall come." And Solomon says even more pointedly, in Prov. 1:32, "The prosperity of fools shall destroy them." We need clouds and storms as well as sunshine.—*Selected.*

GOD'S ATTITUDE TOWARD US

St. Luke, 15th chapter, points out to me the great outstanding love of God, and how Christ seeks out the lost soul and how there is joy in heaven over one sinner that repents.

Jesus said He came not to call the righteous, but sinners to repent. Now it's human nature that all of our hearts reach out for love and it's also nature that from those whom we do most for, sacrifice most for, we naturally expect most love and gratitude. Now God made this body of ours from the dust of the earth, breathed into our nostrils the breath of life, gave us everything we have or hope to have, sacrificed His only begotten Son that we might have life and have it more abundantly. Surely God expects our love and gratitude.

In the beginning God created the heaven and the earth; He made the night and the day. He made the beast of the earth and the fowl of the air. God looked upon these and said that they were good. But He saw there was yet something lacking, that He hadn't yet created anything to worship Him. God is love. God desires love. So He said, Let us make man in our own image, after our own likeness, and let them have dominion over everything that is upon the earth. How honored man ought to feel that God put confidence enough in us to give us full possession of the things that He had created on the earth, and then created us to worship Him. But when God made man, they were perfect without sin. And God blessed them. And even though man fell in the Garden of Eden, God's blessings still continue to fall on us. He is long-suffering and has no respect of person. He sends His sunshine and rain on the just and the unjust. But what brings sadness to my heart is that man is the only thing that God created that has not complied with His wish. It grieved His heart to look down upon the earth and see the wickedness of His people that He thought were going to be such a pleasure. But instead of worshipping Him, they are continuing to eat of the forbidden fruit, participating in the things God has forbidden them to do, breaking the laws of God, breaking the laws of their country. But God's love was so great as He looked down upon us He didn't wish any to be lost, but that all should come to repentance. So He gave His only begotten Son as a Savior of the world. Another grief added because He had made man.

God has an all-seeing eye. He saw His Son as He lay in the manger; there was no room in the inn for Jesus. He saw Him as He grew up and began teaching at the age of twelve, and when He preached that great Sermon on the Mount trying to turn men from their sins and from darkness into light.

He saw His Son as they laid hands on Him in the Garden and led Him to be tried for His life. They spat upon Him, smote Him with their hands, made a crown of thorns and placed it upon his brow, and in the end crucified Jesus, a man in whom they could find no fault. Surely this too grieved God's heart. But He allowed all this to draw the hearts of men to Him that He had made in His own likeness. And today Jesus is at the right hand of God making intercession for us. And whosoever believeth on Him shall not perish but have everlasting life.

X. Y. Z.

"I am come that ye might have life, and that ye might have it more abundantly."

AMERICA SEEN THROUGH GERMAN EYES

(Review of *America Seen Through German Eyes*, by Dr. Arthur Feiler, editor of *Frankfurter Zeitung;* The New Republic, New York City)

By Ernest H. Cherrington, LL.D., Litt.D.
Director of Department of Education, Anti-Saloon League of America

Dr. Arthur Feiler, editor of the *Frankfurter Zeitung*, in his new book, *America Seen Through German Eyes* (published by the New Republic) is amazing for his voluminous accuracy and for his sympathetic understanding of this nation. One wonders how Dr. Feiler ever was able to gather all the data he has assembled in this book and, still more, how he was able to so digest it that he presents it in the most human and interesting fashion. Many Americans, even travelled Americans, can learn much about their own land from this keen-eyed, fair-minded and delightfully conversational visitor. Especially interesting are his discussions of American prosperity and our economic problems, these two themes comprising two-thirds of the book. Dr. Feiler does not adopt the common European fallacy that America's wealth is due to the war, but affirms:

"It should, however, be remembered in this connection that for the United States the war did not result in war profits only, enormous as they may have been, for at the same time America was granting loans to the allies and was spending large amounts herself for war purposes, so that she was assuming tremendous debts, which are now being redeemed. It should also be remembered that American citizens, especially those who were wealthy, were taxed very heavily because of America's participation in the war." To this he adds: "It is a fact of the utmost importance that labor, too, is participating in this general prosperity."

Many Americans will wonder at this dictum: "Spaciousness is the ruling symbol of American life: spaciousness, loneliness and emptiness." Equally curious seems his conviction that the automobile is the cure for loneliness in America, while in Germany they cure it with beer. Dr. Feiler writes: 'This inner loneliness is hard to satisfy; it is easier to bury it beneath some superficial interest than it is to cure it fundamentally. The average American (like the average European of today), at any rate, finds it more convenient to hide this feeling of discontent under some outward activity. The rapid development of the automobile industry reflects this growing demand for an interest which will at least give him something to do. . . . A little more gasoline was distributed, per capita, in America than beer was consumed in Bavaria, where the per capita consumption of beer in 1912 amounted to 238 liters, while the average German throughout the Reich as a whole was satisfied with 100 liters of liquor (beer, not gasoline) per annum. The sale of books, both before the war and after, was smaller in both countries than the sale of beer or gasoline."

Dr. Feiler pays much attention to the prohibition issue. In one place he writes:

"Prohibition, which has probably exercised a more far-reaching influence on morality than any other regulation affecting private life in America, is chiefly due to the women's efforts.

"Germans returning home after a visit in America frequently take a mischievous delight in telling about the many drinks they enjoyed in the United States, where, despite pro-

hibition, they had many opportunities to secure alcoholic beverages. Many Germans believe, therefore, that prohibition in America has failed completely. This is the prevailing attitude in Germany, where the progress of prohibition throughout the world is either discredited altogether or ironically scorned. Soon we Germans may have the doubtful glory of taking the lead among civilized European nations, as far as our freedom in unlimited alcohol traffic is concerned. . . .

"Such negative opinions do not give a true picture of the real facts of the success of the movement. It is true, of course, that prohibition has not been entirely successful and this is only natural, for its administrators are not powerful enough to enforce it completely. Exceptional cases, in which the sale of alcohol is legal, have made it possible for many people to circumvent prohibition. Wine for medical purposes or for church sacraments, permitted despite prohibition, is doubtless more popular now than it was before the amendment went into effect. There are plenty of legitimate and illegitimate 'old' stocks of alcoholic beverages on hand in the country. Homebrew (the Italians are particularly versed in the domestic manufacture of wine) is permitted within limits and the temptation to surpass them is great. America's frontiers above all are so extensive and her ports so numerous that a complete supervision is impossible.

After referring to the bootleggers and recognizing the difficulties in enforcement of the law, Dr. Feiler finds:

"One typically American reason why prohibition will stay is the fact that it abolished saloons and suppressed this source of political and moral corruption, which had been poisoning American life. Many saloon owners were the agents and henchmen of corrupt political bosses whose campaigns were organized in the saloons themselves, which were also the recruiting quarters of all kinds of criminals. American life was tremendously purified when these institutions, which had been a real pest, were exterminated. The abolition of the saloons was a benefit to the country which none of the unfavorable effects of prohibition can counteract."

He sums up his general observations concerning prohibition in a very careful analysis as follows:

"The saloons were fatal to labor. Innumerable workers wasted their hard-earned wages and ruined their families by just 'stopping for a moment' on their way home to have 'one glass' of liquor, which so often ended with a 'round of drinks.' . . . It is the consensus of opinion in America that prohibition has greatly stimulated the progress of labor, not only because the worker has learned to save the money which he might otherwise have spent on drink, but because his general sobriety has increased his efficiency and enabled him to earn higher wages. Socially this has been the most important result brought about by prohibition and it is an achievement which other countries should consider as well.

"Some distinguished American political economists very largely attribute the recent increase of production as well as the post-war prosperity in general to prohibition, and that their opinion is shared by a great many people is indicated by the fact that some of the large employers' and workers' organizations are now unitedly supporting prohibition because they consider it a vital factor in the maintenance of the country's wealth, and the workers' efficiency; they believe that prohibition has helped to increase the country's purchasing power and has contributed towards the rise in wages and the increased productivity of industry which has continued despite these high wages. Business interests as a whole are no longer opposed to prohibition. The saloons have been replaced by shops of various kinds. The breweries have readjusted their output and are manufacturing canned goods, ice or ice cream. Even the wine-growers are satisfied, for their grapes are sold as raisins or as ingredients for homebrew at high prices, made possible because, under prohibition, foreign wines cannot be imported into America.

"Despite an extensive smuggling trade in alcoholic beverages, and despite the bootleggers, prohibition has quite evidently markedly decreased the consumption of alcohol in the United States. Even individuals who complain a great deal about this curtailment of their personal liberty are very economical with their stocks of alcohol, which is, after all, very hard to obtain, at least of good quality. The number of individuals revolting against prohibition is smaller than it was at first and is still diminishing; even in their homes these people now frequently serve only one cocktail to each guest. In other private social gatherings alcohol is no longer consumed at all, and at public dinners it is, of course, excluded, so that now most Americans drink very little. The great masses of the people will become more and more accustomed to doing without drink altogether and there are many who are already accustomed to abstinence. American life is being tamed by prohibition as well as by other things, and the women and especially children are deriving the benefits of this development. The consideration of them, and the coming generation which needs protection, is the strongest moral support of prohibition. This consideration of the children is more impressive and more important than all other economic or social factors which have supported the prohibition movement."

Those who fail to read this book will miss one of the most entertaining and informing portrayals of American life that has ever been written by a visitor to our shores.

WHAT THE AMERICAN RED CROSS HAS ACCOMPLISHED DURING THE LAST YEAR

1. In Porto Rico the American Red Cross has a half million homeless and destitute persons under its care, and in Florida there are 50,000 persons looking to it for assistance as a result of the tropical hurricane which swept out of the Caribbean Sea in September and cut a path of destruction over a 1,500-mile course. A relief fund of about $5,500,000 has been raised with which the organization is preventing intense suffering and in many instances actual starvation.

2. During the organization's fiscal year which closed June 30th it gave assistance following 88 disasters, 66 of which were in this country and 22 abroad.

3. Its workers in nearly 3,000 chapters in the United States have assisted an average of 40,500 service and ex-service men each month, helping them to settle government claims and procure hospital treatment and seeing that their families did not suffer while these claims were pending. At the same time Red Cross workers in camps and hospitals assisted an average of nearly 16,000 men each month and arranged during the year more than 22,000 recreation and entertainment events.

4. Carrying on civilian activities only where there is no other agency to do it—mostly in small towns and rural sec-

tions—the Red Cross has assisted more than 10,000 families during the year.

5. In communities throughout the United States and in our insular and foreign possessions, its 745 public health nurses have been fighting disease and suffering and improving the health standards of the nation. They have made more than a million visits to homes during the year to care for the sick and protect the well. Eight hundred and seventy-four thousand school children have been inspected and given assistance in having their physical defects corrected.

6. Nearly 60,000 women and girls have been taught, in the organization's Home Hygiene and Care of the Sick classes, how to give home care to the sick in their homes and how to prevent sickness by the proper care of the home and the family.

7. In their fight against malnutrition, the cause of many physical defects in children and adults, the organization has given nutrition instruction to 128,000 persons, of whom 122,000 were children.

8. With 90,000 persons a year dying as a result of accidents, the American Red Cross is waging a nation-wide campaign to reduce this annual loss of life. In the last twelve months it has instructed more than 150,000 persons in the United States in first aid for the injured, while the number of persons enrolled in its life-saving corps after receiving intensive instruction in methods for rescuing and reviving the drowning persons, has reached nearly 174,000. During the year it has also given more than 4,000 lectures and demonstrations for the furtherance of this campaign.

9. In addition to helping with the administrative and other phases of the work, Red Cross volunteers have during the year produced more than a quarter of a million garments and two and a quarter million surgical dressings for use in disaster relief work and other contingencies. They have also transcribed 1,316 volumes into Braille, a system of raised lettering whereby the blind are enabled to read. Practically all Braille transcribing in this country is done by Red Cross volunteers.

10. The American Red Cross makes no appeals for funds during the year except following great national disasters in which cases all funds contributed are spent for relief work in the disaster for which the appeal is made. This entire program of service is financed from membership dues obtained during the roll call. In addition to this the membership funds finance many relief operations following relatively small disasters in which no special appeal is made.

GOD'S BEST GIFTS

The blessings of God come upon all mankind, but His best gifts are to the righteous. We do not refer to wealth, fame, pleasure, or any physical possession, but to His indwelling presence, with its accompanying peace and joy, to the other fruits of the Spirit which adorn and enrich the soul, to the capacity for highest usefulness which belongs only to the Christian, to the glorious foretastes of heaven which ever and anon thrill and enrapture the heart, and to the inspiring future, made bright by the precious promises of the Divine Word. Are these choicest blessings yours? If not, they may be if you will rightly seek them. There is a path through life that all may walk with Jesus, and "it shineth more and more unto the perfect day."—*Selected.*

Lessons from the Late Political Campaign

The campaign has been a strenuous one and it has been an instructive one. Perhaps its strenuousness has made it instructive. The way to truth is sometimes a painful way. Light has been thrown by the discussions of this campaign upon a number of truths that were before obscurely seen. There has been evident confusion regarding the religious question. Our federal constitution provides for separation between church and state, at the same time favoring the free exercise of religion and forbidding the institution of any religious tests for office. This has been taken to mean that an individual voter or campaign speaker is forbidden to refer to a man's religion when considering his fitness for office. This is now seen to be a false position. Because a voter believes in separation of church and state he may think it unwise to elect to a high office a man who does not believe in separation of church and state. After a man has been elected to office no religious test shall be applied to shut him out of the office to which he has been chosen, but this is far from saying that a voter for officers shall have no regard for the quality of a man's religion or his lack of any religion.

Another fact that emerges into prominence from this campaign is the great moral earnestness of the American people. One of the presidential candidates mistook the American people for a liquor-loving people. He could not believe that the majority of American voters really believe in letting alcoholic liquors alone. He has learned that the American people do not regard prohibition as a "damnable affliction."

Other lessons may be read out of the events of this campaign.

But now that the contest is over, it becomes us all to accept the result with good grace and devote ourselves with earnestness to the tasks yet before us. With charity for all and malice toward none, may we gird ourselves for the battle against evil and for truth and righteousness. Let all parties become one party in zeal for the things that are honest and wholesome.

THE PRESIDENT'S THANKSGIVING PROCLAMATION

The season again approaches when it has been the custom for generations to set apart a day of thanksgiving for the blessings which the Giver of all good and perfect gifts has bestowed upon us during the year. It is most becoming that we should do this, for the goodness and mercy of God which have followed us through the year deserve our grateful recognition and acknowledgment. Through His divine favor peace and tranquillity have reigned throughout the land. He has protected our country as a whole against pestilence and disaster and has directed us in the ways of national prosperity. Our fields have been abundantly productive; our industries have flourished; our commerce has increased, wages have been lucrative, and comfort and contentment have followed the undisturbed pursuit of honest toil. As we have prospered in material things, so have we also grown and expanded in things spiritual. Through divine inspiration we have enlarged our charities and our missions; we have been imbued with high ideals which have operated for the benefit of the world and the promotion of the brotherhood of man through peace and good will.

Wherefore, I, Calvin Coolidge, President of the United States, do hereby set apart Thursday, the 29th day of Novem-

ber next, as a day of general thanksgiving and prayer, and I recommend that on that day the people shall cease from their daily work and in their homes and in their accustomed places of worship devoutly give thanks to the Almighty for the many and great blessings they have received and seek His guidance that they may deserve a continuance of His favor.

In witness whereof I hereunto set my hand and cause to be affixed the great seal of the United States.

Done at th ecity of Washington, this 23rd day of October, in the year of our Lord 1928, and of the independence of the United States the 153rd.

(Seal) CALVIN COOLIDGE.

By the President:

FRANK B. KELLOGG,
Secretary of State.

THE ABIDING PRESENCE

In John's tender record of the Master's farewell gathering of His disciples, we find him dwelling upon the permanency of communion. In chapter 14, verse 23, we read, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." It is worthy of note that the word here translated "abode," is translated "mansion" in verse two of the same chapter. What a beautiful thought it is that while the Lord is preparing a "mansion" for us yonder, he is seeking a "mansion" for himself in our hearts. It is the realization of this fact which makes Christ real to us. Only by realizing His presence may we realize Himself.

Paul realizes that these bodies of ours are "the temples of the Holy Ghost," and beseeches us to "present our bodies a living sacrifice, holy, acceptable unto God." But to think that we may be actually the "abode," the "mansion" of the Living God! Truly, in this thought—

"Heaven comes down our souls to greet,
And glory crowns the mercy-seat."

Do we know enough of Jesus Christ's coming to us to desire Him not only as a frequent visitor, but as a permanent guest? If He makes His "abode" with us, we must give to Him the keys of every room. He will not wait outside on washing day, nor knock again because we are at our account books, dealing with a tardy debtor, or making up our income tax papers.

What a clean-up there is when visitors are expected! And not for casual acquaintances either. If we clean up one room it will put a good enough face on things for them. It is the visitor who knows us well enough "to come to stay a while" that brings about a "spring cleaning" in the winter time. And everybody knows it when such a visitor is approaching.

When God's Spirit comes to make ready for the divine abode in the human soul, there is a cleaning up and a clearing out. Whenever Jesus comes, "it is noised that He is in the house." And if He is to come with the Father and make His abode with us, we must be ready to let the Spirit make us ready. No one can wash down the walls and make them sweet and clean as He can do it. When He has gone over us and through us there will be no cobwebs left. Are we ready to hand Him the keys of every secret thought-recess of our soul? Then Jesus is waiting to come in, to make His abode with us.—*Selected.*

VALUE OF CHURCH MEMBERSHIP

"Do you think a man could get to heaven without joining the church?" asked three good men of a preacher.

"I think he could."

They laughed, patted him on the back, and called him broad-minded.

"Let me ask you a question, and I want you to answer me just as quickly as I answered you," said the preacher. "Why do you want to go to heaven that way?"

They were speechless.

"Why don't you ask me another question?" suggested the preacher. 'Why don't you ask me if a man could get to England without going on a boat?"

"Well," they said, "we will ask you that. Now what is the answer?"

"I see no reason why a man could not get to England without going on a ship, provided he was a good swimmer, tied some food between the shoulders to eat on the way, had strength to buffet the waves—if a shark did not get him. And suppose you did get to England without a ship, do you think you would get there much ahead of a man who goes by ship?"—*Selected.*

THE CHRISTIAN'S PRESENT INHERITANCE

Many think of the Christian's inheritance as something that entirely awaits him in eternity; but in this conception they are mistaken. Glorious indeed will be the estate into the possession of which the Christian will then come, and it is well for him to keep in mind what God has prepared in the heavenly home for them that love Him. But the true disciple of Jesus has a precious inheritance in this present life which is worth vastly more than anything that the world can give. It includes conscious fellowship with the risen Lord, the communion of saints, and all the blessed fruits of the Holy Spirit: faith, peace, spiritual knowledge, moral courage, love, joy, patience, long-suffering, gentleness, goodness, meekness, and temperance. Why, with such soul-wealth within his reach, need any follower of Christ account himself poor? Let us, each and all, claim in full measure these priceless treasures which the Heavenly Father would fain bestow upon us here on earth. 'If these things be in you and abound," you will be able to sing from the heart and with the sacred poet:

"I had rather be the least of those
Who are the Lord's alone,
Than to wear a royal diadem
And sit upon a throne."

—*Selected.*

WHAT WORSHIP IS

To sit quiet in a pew in the house of God is not all of worship. A man's body may be in a pew and his mind and heart be a thousand miles away. Worship is concentration. Body, mind and soul fixed on God, communing with God—that is true worship. The Spirit comes into the heart of the worshiper and brings the things of God to him. He prays, praises, and becomes conscious of God. The truth is applied by the Spirit to the individual heart, and the worshiper becomes conscious that he has been sitting in a heavenly place with Jesus Christ.—*Selected.*

A LESSON IN COURTESY

The other day, when the 5:30 mob of a big western city was moving homeward, a wide-trousered, jaunty youth was comfortably seated amid the throng of haggard-faced business men and working men. His dainty manicured fingernails were in evidence over the margin of his newspaper. His hair was stacombed to a queen's taste. A pair of fur-lined gloves peeped from his coat pocket at the proper angle, and his atmosphere was scented with violet and talc. He was the living exponent of the haberdasher's dream.

Suddenly a quivering hand clutched the strap above him, and a greasy lunch can with the smell of sausage and stale bread rubbed against his knees. As the youth looked up, any and all predisposition to anger vanished as he met the weary eyes of beaten age. The man was white-haired and uncertain of his ability to stand.

The youth jumped up, and at once invited him to sit, adding, "I have been sitting all day, and it will do me good to stand; are you cold?"

"Bless your life, no; I never get cold. In all the seventy-five years that I have seen, I haven't had time to get cold," he said with a laugh.

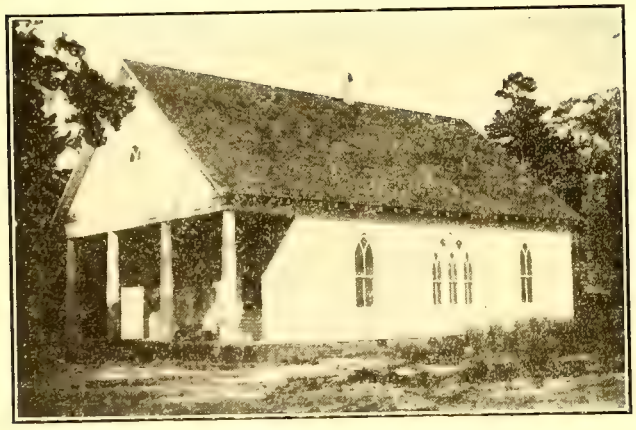
"You are just trying to joke me. You are shivering now," the youth smiled back at him.

"Well, if I were, you haven't a pair of gloves to give me," challenged the elderly one.

"Yes, I have," said the sheik, "but you are just the kind of a chap that would refuse to accept them."

As the conversation went on, they became more interested in each other. Soon the seat by the old man was made vacant, and the youth slumped down by his side, and they became chummy until the youth's station came, and he expressed his pleasure and bade the old man good-bye and walked out with light-hearted whistle.

A few moments after, as the old man instinctively put his hand in his side pocket, he tremblingly drew out an expensive pair of fur-lined gloves. He looked them over through tears and smiles. The youth had somewhere learned the habit and value of courtesy.—*H. B. McKenzie, in Arkansas Gazette.*



GIDEON GROVE, FLAT ROCK CIRCUIT

This church was built about 1888 or 1889 through the influence of Bro. Harris Pegram, Bro. William Pegram, Bro. Penn Angel and a few others, having branched off from Flat Rock Church. The church was organized, we think, by Rev. T. J. Ogburn, pastor, and Rev. W. A. Bunch, president, Bro. Ogburn being the first pastor. The old church served its day well, but five years ago we built it new and now we have a good building some 38 x 40 feet with raised floor at the rear, two large windows of art glass in front and two small ones in recess pulpit, two large frosted windows and eight small ones. It stands in a beautiful grove at the old Gideon Pegram place on the Stokesdale and Ellisboro soil road. We do not have a strong membership but we do have a good building with seven foot portico in front concreted.

IMMODEST DRESSING

We have been surprised and grieved the past few summers at the number of women attending the holiness camp meetings who were dressed more like the denizens of places of shame rather than devout Christians cleansed from sin and filled with the Holy Ghost. For one, I do not believe that any sanctified woman can keep peace with Christ, the comfort and witness of the Holy Ghost in her heart, and at the same time undertake to keep up with the present-day indecent fashions. I find some preachers who seem to think that dress is too small a matter to be discussed in their messages to the people. Nothing is too small that involves decency, modesty and a proper adjustment to the will of God and the good taste of high-toned Christian society. I very well understand that this is a large and difficult problem, nevertheless faithful men and women must give a word of warning, leave the issues with God and hope that there may come back to the world the spirit of true modesty and reverence for God and the human body.—*Dr. H. C. Morrison, in The Pentecostal Herald.*

PRAY WITHOUT CEASING

Unanswered yet, the prayer your lips have pleaded
In agony of heart these many years?
Does faith begin to fail, is hope declining,
And think you all in vain those falling tears?
Say not the Father has not heard your prayer,
You shall have your desire, some time, somewhere!

Unanswered yet? Tho' when you first presented
This one petition at the Father's throne,
It seemed you could not wait the time of asking,
So anxious was your heart to have it done;
If years have passed since then, do not despair,
For God will answer you, some time, somewhere.

Unanswered yet? But you are not unheeded;
The promises of God forever stand;
To Him our days and years alike are equal.
"Have faith in God!" It is your Lord's command.
Hold on to Jacob's angel, and your prayer
Shall bring a blessing down, some time, somewhere.

Unanswered yet? Nay, do not say unanswered;
Perhaps your part is not yet wholly done.
The work began when first your prayer was uttered,
And God will finish what He has begun.
Keep incense burning at the shrine of prayer,
And glory shall descend, some time, somewhere.

Unanswered yet? Faith cannot be unanswered;
Her feet are firmly planted on the Rock.
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder shock.
She knows Omnipotence has heard her prayer,
And cries, "It shall be done, some time, somewhere."

—*Selected.*

THE CHURCH THAT EVANGELIZES

It has been said that there are two kinds of churches, the church whose primary concern is with itself, and the church whose primary concern is with world-wide Kingdom extension. It would be difficult to so classify denominations, but we find many local churches that represent tendencies in both of these directions in their attitudes and activities. We must recognize that our local church is a means to a Kingdom end, and not let our dominant motive be to promote ourselves as an organization. Self-seeking churches, jockeying for local dominance, inevitably invite trouble to themselves. Seeking to save their own lives, such churches are in danger of losing them. The church that is devoted to the task of extending the Kingdom at home and abroad through personal and world-wide evangelism, utilizing and directing its energies and material resources to that end, inevitably enjoys growth and overflowing life. The church whose consuming passion is the advancement of Christ's Kingdom will find its local problems largely dissipated. In this month devoted to the development of the First Department of the Progressive Program, Spiritual Life and Evangelism, let us each step in this church and prove the vitality of our spiritual resources by throwing our energies into evangelism.—*Selected.*

New Flat Rock Church, Flat Rock Circuit

THIS BOOK

Build your great cathedrals; yes! Enlarge your great universities; yes! Extend and place everywhere your great hospitals and homes of healing; yes! Advance your vast missionary movements; yes! And endow them! Endow them richly! But do not forget the Book in which are the words, "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."

Sow your cities down with this Book. Broadcast it in every town and hamlet and to the solitary dwellers in forests and prairies. Send it out to all peoples in all lands. Give to it of your little, or of your wealth. Endow it with millions. Where we send forth five millions of volumes a year, we ought to send fifty millions, for the healing of the world.

But, above all, trust it—hide it in your hearts! Believe in it, and in Him who is reevaled in it; and may you have the joy of the promise: "He that followeth me shall not walk in darkness, but shall have the light of life."—*William Ingraham Haven.*

—We never know what a simple, loving act will produce.

ANOTHER RECORD BROKEN

More orders for Rally Day supplies have been received by the Board of Christian Education this year than last, which means the largest number ever. Such cordial support of the work this board is trying to do is indeed gratifying. It is an inspiration. It prompts the faith that the offerings will be correspondingly large and that it will be possible to carry out our plans for the further development of our educational and ministerial recruiting activities.

Many items have appeared in our church papers reporting successful and enthusiastic Rally Day services. This is good reading. But there ought to be more of it. Church papers are interesting to church people because of the church news they contain. When one pastor holds a good Rally Day service it should inspire others to do the same. So more than one good cause is helped.

In some sections of the church it is not too late to hold a Rally Day service. The board has a few supplies left which they will gladly send to any who will make the effort to hold a service and will send the offering taken to the annual conference treasurer carefully designating it as the "Rally Day offering for Christian Education."

Frank W. Stephenson, *Executive Secretary,*
Board of Christian Education.
613 W. Diamond St., N. S., Pittsburgh, Pa.

—Everything which is of heaven bears the stamp of holiness, wholeness. Let us go to our Saviour with renewed consecration, asking that everything worthless and harmful in what we are and do may be consumed away. In following such a course our lives will be broadened and deepened spiritually, and our contact with our fellow men will inspire happiness in their hearts and prove a benediction to our own souls. In order for us to exert the best influence on those about us it is necessary that we ourselves shall be full of the Spirit.—*Selected.*

OUR STORY PAGE

HALF-WAY HOUSE

Herbert Eggleston peered sharply over the tops of his glasses. "The Spring Arbor delegates are coming," he said.

Little Mrs. Eggleston glanced up, with a smile. "I'll have to get the south room ready," she said.

Mr. Eggleston nodded. "I'd have some of those grape preserves, too, if I were you, mother," he said.

For as far back as most people could remember, the Egglestons had "entertained." Now, it was some minister on his way to another field; again, a visiting elder; a missionary from a foreign field, or merely some lay brother who chanced to pass through the little town. Everybody expected it, and never yet had any one been disappointed. "So long as I have a crock of butter and a jar full of cookies, I don't care," said Mrs. Eggleston, in reply to would-be consolers, and no one who ever partook of her bounty ever doubted her word. "The Half-Way House." That was what Mildred Thorpe had once laughingly designated the Eggleston home as, and, somehow, the name stuck.

Trouble? Of course, it was trouble aplenty. Not for worlds, however, would either John Eggleston or his wife have missed it. "Sort o' keeps us wide-awake," and, "We always get more than we give." These were the Egglestons' invariable replies to their friends. Not that either John or Maria charged—far from it—but to them the interchange of thought and feeling more than compensated them for what they gave. "Old folks who live alone are apt to become self-centered and narrow-minded," said Mr. Eggleston one day in commenting on the situation, "why, I don't know, unless it is that they shut themselves so much away from outside interests. Neither Maria nor I would think of that, though," with a chuckle.

There came a day, however, when for the old couple hospitality ceased to be a possibility. Mrs. Eggleston's fall, John's attack of rheumatism, and a succession of poor crops were responsible for that.

Disconsolately, the old man sat in his chair all day, or dragged himself painfully about. "Tell you what, mother," he said one day, "We can't keep this up much longer. Scott is getting uneasy for his money, and I don't blame him, of course, but it's tough on us. Why, this place has been in our possession for generations. It belonged to my father, and his father before him."

Mrs. Eggleston sighed. "If only John—" she said. John, however, as both knew, had troubles of his own.

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"Girls," said Madge True, looking about the pleasant room, "the Stamfords are coming."

A thrill ran through the little assembly. The Stamfords were people of note and securing them was quite a feather in the cap of "The Willing Workers." Possessed of wealth, culture, and leisure, gladly they had devoted all to the Master's cause. Not attached to any one field, they went about lending a helping hand, now here, now there, as circumstances seemed to warrant. At home they were in great demand. "Gives one a new angle on things," said one. "Yes, and they penetrate where others do not go," said another, "and bring back something worth while."

"Whatever can we do with them?" inquired Lila Moore. Lila was a "last-minute" girl.

"The Albion House," said Mildred Thompson.

"Not to be thought of," replied Madge.

"Perhaps, Mrs. Gibson," suggested Alice Turner.

"Mrs. Gibson is already well supplied with guests," replied Madge. Every one knew Mrs. Gibson—a good enough woman in her way; one, however, so wrapped up in her own interests as to have little time or thought for others.

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"Mrs. Eggleston," said Madge, coming in sometime later on, "we are in a quandary. Can you help us?"

"Who is 'we'?" smiled Mrs. Eggleston.

"Why, the Willing Workers, of course," replied Madge. "You see, we expect the Stamfords on the 24th and we haven't a place to put them. We might send them to a hotel, but who wants to? And we have been wondering if it were not possible for you to have them here. Oh, yes, we know you are not entertaining, but we will gladly attend to details, if only you will consent."

"I—I'll think it over, my dear," replied Mrs. Eggleston.

"John, do you suppose they know?" she inquired of her husband later.

"I hardly think so," replied Mr. Eggleston. " 'Tisn't likely Scott would say anything, and there is no one else to. It's our last chance, Maria, and we must do our best. However we are going to meet the bills, though, I don't know."

"There won't be any," replied Mrs. Eggleston. "All the young folks want of us is to sponsor their party."

"That's settled then," replied Mr. Eggleston with a sigh of relief.

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The Stamfords came and went, and, for four never-to-be-forgotten days joy reigned supreme in the old Eggleston homestead; for, not only the Stamfords, but as well a handful of visitors from Madisonville shared its hospitality. Sadly on the morning of their departure, Mrs. Eggleston moved about. "Never again," she thought, listlessly dusting a chair.

"Maria," called a voice. Maria started. "Come here, quick," said the old man, and Maria came. "What—what is it?" she faltered.

"Good news! That's what it is," replied Mr. Eggleston, scarcely able to contain himself. "What do you think those Willing Workers have done? Bought our mortgage, and are going to give us a lifetime to pay it."

"What?" exclaimed Mrs. Eggleston, scarcely believing her ears.

"Uh-huh," replied the old man. "And all we've got to do is to act as host and hostess whenever they wish," he finished triumphantly. "However they found out beats me. Trust 'em for that, though," with a chuckle.

"John!" exclaimed Mrs. Eggleston, at a loss for words.

"And what is more," went on Mr. Eggleston, "they are coming over this very evening to clinch the bargain. Shouldn't wonder if that was them now," at a burst of merriment from without. And it was.

YOUNG PEOPLE'S WORK

CHRISTIAN ENDEAVOR HELPS

By Grover L. Angel
Président C. E. Society, High Point College

NOV. 11: WHAT IS BEING DONE FOR AND AGAINST WORLD PEACE?

Romans 14:19

Plans for the Meeting

A small globe placed on the leader's desk will make the meeting more effective. If practical someone might be asked to make a brief report to the society of the proposed peace plans for the world. Another impressive feature would be to have the different speakers to wear costumes representing the different nations of the world. At the close of the meeting these would join hands, forming a circle around the globe, and sing "Blest Be the Tie That Binds."

Suggested Program

Quiet music.
Hymn: "America the Beautiful."
Silent prayer, closed by leader.
Scripture lesson.
Leader's talk.
Outline of World Peace Plan.
Answering of questions.
Piano solo.
Sentence prayers.
Poem.
Hymn: "Dwelling in Beulah Land."
Announcements.
Mizpah benediction.

Questions to Be Answered

1. What can we do as individuals to promote world peace?
2. Is the church doing her share in the promotion of world peace? If not, suggest methods to that end.
3. How do missionaries hinder or advance international peace?
4. Do you think that military training has an effect on world peace?

Outline for Leader's Talk

With so many traces of the World War still about us, our topic for this meeting is one of vital interest to every American citizen. Ten years ago today the armistice was signed. That is, the guns were silenced, but the wounded hearts and burdened souls will remain for many years.

Throughout the world there is a growing demand for peace policies. Peoples are struggling for the abolishment of the cruel and heartless trends of war. Organizations are doing their utmost to bring about peace treaties. Conferences are held for both national and international agreements, and a renewed interest is being manifested in all phases of the plans.

If we will do our part as Christians, we can be a determining factor in the promotion of permanent peace for all nations of the world. Education is the best possible solution to the problem. If people were taught the stupidity of war and its consequences, and to cherish the progress of the world at large, then this horrible monster of war would be driven from the channels of history and men could settle down to peace and happiness once more.

Appropriate Quotations

"Peace is the proper result of the Christian temper. It is the great kindness which our religion doth us, that brings us to a settledness of mind, and a consistency within ourselves."—Bishop Patrick.

"Blessed are the peacemakers, for they shall be called the children of God."—Bible.

"Peace rules the day, where reason rules the mind."—Collins.

"Where God is, all agree."—Vaughan.

Poetry to the Point

O God of love, O King of peace,
Make wars thro'out the world to cease;
The wrath of sinful man restrain,
Give peace, O God, give peace again!

Where saints and angels dwell above,
All hearts are knit in holy love;
O bind us in that heav'nly chain,
Give peace, O God, give peace again!
—Henry W. Baker.

THE WEEK OF PRAYER

November 11-17, 1928

Daily Meditations by Robert Seneca Smith
Based on the Lord's Prayer

Sunday, November 11. "Our Father, who art in heaven, hallowed be thy name."—Matt. 6:9. Read Matt. 6:5-15. Hymn, "Holy, holy, holy, Lord God Almighty."

Personal questions:

When I commence my prayer, what words do I habitually use?

What has hindered me from becoming aware of the presence of God?

What difference would there be in its effect upon me if I began with "My Father" instead of "Our Father?"

Let us pray:

That we may sincerely desire the prayer experience of Jesus.

That in our prayer we may be helped to visualize the needs of all sorts and conditions of men.

That in the face of the momentous tasks that confront the religious organizations of the modern world, both leaders and members may humble themselves before the Most High God.

"O Lord, our heavenly Father, Almighty and Everlasting God, who hast safely brought us to the beginning of this day; defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings, being ordered by thy governance, may be righteous in thy sight; through Jesus Christ our Lord. Amen."—Book of Common Prayer.

Monday, November 12. "Thy kingdom come. Matt. 6:10. Read Matt. 5:1-16, 21-22, 27-28, 38-39, 43-48. Hymn, "How beautiful for spacious skies."

Personal questions:

When I say, "Thy kingdom come," what do I mean?"

What can I do to help God establish His kingdom?

What is the relation between my citizenship in God's kingdom and my citizenship in my country?

Let us pray:

That we may try to comprehend the height and depth and length and breadth of the Kingdom of God.

That we may not be afraid to practice the spirit of the Sermon on the Mount in all our relationships.

That through loyalty to Christ's ideal of citizenship in the Kingdom we may become worthier citizens of our own country.

"O Almighty God, who hast entrusted this earth unto the children of men, and through Thy Son Jesus Christ callest us unto a heavenly citizenship; grant us, we humbly beseech Thee, such shame and repentance for the disorder and injustice and cruelty that are in our midst, that fleeing unto Thee for pardon and for grace we may henceforth set ourselves to establish that city which has justice for its foundation and love for its law, whereof Thou art the Architect and Maker; through the same Jesus Christ, Thy Son, our Savior."—Prayers for the City of God.

Tuesday, November 13. "Thy will be done on earth as it is in heaven." Matt. 6:10. Read Matt. 13:1-9, 31-33, 44-46. Hymn, "O Master, let me walk with thee."

Personal questions:

In my prayer do I try to persuade God to do my will or persuade myself to do His will?

How is God's will done in heaven?

What is necessary before I can do God's will on earth?

Let us pray:

That we may believe that through study and meditation and obedience it is possible for us to come to know the will of God.

That as co-builders of the kingdom we may have the courage to work and the patience to wait for its coming.

"O God of patience and consolation, give us such good will, we beseech Thee, that with free hearts we may love and serve Thee and our brethren; and, having thus the mind of Christ, may begin heaven on earth, and exercise ourselves therein till that day when heaven, where love abideth, shall seem no strange habitation to us. For Jesus Christ's sake. Amen."—Christina G. Rosetti.

Wednesday, November 14. "Give us this day our daily bread." Matt 6:11. Read Matt. 14:13-21. Hymn, "Break Thou the bread of life."

Personal questions:

Do I pray for things?

Should I pray for what I can secure by personal or natural means?

How might daily prayer affect my struggle for physical necessities?

Let us pray:

That we may rightly discern what things we have need of.

That we may have the will and the wis-

dom to help others secure those things which will make for their well-being.

That we may daily keep a proper sense of the relative value of those things which are physical and those experiences which are spiritual.

"O God, we thank Thee for the sweet refreshment of sleep and for the glory and vigor of the new day. As we set our faces once more toward our daily work, we pray Thee for the strength sufficient for our tasks. May Christ's spirit of duty and service ennoble all we do. Uphold us by the consciousness that our work is useful work and a blessing to all. If there has been anything in our work harmful to others, and dishonorable to ourselves, reveal it to our inner eye with such clearness that we shall hate it and put it away, though it be at a loss to ourselves. When we work with others, help us to regard them not as servant to our will, but as brothers equal to us in human dignity, and equally worthy of their full reward. May there be nothing in this day's work of which we shall be ashamed when the sun has set, nor in the eventide of our life when our task is done and we go to our long home to meet Thy face. Amen."—Walter Rauschenbusch.

Thursday, November 15. "And forgive us our debts as we forgive our debtors." Matt. 6:12. Read Matt. 18:21-35. Hymn, "There's a wideness in God's mercy."

Personal questions:

When another person wrongs me do I try to forgive him or to get even with him?

Can I forgive him unless he wishes to be forgiven?

What does forgiveness mean?

Let us pray:

That we may have the forgiving love of Christ.

That we may not allow any misunderstanding to go unexplained or any wrong to remain unrighted.

That we may permit the healing love of God to surround and interpenetrate our entire being.

"Almighty and most merciful Father, we have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done; and there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou those, O God, who confess their faults. Restore thou those who are penitent; according to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for His sake, that we may hereafter live a godly, righteous and sober life to the glory of thy holy name. Amen."—Book of Common prayer.

Friday, November 16. "And lead us not into temptation, but deliver us from evil." Matt. 6:13. Read Matt. 4:1-11. Hymn, "O Jesus, I have promised."

Personal questions:

What is my most constant temptation?

What circumstances or state of mind make me most susceptible to it?

When temptation has been hard upon me have I really tried to think of Christ or thrown myself upon the help and power of God?

Let us pray:

That the presence of Christ may be clearly felt in the hour of temptation.

That men may be delivered from the evil standards and forces that would drag them down.

That we may work together to build a better world whose influences upon men may be more wholesome and ennobling.

"Strong Son of God, who was tried and tempted to the uttermost, yet without sin, be near me now with thy strength and give me the victory over this evil desire that threatens to ruin me. I am weak, O Lord, and full of doubts and fears. There are moments when I am afraid of myself, when the world and the flesh and the devil seem more powerful than the forces of good. But now I look to thee in whom dwelleth all the fulness of grace and might and redemption. Blessed Saviour! I take thee afresh to be my Refuge, my Covert, my Defense, my strong Tower from the enemy. Hear me and bless me now and ever. Amen."—Samuel McComb.

Saturday, November 17. "For thine is the kingdom, and the power, and the glory, for ever and ever. Amen." Matt. 6:13. Read Romans 8:31-39. Hymn, "The Lord is King, lift up thy voice."

Personal questions:

Into what attitude does prayer finally bring me—self-sufficiency or submission, rebellion or peace?

How can I use my faith in God to help me in the midst of life's perplexities?

Why is it necessary for me to say, "Not my will but thine be done"?

Let us pray:

That we may submit not to blind fate but to the will of an intelligent and loving God.

That we may do our work not for our own glory but for the glory of God and His kingdom.

That our prayer life, during this week, may have been so creative and energizing that henceforth we shall not allow it to become "weary, stale, flat, and unprofitable."

"Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy Name thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen."—Book of Common Prayer.

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."—Jude.

CHINESE FACE STARVATION

More than three million Chinese are facing starvation as the result of crop failures in China this year. The greatest suffering is in the southern part of the Province of Chihli and across the border in the Province of Shantung. In those two provinces alone two and a half million Chinese are in dire need of food. In the Province of Shensi, 800,000 Chinese are threatened with famine. —Current Events.

JOIN THE RED CROSS!

The yearly Red Cross Roll Call will begin on Armistice Day, November 11, and will continue through Thanksgiving Day, November 29. During that period all true Americans are urged to become members of the Red Cross.

A BIG RADIO "AUDIENCE"

Nearly ten million families in the United States now own radio sets, which represent a total cost of more than two billion dollars. The total number of persons who "listen in" on radio programs is estimated at more than forty million.—Current Events.

Raising Rabbits for Fur

The rabbit is fast taking his place among the valuable fur-bearing animals. Few people realize how rapidly the rabbit industry is growing in the United Statess. Bulletins are now prepared by the Department of Agriculture for the instruction of rabbit breeders.

—Scotland, as well as Ireland, has a movement for separation from England. At Robroyston a movement was launched for autonomy and a parliament of Scotland. It was announced that 18 candidates for parliament had enrolled themselves under their banner.

Geigers—They say Bill Speedmore drives his new Ford 70 miles an hour.

Simpson—Don't say "drives" say "drove." The paper this morning said his funeral will be tomorrow.—Exchange.

Gee—Why do you call Mrs. Farr slow?

Whiz—Why, it has taken her 40 years to reach the age of 30.—Pathfinder.

—Rev. R. L. Hethcox was missed in the Winston conference.

—The Home Moravion Church, Winston-Salem, celebrates its 157th anniversary next Sunday.

—Flat Rock Church, Flat Rock Circuit, is shown elsewhere this issue. It is a splendid new building and its members are justly proud of it. You would probably have to go far to find its equal among country churches. We congratulate our Flat Rock people on this achievement.

—The defeat of Smith by Hoover was conceded on Tuesday night. Hoover's majority seems very large, though complete returns may reduce it.

FROM PASTORS *and* PEOPLE

Friendship Church, Mt. Hermon Charge.—Our Conference year came to a close on the third Sunday of October. After an inspiring sermon by our pastor, Rev. J. Elwood Carroll, the following officers were elected for the coming year:

Trustees, Messrs. J. J. Sharpe, J. Gurney Holt, T. E. Sharpe, Lacy Isley and A. M. Isley.

Stewards: Messrs. R. W. Isley, Paul M. Graves, Moody Isley, G. E. May.

Sunday school superintendent, Mr. T. F. Overman.

Class leader, Mr. H. A. Garrett.

Ushers, Messrs. Howard Patterson, Norman Johnson, Wade Isley and Clifton Sharpe.

M. P. Herald reporter, Mae Patterson.

We have made several improvements in and around the church this year, including the purchase of a Heatrola, the installation of electric lights, and a good bit of work on the cemetery.

Our Christian Endeavor Society is doing much to prepare leaders for our church and Sunday school. Some very splendid programs have been been given recently and every one is urged to attend the C. E. meetings. Your presence will be a help both to us and to you.

Our pastor, assisted by Rev. W. M. Loy, of Fountain Place M. P. Church, Burlington, conducted a revival at Alamance Mills during the latter part of October. We were glad to receive a goodly number of the converts into our church on the first Sunday in November.

We note with regret the passing of Mr. A. M. Isley, a trustee and a loyal member of our church, on Saturday, October 28, 1928. He had been ill for about ten months, his condition becoming serious about two weeks prior to his death. Mr. Isley was an humble, unassuming Christian man, known and esteemed by a wide circle of friends. The funeral service was conducted at Friendship Church Monday at 11 o'clock by the pastor, assisted by Rev. T. A. Williams, Rev. D. I. Offman and Rev. A. O. Lindley. We extend our sincere sympathy to the bereaved family.

Mr. J. A. Sharpe is our delegate to conference this year. He was instructed to bring Mr. Carroll back to our charge. He has served successfully for two years and we are hoping that he will be back with us.

MAE PATTERSON, Reporter.

Laurel Hill.—Our attendance at Sunday school is very good. We had 106 present Sunday. We are proud of our Sunday school and especially of our superintendent and good choir singing. We have good singing. We sing praise to the Lord and not just to be heard. If we would all think and feel the words of a song as we sing it we could sing much more sweetly.

Bro. Morgan preached for us Sunday, after which the Lord's Supper was administered and church officers and Sunday school officers were elected for the following year. The officers elected were as follows: Superintendent, A. A. Sain; assistant superintendent, Lois Willis; secretary and treasurer, Horace Sain; church reporter, Lois Willis. The old boards of trustees, class leaders, and stewards were re-elected.

Bro. Morgan preached us a splendid sermon as he always does. Bro. Morgan has been with us five years and we certainly have been fortunate in having a man like this with us. He has endeared himself to us, not only him, but his entire family. We are hoping that Mr. Morgan will be returned to us for another year.

Best wishes to the Herald and its readers.

REPORTER.

Creswell.—Rev. R. L. Hethcox preached his last sermon at Creswell for the Conference year 1928 on October 21.

The fourth quarterly conference of the Creswell charge met October 23 at Creswell. All the churches were represented but Woodley's Chapel and Mt. Elmer. The conference met for a regular business meeting.

Mr. Joe White, from Rehoboth church, was elected delegate for this charge, with Miss Matilda Alexander as alternate. The Conference instructed Mr. White to bring Rev. Mr. Hethcox back. He has been on Craswell charge for the past ten years and has been doing a splendid work and we feel sure that in asking him back he will strive harder than ever to give good service.

All officers for the church and Sunday school have been elected, and we are looking forward to the best and most successful year that these organizations have ever known.

The Sunday school has started making plans for a Christmas program this year. The committee has been appointed and is carefully considering various things in the way of Christmas entertainment.

Mr. William Wiley was re-elected as class leader in our Sunday school. He is always present and ever ready to help and offer suggestions for the best of our school.

The outlook now is that Creswell charge will have a good record for the year 1928-29, both spiritually and financially.

REPORTER.

Flat Rock, Vance.—It's quite a while since we have reported, however, we have been moving forward. Pastor Chambliss continues to give us good sermons and he is endeavoring to make this year on Vance the best ever. Flat Rock finances are pretty well in hand. All of pastor's salary was paid before last quarterly conference. We hope to be on every honor roll at Annual Conference.

We were indeed glad to have Rev. S. W. Taylor with us in the quarterly conference. His visit and words of encouragement did much to inspire our people to greater effort for the church. We wish he might come more often.

Our Sunday school rooms are completed and have been in use several weeks. They add much to the efficiency of the school. Outside painting is done and we feel we have a new church.

New officers were elected at last appointment as follows: Trustees, A. E. White, J. H. Satterwhite, S. J. Satterwhite, J. L. Hester; stewards, S. W. Reavis, chairman, T. P. Hester, B. W. Jones, Roy Davis; classs leader, Mrs. S. W. Reavis; Sunday school superintendent, S. W. Reavis; assistant superintendent, Roy Davis; secretary and treasurer, B. W. Jones; reporter, Miss Mary V. White.

We are planning to send the Sunday school offering to the Children's Home one Sunday in each month. Heretofore we have taken the offering for the Home at preaching service.

The Ladies' Aid Society continues with much interest. At present they are piecing a quilt, each square to net one dollar. It will be quilted and sold. They have raised during the year $220.

The W. H. M. S. is progressing very nicely. Since last Annual Conference they have sent the Branch treasurer about $55. Plans are being made that the societies be merged and organized by General Conference standards.

The Willing Workers Mission Band meet with many hindrances; as yet they have very few stars on their chart.

Mrs. S. W. Reavis and Miss Mary V. White were joint hostesses to their Sunday school classes last Friday evening from 7:30 o'clock to 10. The games and contest, as well as decorations, carried the idea of Hallowe'en. It proved a very enjoyable evening. Cream and cake was served.

A call meeting of quarterly conference was to be held Monday evening, October 29, with Spring Valley church, to arrange complete report of finances before Conference.

We are expecting the return of Rev. Mr. Chambliss. He was the unanimous choice of the quarterly conference and the delegate was instructed to ask for his return.

REPORTER.

Friendship, Chase City Charge.—We had good attendance at Sunday school last Sunday; also at preaching service. Bro. O'Briant certainly brought us a wonderful sermon, which all seemed to enjoy. At the close of the service the Lord's Supper was taken.

We held our fourth quarterly conference last Saturday night at 7:30 o'clock. Church officers for the coming year were elected. The quarterly conference called Bro. O'Briant back for another year, and we are hoping that Annual Conference may see fit to send him back to us, for he has certainly done splendid work among us. Bro. L. L. Wilson is our delegate to Conference.

Our work here is encouraging and there has been some progress made that is noticeable. We hope to do more in the future.

REPORTER.

Albemarle.—The Albemarle church news has been in the background for about a year, but as 'most everybody knows, we have been having services in a store building since our church was burned last December, and haven't had much of interest to write about.

We have all taken on new life since we moved into our new church, and though we are only in the basement so far, we feel so grateful that we once more have a church we can call our own.

Our Sunday school has shown a remarkable growth since moving into the new building. The average attendance for the past year has been around 100, and at one time dropped as low as 85, so it was very inspiring to see 164 present the second Sunday after moving. We feel that we can really do some good work when our class rooms are finished and we get our classes re-organized.

The Men's Bible class is having a contest, trying to see which of two sides can get the most new members and most regular attendance. Each month the points are counted,

and the losisng side must give the winning side a supper. J. E. Gantt and C. S. Moton are the captains, and this month Mr. Moton's side won. It surely is creating more interest among the men, causing them to almost double their membership in about a month's time. One woman was heard to remark that she didn't get to Sunday school that morning because her husband had two new members to bring in and he was afraid he might be late if he went back for her.

We are all hoping that Conference will send our pastor, Rev. J. R. Anderson, back to us, for he meets the unanimous approval of our members. He has been with us two years, and we have become so attached to him and his family we would hate to see him leave us. However we will all know next week.

MRS. JOHN U. WHITLOCK, Reporter.

Chapel Hill, Davidson.—Brother Ridge preached a good sermon the third Sunday, his subject being "Jesus." The congregation was large. We will feel disappointed if we do not get Brother Ridge back.

We have started our Sunday school again; hope we will have a good school; had a good number this evening and good interest.

Prayer meeting has been good since the revival meeting.

Sunday school next Sunday at 10 o'clock; prayer meeting at 2 o'clock.

With best wishes to the Herald readers,

LIZZIE CRANFORD.

Pine Ridge, Kentucky.—The enrollment at Alvan Drew School this year is the largest we have ever had—177. Other boys and girls are writing almost every day and wanting to come, but only as some who are here drop out can others be received, as we have already more than reached the limit of our dormitory accommodations.

Work on our dam is progressing. We hope to get it finished before hard freezing weather reaches us. If our plans work out, the dam will make a reservoir holding over a million gallons of water. Think of that much water on Pine Ridge!

We are still having an abundant supply of "roasting ears" from our own truck patch, and that means a lot of corn when you have 115 active individuals in the dining room. Frosts have not yet hurt our growing crops. We have an acre of late potatoes with vines still as green as though it were summer time.

We are delighted with our staff of teachers and workers this year. All seem interested, earnest, and consecrated. We greatly appreciate the prayers and co-operation of the church at large.

Business has been very good at our store this fall, consequently our stock of second hand goods is very much depleted. Several young people's organizations have written us that they are making children's dresses and various useful articles of clothing to send us. That is a fine plan. May their number increase! Send parcel post packages to Pine Ridge, Wolfe County, and freight or express to Slade, Ky.

We had a scare last Sunday morning. I was preparing to preach on Paul building a fire on the Island of Melita, when I heard a cry: "Green Garrett dormitory is on fire." Of course I hastened to the scene and found our boys had discovered it just in time and with a little strenuous action the fire was put out and the dormitory saved. Electric wiring too close to a hot furnace pipe seems to have caused the fire. The insurance company has allowed us $20 to cover damages.

Thankful beyond expression for the many evidences of our Father's guidance and grace.

Sincerely.

THOS. R. WOODFORD, Supt.

High Point.—At the hour for morning worship Sunday morning, Dr. J. C. Broomfield, president of the General Conference, who was in Winston-Salem attending the Annual Conference, filled the pulpit of First Church, and delivered an eloquent and masterly sermon from Isaiah 9:6: "Unto us a child is born, unto us a son is given; his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." He said in part that the greatest abiding need of people is to know Jesus, to appreciate Him more and to love Him better. Christ is wonderful in His pre-existence; wonderful in his creative power. All things were made by Him, and in Him all things consist. Then He is wonderful in His prophecy, and in His conception. He did wonderful things to feed others when hungry, but so little to feed Himself. A prize for the best essay on Christ's first miracle at Cana of Galilee was offered, and John Milton won it by a single sentence: "The water knew its Lord and blushed." All time revolves around Him; there is not a deed executed, nor a coin of money minted that does not bear His impress. All dates are reckoned from His birth, He is wonderful in the homage He has received, and in the blessings He dispenses; we get our churches, public schools, hospitals, children's homes, libraries, in fact, everything good comes from His bounteous hand. Christ has been the inspiration of genius for all time; without Him Raphael's famous Sistine Madonna would never have been given to the world. In modern times two famous buildings have been erected, the church of St. John the Divine in New York, and the Cathedral in Washington where Woodrow Wilson sleeps. The Bible has nothing to fear from truth. When you look into the grave of a loved one, you will not expect to hear the voice of science, but the voice of Him who said, "I am the resurrection and the life." He is an interceding Christ; "He walks beside me in the way, what a wonderful Saviour!" Finally, He is wonderful in the witness of my own heart.

"O, Moster, let me walk with Thee
In paths of lowly service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care."

Dr. Broomfield will make an ideal executive, and the General Conference made no mistake in choosing him for this high office.

The Missionary Circles met Monday afternoon as follows: Circle No. 1, Mrs. L. J. Diffee, chairman, with Mrs. S. D. Shelton; Mrs. J. H. Walker's at her home on Colonial Drive, and Mrs. Moffitt's with Mrs. John C. Whitesell, 909 West College Drive. At Mrs. Shelton's Mrs. L. R. Johnston had charge of the program. Mrs. Paul S. Kennett read the last chapter of Proverbs and led in prayer. Mrs. Johnston then read a beautiful poem, "The Woman Who Understands," Jonathan Miller's famous, "The Bravest Battle," and Longfellow's "Arrow and the Song."

The topic for Christian Endeavor Society Monday evening was "In What Ways Do We Waste Our Time?" and was led by Miss Pearl Leonard.

The Workers' Council will meet Wednesday evening after mid-week prayer service and Teacher Training class.

Next Sunday morning the Lord's Supper will be celebrated. This will be the first Sabbath of the Conference year, and we pray that God's spirit may lead and direct our church through the coming year.

Our pastor, Rev. R. I. Farmer, occupied the pulpit of Grace Church, Greensboro, last Sunday morning, and at the evening service delivered the message in the Home Moravian Church in Winston-Salem.

The congregation is delighted to know that Rev. E. Lester Ballard has been returned by the Annual Conference as associate pastor here. He has done a great work with us, and we feel that the Junior church is firmly established and will continue to go forward under his guidance. High Point has been blessed with six splendid ministers by action of the Conference just closed: Rev. R. I. Farmer and Rev. E. L. Ballard at First Church, Rev. G. L. Reynolds at English Street, Rev. Geo. L. Curry at Welch Memorial, Rev. Edward Suits at Lebanon, and Dr. A. G. Dixon at the Children's Home.

Mrs. W. C. Wicker, of Elon College, is the guest of her daughter, Mrs. L. R. Johnston.

Mrs. L. J. Diffee went to Blue Ridge last Saturday to visit her grand-son, Sidney Tomlinson, who is in school there.

Siler City.—On Tuesday evening, October 23, Mr. and Mrs. A. G. Dixon delightfully entertained the Senior Christian Endeavor Society at their home in Liberty. Many interesting games and contests were enjoyed, after which delicious ice cream, cake, sandwiches and lemonade were served. About 15 of our number enjoyed the hospitality of Mr. and Mrs. Dixon.

In addition to the regular Hallowe'en party this year, the Junior and Senior Christian Endeavor Societies jointly entertained with a tacky party. At this social gathering officers for the ensuing year were elected, which are as follows: President, Mr. Marvin Phillips; vice-president, Mrs. Duncan Welch; secretary-treasurer, Miss Clata Andrew; assistant, Mr. Cletus Whitehead; pianist, Miss Minnie Cooper; assistant, Mrs. C. E. Brady; corresponding secretary, Miss Pearlie Moore; prayer meeting committee, Miss Sallie Smith.

The death angel has visited us again and taken from us Mrs. Ollie Campbell. Besides a host of friends and many distant relatives she leaves a husband and two dear little girls.

REPORTER.

Albemarle.—The flower show and bazaar, which is sponsored annually by the Ladies' Aid Society, was held Friday, November 2nd, and was a decided success from every standpoint. Many beautiful flowers were entered from different parts of the town and county, and they were surely worth going to see. Chrysanthemums of exquisite colors, roses, dhalias, ferns, begonias, geranium, coleus, and other potted plants were on display, and the judges had a difficult task in selecting the ones that should wear the blue and red ribbons. There were 42 prizes awarded, rang-

ing in value up to $5.00, and these prizes were very generously donated by various merchants of the town.

This is the third year this event has been staged, and each year more and more interest is shown by the ladies of the town in trying to see who can grow the most beautiful flowers.

In connection with the flower show, a bazaar also was held, and fancy-work and homemade candy and cakes were on sale at reasonable prices. This was also a success as everything was sold during the afternoon and night.

During the hours from 6 to 9 a plate supper, consisting of barbecued pork, peas in patties, slaw, candied yams, ambrosia, cake, coffee, and hot rolls, was served to about 150 people.

The proceeds derived from the day's activities, which amounted to about $135, will be used toward purchasing something for the new church.

Our church is rapidly nearing completion. Beautiful memorial windows have been placed and the finishing touches are being added, and when completed it will be one of the prettiest churches in town. If you don't believe it, just come and see for yourself.

MRS. JOHN U. WHITLOCK, Reporter.

Winston.—The Philathea class of the First Methodist Protestant church met Monday evening at the home of Mrs. J. R. Brewer. Mrs. W. G. White was associate hostess. Devotionals were conducted by the president, Mrs. W. C. Tise. Minutes were read and approved, and twenty-three members answered the roll call. Nine dollars and five cents dues and pledges were collected. Various committee reports were made.

During the social hour those having a birthday in this month were delightfully showered. Afterward the hostesses served delicious refreshments.

REPORTER.

Haw River Mission.—Haw River Mission has not sent in a report lately, but we feel that we are receiving many blessings. Our Sunday school is very good, also the Christian Endeavor Society; yet there is still room for improvement.

Our pastor, Rev. G. W. Holmes, gave us two very helpful and interesting sermons on the fourth Sunday in October, which closed this Conference year. He has served the Mission faithfully for one year, and we pray God's blessings on him and family whereever they are called.

We are beginning the new year well organized and looking forward to a better year than the one past. May we each so work together that our pastor for the coming year may ever feel as one among us, without fear.

Best wishes to the Herald and its readers.

MAUDE MONTGOMERY,
RUBY SYKES,
Reporters.

Haw River, N. C., Nov. 5, 1928.

Lawndale.—Lawndale is a small mill village with a population of 1,000, situated in the foothills of the mountains. It has been noted in the past for its meanness and shall be noted in the future for its goodness.

Rev. W. L. Carson (better known as Bill), of Lincolnton, has had one of the greatest meetings ever known in the history of Lawndale. Two hundred and thirty-three souls were saved and many names were added to the different church rolls. I have never seen the power of God so manifested. Old men and women, young men, boys and girls came flocking hom to God and then went out after other lost souls. The young people here surely are on the "Firing Line" for God.

The boys have organized an evangelistic club with a membership of 71. The girls have organized a Sunshine Band with 41 members. These clubs go into the different homes for cottage prayer meetings, and have had 11 conversions. By God's help we are going to do great things for our Lord.

Bro. Carson surely is a man of God and has great power with lost souls. Three young men have answered the call to preach God's word. You readers will hear from us again.

SISTERS IN CHRIST.

Stallings, Mecklenburg Charge.—Although we haven't been heard from in some time, this is no reason we haven't been doing anything.

Our fourth quarterly conference was held on Saturday, October 27. Many were present. The conference voted unanimously for the return of Rev. W. C. Hall and family. Mr. Hall has worked faithfully through the year with us and we are hoping to have him back with us. May we each so work together that our pastor for the coming year may feel as one among us. We hope to flourish more this year than we did last year. Pray for us that we may do so.

On account of Mr. Hall's baby being very ill he was called home on Saturday during the Conference week. The baby was much better yesterday.

The Ladies' Auxiliary met in the home of Mrs. A. B. Garmon. Members present were Mrs. M. L. Stallings, Mrs. P. L. Garmon, Mrs. S. A. Noles, Mrs. Paul Curlee, Mrs. A. B. Garmon, Miss Gladys Kiser and Mrs. Jesse Hartis. The busy time caused many members to be absent. We re-organized and had an interesting program. We will meet with Mrs. R. F. Kinley the first Thursday in December, hoping every member may be present.

Pray for us that we may flourish as a band of workers. We reorganized the Sunday school yesterday and much interest was taken toward helping to make this coming year more progressive.

Christian Endeavor Society meets every Sunday night; interest is taken but there is still room for improvement; also prayer meeting every Wednesday night. We wish more people present.

Wishing for our church a successful year's work in our Master's vineyard.

MRS. J. E. HARTIS, Reporter.

SPECIAL NOTICE

Pastors and church officials will please note that all contributions for the General and Annual Conference budgets are to be sent to the new conference treasurer at the address given herewith. Please designate the interest to which the contribution is to be credited.

GEO. R. BROWN, Conf. Treas.,
Box 287,
Reidsville, N. C.

A CHANCE CONVERSATION

"I'll tell you that the laws about working children in mills have done lots of good."

The speaker was the police officer of a small southern town whom I chanced to meet at the railroad station—a plain, honest man. He had no more idea of who I was than the man in the moon.

"I used to see," he continued, "little fellows eight and ten years of age working all night long. They used to get so tired along about 3 or 4 o'clock in the morning that they would fall asleep in spite of themselves."

I suggested that I was glad the thing was working out so well and inquired whether or not there had been any difficulties.

"It's coming out all right," he replied. "You do not see these little-uns in the mills any more."

"What do they do?" I inquired.

"Oh, they go to school," he answered, "a good deal at first. The people seemed to think they had a right to do as they pleased with their own children."

"Did you have the parents up in court?" I asked.

"No," he answered, "we did not work it that way. When we found a family keeping its children out of school we tried to show them that the school law had to be obeyed just like any other law. In some bad cases we sent for the woman who looks after all this and had her come over to talk to them. In one or two cases, I believe, we did threaten to have them up in court, but we were able to get on without that."

"So you think," I said, "that these laws have done good."

"Why, of course, they have done good," he replied. "How can a body get on these days without an education and how can you get education unless you go to school?"

"What do you think about requiring children to go to school more, say up to the age of 16?"

"Oh, it would be all right now," he said. "We couldn't have done that eight or ten years ago, but now we could. Children ought to be sent to school until they are 16 years of age unless they get a good education before. I doubt if children ought to be put to work as regular hands too early. I am not in favor of having boys and girls loaf around, but some play won't hurt them."

"Do you think that the mills and other places could get on without children under 16?" I asked.

"Why, of course," he replied. "There are more grown-up people now than there is work for. I always say let the grown-ups do the work, the old folks rest, and the children play and go to school."—W. H. S. in the American Child.

HERALD SUBSCRIPTION RECEIPTS

Rev. R. L. Hethcox, $1.50; Rev. G. W. Holmes, $3.00; Rev. E. G. Lowdermilk, 50 cents; Rev. C. E. Phillips, $5.25; Rev. H. L. Powell, $6.50; Rev. W. M. Loy, $3.00; Rev. G. H. Hendry, $1.50; Rev. J. R. Anderson, $4.50; Rev. J. D. Morris, $1.50; Rev. A. O. Lindley, $4.50; Rev. W. C. Hall, $1.50; Rev. H. F. Fogleman, $2.25; Rev. N. G. Bethea, 75 cents; Rev. D. R. Williams, $4.50; Rev. A. L. Hunter, $6.00; Rev. L. W. Gerringer, $9.50; Rev. J. A. Burgess, $1.50; Rev. J. M. Morgan, $10.50.

REPORT OF STATIONING COMMITTEE

Alamance	J. A. Burgess
Albemarle	J. H. Anderson
Anderson	G. B. Ferree
Asheboro	J. E. Pritchard
Asheville	Fred W. Paschall
Bess Chapel, Bessemer City	M. C. Henderson
Burlington	L. W. Gerringer
Burlington, Fountain Place	M. P. Chambliss
Caroleen, Shelby	W. L. Carson
Charlotte, First	N. M. Harrison
Chase City	J. B. O'Briant
Chatham	A. O. Lindley
Cleveland	C. E. Ridge
Concord	G. H. Hendry
Connelly Springs	L. S. Helms
Creswell	R. L. Hetheox
Davidson	W. D. Reed
Davidson, North	R. S. Troxler
Democrat	H. W. Bell
Denton	E. A. Bingham
Draper	W. T. Totten
Enfield	J. C. Auman
Fairfield, Kannapolis	E. G. Lowdermilk
Fairview, Glen Raven	W. H. Neese
Fallston	J. M. Morgan
Flat Rock	J. P. Pegg
Forsyth	R. C. Stubbins
Forsyth, West	C. B. Way
Friendship	C. H. Hill
Gibsonville	To be supplied
Graham	J. F. Minnis
Granville	H. F. Fogleman
Greensboro, Calvary	C. W. Bates
Greensboro, Grace	R. J. Tamblyn
Greensboro, St. Paul	N. Brittain
Greensboro, West End	J. D. Williams
Greensville	E. G. Cowan
Guilford	J. R. Hutton
Halifax	C. L. Spencer
Haw River Circuit	J. L. Trollinger
Haw River Mission	M. P. Chambliss
Henderson	R. A. Hunter
High Point, English St.	G. L. Reynolds
High Point, First	R. I. Farmer
High Point, First	E. L. Ballard, Associate
High Point, Lebanon	Edward Suits
High Point, Welch	G. L. Curry
Kernersville	J. D. Cranford
Lexington, State St.	N. G. Bethea
Lexington, South	C. G. Isley
Liberty-Siler City	To be supplied
Lincolnton	Fred Love
Littleton	C. I. Smith
Mebane	W. M. Loy
Mecklenburg	W. C. Hall
Melton's Grove	J. H. Trollinger
Midalnd	J. W. Hulin
Mocksville	J. W. Braxton
Mount Hermon	J. E. Carroll
Mount Pleasant	G. F. Millaway
Moriah	H. C. Carmichael
Orange	B. M. Williams
Pageland	C. E. Phillips
Pinnacle	A. L. Hunter
Pleasant Grove	D. R. Williams
Porter	C. H. Hill
Randleman	T. A. Williams
Randolph	D. I. Garner
Reidsville	George R. Brown
Richland	T. E. Pierce
Roberta	Robert Short
Rockingham	J. H. Trollinger
Saxapahaw	O. C. Loy, Jr.
Shelby	W. L. Carson
Spencer	E. B. Wood
Thomasville Community	H. W. Maier
Tabernacle	H. L. Isley
Thomasville, West	T. J. Whitehead
Thomasville	To be supplied
Spring Church	A. D. Shelton
Union Grove	L. S. Helms
Vance	To be supplied
Weaverville	Q. L. Joyner
Whitakers	T. M. Johnson
Why Not	J. B. Trogdon
Winston, First	H. F. Surratt
Winston, South	P. L. Kinnamon
Yadkin College	N. G. Bethea
Yarborough	D. D. Broom

Left without appointment at their own request: H. L. Powell, Atlas Ridge, J. D. Morris.

In hands of the president: O. B. Williams, C. J. Edwards, J. S. Riddle, R. A. Truitt, Wm. H. J. Winstead, C. W. Saunders, Charles Grant, J. F. Whitley, R. R. Scarlette, Earl Cook, R. L. Victory, M. Ivey Crutchfield, W. B. Surratt.

Supernumeraries: Littleton, D. A. Fishel; Richland, W. F. McDowell.

Superannuates: W. P. Martin, T. F. McCulloch, D. M. Loy, W. F. Kennett, G. W. Holmes, J. H. Moton, W. M. Pike, H. S. B. Thompson, C. H. Whitaker, W. F. Ashburn.

President of High Point College, R. M. Andrews.

Professors in High Point College, P. S. Kennett, P. E. Lindley.

Professor in Dickison College, Pa., J. D. Hardy.

Professor in Westminster Theological Seminary, C. E. Forlines.

Editor Methodist Protestant Herald, J. F. McCulloch.

Loaned to Good Samaritan Mission, J. S. Williams.

Superintendent of Bethel Home, Homer Casto.

Secretary Board of Christian Education, Lawrence C. Little; F. L. Gibbs, associate secretary Board of Christian Education.

Students at Westminster Theological Seminary, T. G. Madison, P. T. Bingham.

Students in High Point College, K. G. Holt, Taft White, E. O. Peeler.

Superintendent Children's Home, A. G. Dixon.

The chairmen of the different districts to be appointed and published in the Journal.

S. W. TAYLOR,
J. H. ALLEN.

SUNDAY AT CONFERENCE

The Sunday occasion was very great. The memorial occasion was a "means of grace." All were reminded of the fact that Bro. Braswell was a great laborer in the vineyard. The wish was that the relatives of Bro. Dosier could have been at the meeting.

The impulse was to speak a few words referring to Bro. Dosier; however, I now wish to tell his relatives and friends that I managed to read all his writings through the Herold for more than 30 years. Once he published a great article, "Salvation by Faith in All Aages;" wish the article could be published soon again. Also, wish that his article that was once published on water baptism could be published again.

Sunday I was reminded, and encouraged, by several of the distant friends to write to the paper—and this effort comes by the lively encouragement. It was a pleasure to meet up with distant friends—preachers and people. I looked (hastily) for numbers that I did not see. I looked for young Bro. Swain, the son of the late Dr. Swain, but did not get to see him. He is in the Herald office. (Did not see Bro. Garrett.) At the Children's Home is one of the locations where distant friends can manage to meet, and I want to meet Bro. Swain and his brother and sister, and tell them that I very well remember hearing their father talk prohibition more than 50 years ago at Conference at Winston. On that great occasion prohibition resolutions in favor of temperance were passed, and I heard Bro. Swain say that the more of it the better he liked it.

Hope soon to meet the distant friends, as suggested, and hear some encouraging experiences about the importance of temperance, etc.

At the Sunday school Sunday we were privileged to listen to hearty teaching in favor of temperance and prohibition.

W. F. GRABS.

THE HAPPY FAMILY

"They do have such good times together!"

Little Mrs. Turner's eyes followed wistfully the disappearing figures of the MacDougall's, her neighbors across the way. Lunch and camera and sweater-laden, with the dog bounding joyously before them, they were off—father, mother, and the three young MacDougall's—for a Saturday tramp in the woods.

"I was asking Mrs. MacDougall only yesterday," little Mrs. Turner went on, "how it is that although they all have special friends and hobbies of their own, they still manage to work and play and plan together so many good times. And do you know what Mrs. MacDougall answered? She laughed and said, 'Well, I really think more than anything it's The Youth's Companion! In fact, I'm so sure of it that I should like to order it for a year as a present from our family to yours. Six months from now you can tell me if I wasn't right.'"

The MacDougall's are just one of thousands of households where The Youth's Companion is bringing not only entertainment in its fine book-length novels, serials, and short stories, but fresh interests, new ambitions, and deeper understandings through its feature articles and many special departments. Every page offers happiness to young and old alike.

Don't let your family be without the treat of this great monthly magazine!

Just send your subscription order to the address below and you will receive:

1. The Youth's Companion, 12 big monthly numbers, and

2. Two extra numbers to new subscribers ordering within 30 days, and

3. A copy of "WE" in 12 colors, framing size 18 x 24 inches. All for only $2.

THE YOUTH'S COMPANION
S. N. Dept., Boston, Mass.

Subscriptions Received at This Office

OUR GREATEST CITY

What a big city is Greater New York! The latest estimates by the Census Bureau give it a population of more than six million. The assessed valuation of its property, real and personal, for taxation purposes, is nearly 22 billion dollars. The cost of its city government is now more than a half billion dollars a year. And it has more than a million pupils in its public schools. —Current Events.

CONFERENCE NOTES

—Rev. S. W. Taylor and other conference officers were unanimously re-elected.

—Brother J. H. Allen was elected to serve with the president on the Stationing Committee.

—The younger ministers gave a supper one evening to the superannuated ministers.

—The following ministers were placed among the superannuates this year: Ashburn, Thompson, Whitaker.

—Several business men of Winston aided our people in entertaining members of conference by paying bills at hotels.

—Bros. R. M. Cox and R. N. Hauser gave a supper on Friday evening to all members of conference at Robert E. Lee hotel.

—Bro. and Mrs. George B. Harris, of Henderson, were among the visitors.

—Mr. Willis Harris, a son of Rev. C. F. Harris, now living near the western coast, was at conference one day, with his sister, Mrs. Dr. Glascock, of Greensboro.

—Rev. L. W. Gerringer was called to Burlington on Sunday afternoon to conduct the funeral of Charles Sharpe.

—Revs. G. F. Millaway and R. S. Troxler were called to Mt. Pleasant on Monday to conduct the funeral of Mrs. Mendenhall, mother of Miss Dovie Mendenhall. She had reached the advanced age of 87 years.

—The committee on group insurance was continued for a year. There were several new applicants and it is hoped the requisite number will be reached this year.

—W. F. Grabs was present on Sunday. He is a great friend of the Children's Home. The children know him and love him.

—Winston is said to have 110 churches and 110 business establishments.

—The Conference Brotherhood held its annual meeting Friday afternoon. The officers were re-elected.

—Our ministers filled many pulpits on Sunday, in Winston and outside.

—President Broomfield goes next to the Alabama and Florida conferences.

—The Winston church building is unlike any other that we have seen, but it has adaptability to large or small congregations and has quite a number of rooms for classes of the Sunday school. The transormation from an old-time to a modern church was unusually successful. It is a good plant now.

—Business of conference brought forth one or two warm debates, but out of them came substantial harmony. The spirit of brotherhood exists in our conference to a remarkable degree. We have never seen it surpassed in any conference we have visited.

—Five ministers were ordained on Sunday: Way, Henderson, W. M. Loy, O. C. Loy, and J. H. Trollinger.

—Rev. Roy Farmer, pastor of First Church, High Point, was received into the North Carolina Conference from the Ohio Conference. He is heartily welcomed as Rev. R. J. Tamblyn was welcomed a year ago.

—The following were chosen to present to our people during November the urgent need of High Point College: Dixon, Bethea, Pritchard, Harrison, Gerringer, Farmer, and Gibbs. Their charges are asked by the Annual Conference to liberate these pastors for a few weeks for this purpose.

—Dr. and Mrs. Spahr were present part of the session.

—Dr. George R. Brown was elected as Conference Treasurer and Rev. J. Clyde Auman was elected Treasurer of Special Funds.

—Missionary work was represented in addresses by J. Clyde Auman, J. F. Minnis, and Dr. J. C. Broomfield.

—Women's work had its representatives in a meeting addressed by Mrs. Brown, Mrs. Hammer, and Mrs. Bates.

—On Young People's night Rev. Roy I. Farmer made a stirring address.

—Among the visitors at conference was Miss Whitley, of Indiana. She was graduated from Adrian College two years ago and is now teaching in a Baptist institution in this state.

—Bro. Barker was called home by the sickness of his wife. Prayer was offered for her and for a brother of Rev. G. W. Holmes, also very ill.

—The matter of disposing of the building formerly used for Yadkin College was committed for recommendation next conference.

—An installation service was adopted for use in local churches in installing church officers.

REMINISCENCES

After reading Rev. C. E. Ridge's report of the camping meeting at Chapel Hill church it brought back to my mind memories of 58 years ago. I well remember that camp meeting of 1870, although I never was at Chapel Hill. The Rev. Jack Laughlin, the pastor at that time, was my father. I remember he and my step-mother going to hold that camp meeting and their having left me at home by myself to keep house and take care of things, although only a 15-year-old boy. I did my own cooking and milked the cow, pulled fodder, took care of things in general. That was a long week to me, by myself day and night, and the worst of it all I was not a Christian myself but I was willing to do this if my father could help somebody else. My father died 42 years ago last August and "I heard a voice from heaven saying unto me, Write blessed are dead which die in the Lord; yea, saith the Spirit that they may rest from their labors and their works to follow them." I am glad that his work still lives at Chapel Hill. All of these years I have thought I would like to go to Chapel Hill. Ever since I have been preaching myself I would love to preach in that old church and stand in the place where my father stood. But I reckon this desire will never be realized, although as to health and strength I am fully able; otherwise I am not. I wonder if there is any member at Chapel Hill that was there when my father was pastor; if so, I would be glad to hear from you. My address is Randleman, Route 2.

G. A. LAUGHLIN.

Mr. Knutt—Look, there's something about me in the paper. It says that in June there were 15,738,526 passengers carried on the street cars.

Mrs. Knutt—Well, what of it?

Mr. Knutt—I was one of the passengers.—Exchange.

IN HONOR OF THE DEAD

Heavner

David Columbus Heavner departed this life November 1, 1928, aged 68 years, 4 months and 9 days.

In early life he became a member of the Bess Chapel church, was an active member and efficient steward as long as his health would permit, and was faithful until death. March 30, 1881, he married Samantha Jane Bess. To this union were born eleven children, five sons, Lee and Kenneth, of this county, Claud, Thomas and Walter, of Gastonia; six daughters, Mrs. C. M. Childress, Mrs. A. B. Sain, Mrs. F. W. Baxter, Mrs. L. P. Wise, of this county, and Mrs. A. Z. Canipe, of Gastonia, one daughter having preceded him to the grave.

Besides the wife and children, he leaves to mourn their loss, two brothers, two sisters, 35 grandchildren, five great-grandchildren, and a host of relatives and friends. He was a devoted husband, a loving father, and a friend to all. He will be greatly missed in the home, in the church and in the community.

The family wishes to thank the friends and neighbors for their kindness during the sickness and death of the husband and father and brother.

M. C. HENDERSON.

COLLEGE INFORMATION

Last Friday at the college dinner in the Robert E. Lee Hotel, a committee was appointed to bring the interesting facts concerning our college before the people. This committee will endeavor to keep the readers of the Herald posted on valuable information relative to the college from week to week. We suggest that you watch for this article each week and profit by the information given.

After reading the facts, be free and anxious to talk them over among your people and thus spread the good news of our victories and progress at High Point College. We have an extraordinary outlook here and may feel justly proud of the achievements made already.

Just last night—Monday—we were honored and pleased to have a student representative among the young collegiate orators of the state in an eventful contest at State College, Raleigh. Charles Webster Pope, our representative, passed the elimination contest there successfully and was thereby called to compete with the choice speakers in the final race. And while we did not win the prize we were honored to even have a speaker able to hold out in the race with the men from the old and well known colleges and universities of North Carolina.

There are many remarkable achievements you will be happy to review and we trust you may read them with pleasure and then pass the good word on to encourage each other as we labor together for the financial support which is necessary in order that the college may continue to do its great work.

P. E. LINDLEY, Chairman,
Committee on Information.

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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JEWISH REPRESENTATIVES TO DELIBERATE ON PALESTINE

A conclave of Jewish leaders from every part of North Carolina will take place at the convention to be held in Goldsboro on Sunday, November 18th. This will be the first gathering of such nature to be held in the state in a number of years. Matters vitally concerning Jewish affairs in general and Palestine in particular will be considered at this gathering. The convention will deal with the following important problems: Campaigns for the United Palestine Appeal in all communities in North Carolina. The U. P. A. is the fund-raising agency of the Zionist organization. Quotas for Zionist membership enrollment will be assigned to all communities. It is also proposed to subdivide the state into seven divisional headquarters with a chairman in each division to be in charge of those activities. Of great importance will be the election of officers and an executive committee to govern Palestine affairs in this state which will occupy the attention of the delegates. A special conference preceding the opening session of the convention will be held at the Goldsboro Hotel, Sunday morning, November 18th. A number of the most important Jewish leaders in the state have been asked to meet Mr. Kellman, president of the Seaboard Zionist Region, at that time to confer with him on the general situation and prepare the necessary program for the opening session of the convention, which will open at 1 p. m. at the Oheb Sholem Synagogue in Goldsboro, at which time a large number of delegates and guests are expected from all parts of the state.

Among the leaders who will attend and address the convention will be Mr. Harry T. Kellman, president Seaboard Zionist Region; Mrs. Israel Shapiro, president Seaboard Hadashas Regional Unit, and Mr. Simon J. Levin, Regional Executive Director, all of Baltimore.

"GOOD MORNING, AUSTRALIA"

The United States and Australia were connected by radio the other day. For a half hour, between 6:30 and 7 o'clock in the morning, Eastern Standard Time, October 26, persons in a broadcasting station near Schenectady, N. Y., carried on conversations with persons in a broadcasting station at Sydney, Australia.

"Good morning," began the announcer in the United States. "Good morning," came the reply from Australia. "It is a nice bright morning here and the time is 6:30. Can you hear me?" said the American announcer. "I can hear you very well; it is 10:30 in the evening in Australia," was the reply.

The test in the United States was made at an experimental station of the General Electric Company. The voices of the Australian speakers were heard so clearly in the United States that they were rebroadcast by WGY, the regular broadcasting station of the General Electric Company, at Schenectady.—Current Events.

As it is the stamp of great wits to put much in few words, so it is that of petty minds to speak much and say nothing worth listening to.—La Fochefoucauld.

A MORNING PRAYER

Teach us, Thou Shepherd of mankind,
Thy pastures rich to find
This day, with happy, trustful soul;
Though we may fail to see the goal
Toward which our footsteps wind.

For Thou didst guide through ages gray
Thy saints, each in his day,
Far up the mount; didst give them there
The soul's true vision. May we dare
Go with Thee all the way.

—Ralph Welles Keeler.

PREVENT ACCIDENTS!

A nation-wide campaign to prevent accidents, that will reach every community in the United States, is soon to begin. That was decided in New York recently at the 17th yearly Safety Congress of the National Safety Council. More than 8,000 men and women, from all sections of the United States, attended the meetings.

Last year, 95,000 persons were killed and ten million injured in all kinds of accidents. Among those who lost their lives were 20,000 school children. And nearly all the accidents could have been prevented by proper care!—Current Events.

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The Papacy as Bunyan Saw It

John Bunyan was imprisoned for twelve years by the authorities of England because he would not conform to the requirements of the Established Church of England, but he seems to have had little fear of the Pope of Rome. Here is the picture he draws of the pope:

"Now I saw in my dream, that at the end of this valley lay blood, bones, ashes, and mangled bodies of men, even of pilgrims that had gone this way formerly. And while I was musing what should be the reason, I espied a little before me a cave where two giants, Pope and Pagan, dwelt in old time, by whose power and tyranny the men whose bones, blood, ashes, etc., lay there, were cruelly put to death. But by this place Christian went without much danger, whereat I somewhat wondered; but I have learned since, that Pagan has been dead many a day; and as for the other, though he be yet alive, he is, by reason of age, and also of the many shrewd brushes that he met with in his younger days, grown so crazy, and stiff in his joints, that he cannot do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails, because he cannot come at them."

Bunyan wrote this about 250 years ago.

"Manifest Destiny" Argument Fails Again

Some time ago we called attention to the fallacy of the "manifest destiny" argument. This argument tries to secure support for a movement on the ground that it is inevitably going to succeed. Instead of going to the trouble of convincing you that it ought to succeed, it simply declares that its success is sure and therefore you ought to favor it. This argument has been used in many great movements of history. The people of Mexico back in the days of Cortez were more easily conquered by the sword because of the fatalism that seized upon their minds. They were made to feel that supernatural powers had decreed their conquest at that time.

Religious and political movements of our own time have been promoted by the same sort of argument. People who wish above all to be with the majority are peculiarly susceptible to this argument. People who put expediency above principle may easily yield to it.

The recent use of this argument to which we refer was that which declared we ought to support Governor Smith in his presidential aspirations because he is evidently a man of destiny. The fact that he had been elected four times governor of New York did not by any means prove that he ought to be elected once for president of the United States.

Let us beware of this fallacious argument wherever it presents itself. It is not an argument that really appeals to reason, but rather one that paralyzes reason. It tries to create the presumption that we are guilty of impiety if we dare think for ourselves and try to be guided by the right rather than allow ourselves to be swept on by what seems inevitable.

The Value of Bunyan's Masterpiece

John Bunyan wrote sixty books, but *The Pilgrim's Progress* was his masterpiece. We have just read this great book again. We first read it in our early boyhood. It made a powerful impression then. We did not take it quite literally, and yet we did not fully comprehend its spiritual meaning. As we read the book now, we think that we do grasp its inner meaning. It is a vivid picture of the Christian life. It enables one to see clearly what is involved in this life. It thus removes from our minds certain common misconceptions. The man who thinks the Christian life begins and ends with conversion or with joining the church makes a mistake which this book may correct for him. It shows him that the Christian life involves progress, it is a journey, a pilgrimage. The man who thinks the Christian life is a life of inactivity and repose should read this book to find out the fact in the case, to learn that there is struggle and conflict and perilous adventure. The man who dreams of no opposition in the Christian life should read of the experiences of Christian and Faithful and Hopeful. The man who conceives of the Christian life as involving little in the beginning and resulting in little in the end should follow the career of Christian as he leaves wife and children and goes on through the most dreadful experiences because he is filled with a great hope; should follow him to the end of his pilgrimage and see the glorious destination to which his pilgrimage finally leads him. Yes, the Christian life is a journey, a perilous, difficult and painful journey, but it leads somewhere—it leads to everlasting wellbeing, to joys that never end.

The book is a great book because it does a great service to the honest and earnest reader: it makes him aware that he must fight if he would reign, and that he must be clad with the Christian's armor if he would fight a winning battle. The book not only presents a vivid picture of the man that wins in the battle of life, but it also presents warning pictures of many men who try for life's great prize and fail most terribly because they try amiss.

Our own time needs a more vividly realizing sense of the moral perils of life, and it would be a good thing to read again or read for the first time Bunyan's fascinating masterpiece.

"My soul, be on thy guard;
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies."

—We will publish next week the new addresses of pastors who have moved and notified us of their new addresses. We do not change addresses of pastors on our mailing list until we are requested to do so, as we do not know just when this change is desired, even if we know the new address.

MEN FOR THE MINISTRY SUNDAY

Ministerial Recruiting

Three years ago the Board of Christian Education suggested that the church set apart and observe "Men for the Ministry Sunday." It was intended that our pastors make use of the day in any way that seemed appropriate to the purpose. A Sunday near Christmas was mentioned as suitable for such an observance. The Board was gratified to have a number of the annual conferences take action sanctioning the plan, and to know that some of our pastors followed the suggestion.

Why Such a Day

The Methodist Protestant Church has four special days. They are Rally Day, Christian Endeavor Day, Easter and Children's Day. It may seem like an imposition to burden our people with a request to add another. But this is different. "Men for the Ministry Sunday" is not to be the occasion of a financial appeal, nor is it to be for the benefit of any particular denominational enterprise. These indeed are necessary. The Kingdom cannot advance as it should without them. Christian Education, missions and certain benevolent services are essential expressions of the Christian spirit and motive. But how can these succeed without qualified leaders? How can the Gospel be preached without ministers? They must come from its own life and as a result of its own efforts.

To observe such a day is in keeping with the instructions of our Lord when He said, "Pray ye therefore the Lord of the harvest that he send forth harvesters into his harvest field." (Matt. 9:37, 38.) Individual disciples have not failed to obey this injunction. Occasionally church bodies have taken official action setting apart a certain season for fasting and prayer that God might raise up leaders for the great work of saving the world and building the Kingdom of Heaven. And this is as it should be.

When a definite time is thus provided it directs the attention of God's people to our Lord's command and reminds them of their personal and corporate responsibility to obey it. In this, as in church attendance, giving, observing the Lord's Supper, and other Christian obligations it is easy to become careless and neglectful. But to do so imposes inescapable penalties. In this case it means that some of our young men will fail to respond to the call of God and the church will be deprived of the power of their leadership. Innumerable forces are tugging at their hearts arousing excusable ambitions to become leaders in some other profession or vocation. Today there are more of such forces than ever. They are well nigh irresistible. They apparently offer so much more than the church. Nevertheless if they are approached in the right way they are as ready as any youth the world has ever seen to dedicate themselvs to the Christian ministry. But if the church neglects to obey her Lord's command and neglects to lay upon it the hearts and consciences of her youth she will continue to suffer irreparable loss. Is not a large part of the ineffectiveness of the church today due to a limited leadership? If so she is paying the penalty of past neglect.

The Results of Obedience

United prayer on the part of the church in keeping with this command bespeaks both interest and concern. If she is not concerned those for whom she prays will not be. Before they are moved we must be aroused. Ministers usually come from homes where the parents are interested in the church and its work. The dominant interest of parents is likely to be imparted to their children. This holds true in the church. If she is interested and evidently concerned as to her future leadership, these will be implanted in the hearts of her youth.

To set apart a special day like this makes for unity of thought and action. For a brief time at least all are thinking about the same thing. Their minds are focused upon a cause of vital importance. And being agreed they can claim the promise that "it shall be done." Unity is essential to answered prayer. It is also essential to spiritual power. Whatever therefore makes for a spirit of unity on the part of the church or contributes to that end is of value and merits support.

In the command to "pray that harvesters be sent" there is a promise which is more than implied; a promise that the laborers shall be provided. And the contrary is also true. No prayers, no laborers. Our concern is for more prayer. Because, more prayer, more laborers. On the basis of this conviction Methodist Protestant people everywhere are being asked to set apart some Lord's Day during the Thanksgiving season for this purpose. We can do so in the full assurance that it is in keeping with the Master's instructions and that its obedience will bring the results desired.

When

Because of the crowding interests at Christmas time it was found impossible for most of our pastors to give adequate attention to this plan. The idea is certainly in keeping with the spirit of the season, that of giving oneself in sacrificial service to a great Leader and His cause. But Christmas has taken on the character of a holiday and a time for merry-making. It is difficult to set our minds upon the more serious interests of life. So far as we know there are no objections to having such a day. The problem is to find the time when it will receive more general recognition.

The Thanksgiving season, either just before or just after the day, seems to be the best time. Even if observed the Sunday before, the usual Thanksgiving service occupies only one of the two. Besides there is the Sunday school and the Christian Endeavor gatherings.

It is not intended to settle upon a certain day and have the observance immovable and universal. The important thing is to *observe the day!* The particular time is immaterial. It would seem not only worth while but a happy thing for all to do something, doing it at a time most convenient to those concerned.

How

It is intended that each church or pastor shall observe the day in a way that suits his own liking. Some suggestions may not be amiss.

First—Let the pastor and his helpers plan a full service of worship with "Men of the Ministry" the central theme. The Scripture, hymns, special music, prayers and sermon should center upon this idea. A prayer might be prepared and distributed in which the entire congregation could join. Such a service will be found most helpful and is the plan the Board of Christian Education has in mind.

Second—A short address by the pastor, or some one equally competent and interested, to the Sunday school and Christian Endeavor. Sometimes the young folks are not found in the worship service. If they are to be reached it will be necessary to go where they are.

Third—A prayer which has been carefully thought out beforehand to be offered at one or if possible at all of the services throughout the day. Few Christian activities are more effective than an earnestly given, sincerely wrought prayer. A sermon may be well prepared and equally well delivered and yet somehow lack reality and get nowhere. It may be beautiful but not convincing. It may please and instruct but never arouse the conscience. These may be true also of a prayer. It may be as artificial and as ineffective. But if there is in it the evidence of love, sincerity, longing, and real anxiety for the Kingdom and for its future leadership it is bound to reach the heart and quicken the conscience of some one.

Fourth—Arrange for some young man to tell the life story of such men as N. D. Hillis, H. W. Beecher, D. L. Moody, C. H. Spurgeon, John Wesley, C. G. Finney, John Knox, Huss, Luther, Savonarola or some other of the numberless ministers of Christ whom he may especially admire. This young man should be chosen for the task with several purposes in view. If necessary the address should be carefully written and learned. If he is well coached he will tell it with interest and effectiveness. It will do good to more than one.

Fifth—If the local church publishes a bulletin it should be packed full of the testimonials of prominent ministers as to what the ministry has meant to them.

Sixth—If the pastor will tell the story of how he became a minister and what he thinks of the ministry as a field of service, even apart from the call of which he was conscious, it will be one of the most effective things he can do. Needless to say it should be done with due modesty and with a strict regard for the truth!

Seventh—Ask some of your more devoted people to offer special prayer for the plans you have made, especially for some of the young men of the congregation whom you may have reason to believe are thinking of the ministry or who by gifts and grace seem fitted for that work.

Eighth—If it is impossible to follow any of the above plans, make the theme the center of the thought and prayers of the mid-week service. It is surely of sufficient importance to merit this consideration.

Suggested Themes

Many pastors will prefer to choose their own topic for discussion but the following may be helpful. If these are not suitable for your particular situation, they may lead to some which are. "Planning Your Life-work." "What Shall I Do With My Life?" "Fitting Myself into God's Plans." "Life at Its Best." "The Whitening Fields." "Making Life Count for the Most." "A Glorious Church." "The Vocation Most Worth While." "Following the Gleam." "A Life-purpose Worth Choosing." "The Higher Motive." "The Opportunities of the Christian Minister." "Great Ministers I Have Known." "What Makes Life Worth Living?" "Heroes of the Cross." "Living for Tomorrow." "Woe Is Me if I Preach Not." "A Minister's Call." "The Call to Preach." "Called According to His Purpose." "A Challenging Vocation."

The Need

That there is real value in observing "Men for the Ministry Sunday" few will question. Our great need is men to fill our pulpits and man our missions, to take advantage of the wonderful opportunities God has opened for us. God has given us scores and hundreds of wonderful men. They have rendered the church and the Kingdom a priceless service. Their labors and sacrifices are the glory of the past and the light of the present. But some are passing away, others have to step out because of ill health or other hindering circumstances. We have threescore or more pulpits unsupplied. Many are filled with those who are quite unfitted for the responsibilities they are compelled to carry. Although we have approximately one hundred men in training for the ministry of the Methodist Protestant Church, there is room and need for twice that number. There would be a challenging opportunity for them when their period of preparation is finished. The urgent need should inspire the desire to make the most of this plan.

Pastors will not fail to find a place in any plans they carry out in the observance of "Men for the Ministry Sunday" to emphasize the need of thorough preparation. In almost every modern occupation there is a new emphasis upon training. Our colleges and universities are taxed to their capacity with enrollments that are increasing annually. Surely no vocation is any more important than that of the Christian ministry, a work which deals not only with the things of time but with the things of eternity. And now with a new stress being placed upon religious education it is more important than ever that the prospective minister be "thoroughly furnished."

ADDRESS TO THE YOUNG PREACHER

By Rev. C. H. Whitaker

You are standing at the threshold of the noblest work to which men have ever been called, and among the many qualifications essential I will name among the first complete consecration, unfaltering faith, and a sublime courage founded in your conviction of the greatness of the calling and the might of Him who called you.

This address is the result of information that there is a misunderstanding concerning the purpose of the course of study that has been arranged for the benefit of those who are preparing to enter the conference as ministers. Where they got the erroneous idea under which they labored I do not know. I have known sick people who seemed to think that the physician prescribed a certain course of treatment for his own pleasure, and to show how much he knew.

Please do not think I am comparing our course of study to disagreeable medicine. Far from it. It would be a delightful pastime did we not feel so many important duties and obligations demanding attention. There are two essential ends to be attained by completing the requirements, a major and a minor. The minor is membership in the conference. There are certain rights and privileges that can be yours in no other way. The other is that you may be better prepared to do the great work to which you have been called by the Holy Spirit. Paul speaks of it as our "high calling" and "holy calling." In the Epistle to the Hebrews it is a "heavenly calling." It is so high, and so holy, and so heavenly, nothing less than our very best is fit to be offered in the name of Him who called us.

"Study to show thyself approved unto God." Paul did not say study books, or people, or conditions. He says study. The purpose is to show ourselves approved unto God. We must study everything that will help us to do that.

A hard working farmer was toiling in his field in western Pennsylvania when a young man who was a student in the scientific department of a nearby college joined him. As they discussed the business that had brought them together the young man began rubbing the soil between his hands. Presently he asked the farmer if he knew that there was coal in his land. The farmer had it investigated and was soon a millionaire. My brethren, there is gold in every congregation. It is our business to find it. We study people and conditions that we may understand the needs. We study books that they may help us to solve the problems. The physician studies his books, then studies his patients. When he finds what the trouble is, the books help him to decide on the proper treatment.

Our course of study is divided into four parts, viz.: entrance, first year, second year, third year. In order that we may better understand I have arranged them by a different system, with different designations, which I call: preliminary, preparation, practice (which includes preaching and pastoral work), and proving. This arrangement and these topics may not suit you. There is no law compelling you to accept them.

1. Preliminary. Frankly this does not suit me, for the reason that preliminaries are considered unimportant, and might be left off. That, however, is not the meaning of the word. Observe the derivation. Under this head I have placed the school books, discipline, democratic Methodism. It can be readily seen that these are logically in the forefront, being the necessary foundation. Do not let the arrangement confuse you. It is not a rearrangement of the course. We are studying the course, not the separate studies.

The preachers are the representatives of the denomination before the world. They must know the language of those to whom they preach, as well as the history, creed, and polity of the church. The Pharisees asked, "How knoweth this man letters, having never learned?" They intended to criticise and discredit. They probably meant he had not been to their schools. But they admitted that he knew. "How *knoweth* this man?" It does not matter if you are criticised if you know, and your critics find that you know. You will probably be told that there is no difference between your church and some others. Do you know what the difference is? Can you tell it?

2. Preparation. I have six studies here. How to Study, Preparation and Delivery of Sermons, Effective English, The Bible, Elements of Divinity, Binney. The Bible is our textbook, our Magna Charta. Jesus said, "Search the Scriptures." He said, "Go teach all nations to observe all things that I have commanded you." Paul said, "Preach the word." Not your opinion. Not some fad, or ism. "Preach the *word.*" "Preach the word." Preach that men should repent. Preach that "God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life." Preach love. And again, Preach love.

Preach optimistically. He is a great Savior and can save great sinners. "In all these things we are more than conquerors. In tribulations, famine, nakedness, peril, sword." "The weapons of our warfare are not carnal."

What is a good sermon? I will let an eminent English bishop answer. He says a good sermon must satisfy four requirements. Note the four and see if there is any objection. He says it must be interesting, intelligible, relevant, and edifying. He continues, "The foundation of successful preaching is the power to interest the hearer."

Shepard in his book, *Before an Audience,* says, "You should catch the attention of your audience with your first sentence." Have you noticed that some very successful preachers have this power? Second, intelligibility. No one is interested in what he can not understand. A church sending request to conference for a pastor said, "We have had a professor of history, a professor of science, of mathematics, etc., please send us a professor of religion." You would not preach the same kind of sermon before a convention of doctors or lawyers as to the inmates of a children's home. The next point fits in very aptly here.

3. Relevancy. Make your sermon suit the occasion and the audience. I don't mean try to please, but don't preach a revival sermon on a funeral occasion. A better educational preparation than formerly is imperative. My first and second pastorates a quarter of a century ago were in average rural communities. There was not a college bred man or woman, and not more than a half dozen who could enter high school on either field. There is not a congregation of whom this is true today. High schools are graduating hundreds and a constantly increasing stream of young folks come from our colleges.

"A good sermon must be edifying, building up the spiritual life." You must inspire as well as instruct. "Edifying preaching can result only from close fellowship with God. It presupposes a rich and developing religious experience of the preacher."

My third topic is practicing. Doing the work of pastor and preacher. The studies under this head are, Empty Churches, Church School, Ideal Ministry, Psychic Culture, Christian Ethics. These, not the studies but the work, are the big problems of administration and of conduct and are related to the intimate life of the preacher. His daily walk and work. The pulpit is where the preacher's greatest opportunity, his greatest influence, his greatest power is. He is there in the presence of Him who has called him, with the message he is sent to deliver; not his word, but his Master's. Can you stand there in that august presence and have the least feeling of levity? Moses said, "I exceedingly fear and quake." Some writer strongly condemns one who "courts a grin" when he should be "trying to win a soul." There is great difference between earnestness and sensationalism. There is a dignity that should be present in the minister that should commend his calling. Paul says, "I magnify mine office." "I honor my ministry," is said to be the literal meaning. I do not mean that he should assume an exalted idea of his own importance. The world applies the undignified term "bighead" to that attitude. "We are ambassadors for Christ." Paul says, "Take heed to thyself, and to the doctrine." And again, "Let no man despise thee." If the preacher's greatest power for good is in the pulpit—and will any deny it?—that power is multiplied if his life is back of his preaching. One asked a converted heathen if he knew Jesus. The savage replied, "No, but I know the missionary and he knows Jesus." My young brethren, "Can the world see Jesus in you?" "A bishop must be blameless and of good report of them that are without."

4. My fourth topic is Proving. The books to be studied are Logic, Personal Salvation, Divine Credentials. A bishop must "hold fast the faithful word that he hath been taught

hat he may be able to exhort and to convince the gain-ayers."

There is the story of a young man who had been admitted o the bar whose educational advantages had not been great nd who sat down to reason about his chance to succeed. His onclusion was that he had to prove things, and to know hat he had proved them. He had never studied geometry ut knew that it was a science that dealt in proved conclu-ons. He delayed entering upon his practice until he had astered this science, and became a very successful lawyer. he preacher should know, in the first place, that he himself saved. Unless he can say, "I know that my redeemer veth," "I know whom I have believed and that he is able o keep," it is useless for him to try to tell a lost one the way f salvation. Then he should know how to present the truth. Give a reason of the hope that is in him." The books under is topic are intended to do this—will do this.

Let me assure you that our desire, the desire of every ember of this faculty, is to help you to be more useful and uccessful in your God-given task. The bringing of the lost o the Savior "who loved us and gave himself for us." I elieve every member of the faculty will stand with me to nphasize this assurance.

"I charge you therefore before God and the Lord Jesus hrist; Preach the word; be instant in season, out of season; prove, rebuke, with all long-suffering and doctrine.

"Watch thou in all things, endure afflictions, do the work an evangelist, make full proof of thy ministry." Then ou will be able to say, "Henceforth there is laid up for me crown of righteousness which the Lord will give me."

"Unto him that loved and washed us from our sins in his vn blood, and hath made us kings and priests, unto God d his Father; to him be glory and dominion forever and er. Amen."

THE CHEERFUL MAN

What a boon he is, says *Ohio State Journal*, in everybody's e! Like a bright sunrise and a gentle south wind coming gether on a winter morning, he is to all who cross his path. e brushes cheerily along, knocking grief and disappointment t of his path, and leaving it fringed with flowers. Such man is worth a great deal in the world; more than all his oney, or his wisdom, or his ambitious schemes. People feel sort of pleasure just seeing him come down the street, and hen they meet him there is not a cloud in sight.

Such men are a blessing to a town. They make one feel at the town is growing, is getting more beautiful, more an a place just to eat and sleep and make a living in. ometimes one doesn't meet such men and then he feels that e town is degenerating, that things are going wrong and at the evil spirit is trying to put a little malice in his heart, d he goes home and meets his wife's smile with a feeling suspicion.

A cheerful man doesn't realize the amount of good he is ing in the world. But it is his nature and he cannot help Heaven has picked him out as one of its angels, and he is ithful to his mission. Every day some fellow has been ade happy by his pleasant smile and his genial "good orning;" and if one has a bit of business with him, it passes very much like an exchange of compliment.

To be cheerful may not be so great a duty as to be honest unselfish, but it certainly widens the radiance of these rtues.—*Selected.*

SPURGEON'S CONVERSION

As is very generally known, Dr. Charles Haddon Spurgeon, perhaps, with the exception of John Wesley, the greatest preacher of modern times, was converted under the preaching of an obscure Methodist minister whose name no one knows. Dr. Spurgeon thus described this interesting event which exercised so far-reaching an influence in the world:

"I sometimes think I might have been in darkness and despair until now, had it not been for the goodness of God in sending a snow-storm one Sunday morning, when I was going to a certain place of worship. When I could go no farther, I turned down a side street and came to a little Primitive Methodist chapel. In that chapel there may have been a dozen or fifteen persons. . . . At last a very thin-looking man, a shoemaker, or tailor, or something of the sort, went into the pulpit to preach. . . . The text was: 'Look unto me, and ye shall be saved, all the ends of the earth.' . . . The preacher began thus: 'My friends, this is a very simple text indeed. It says, Look. Now lookin' don't take a great deal of pains. It ain't liftin' your foot or finger; it is just, Look. Well, a man needn't go to college to learn to look. You may be the biggest fool on earth and yet you can look.' Then, lifting his hands, he shouted, as only a Primitive Methodist can shout, 'Young man, look to Jesus Christ. Look! Look! Look! You have nothing to do but look and live.' I saw at once the way of salvation. . . . There and then the cloud was gone, the darkness had rolled away, and that moment I saw the sun; and I could have risen that instant and sung, with the most enthusiastic of them, of the precious blood of Christ and the simple faith which looks alone to Him."

Think of what the world might have lost if the pedants of that time had made it impossible for that simple, earnest, uneducated Methodist preacher to stand in the pulpit and in his artless way point the unsaved to Jesus!—*Selected.*

FRETTING

One fretter can destroy the peace of a family; can disturb the harmony of a neighborhood; can unsettle the councils of cities, and hinder the legislation of nations. He who frets is never the one who mends, who heals, who repairs evil; more, he discourages, enfeebles and often disables those around him, who, but for the gloom and depression of his company, would do good work and keep up brave cheer. The effect upon a sensitive person in the mere neighborhood of a fretter is indescribable. It is to the soul what cold, icy mist is to the body—more chilling than the bitterest storm. And when the fretter is one who is believed, then the misery of it becomes, indeed, insupportable.—*Selected.*

THE GREAT DISCOVERY

"What is the greatest discovery you ever made?" asked a young man of the celebrated Sir James Y. Simpson, Bart., the discoverer of the use of chloroform as an anaesthetic. He replied: "The greatest discovery I ever made was that I was a great sinner, and that Jesus was a great Savior."

The person who has never made the discovery that he is a sinner, and who considers he has no need of a Savior, is a person in peril. Jesus "came not to call the righteous, but sinners to repentance."—*Selected.*

—Ill-gotten gains give a little pleasure for the moment, but afterwards cause lasting woe.—*Antiphanes.*

OPTIMISM | **The President's Letter** | EVANGELISM

Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.—John 15:8.

The Conference

The Winston church was a generous host, as every one testifies. The efficient committee on entertainment, headed by Mr. R. N. Hauser, seemed to have forgotten nothing nor spared nothing that would contribute to the success and the happiness of the conference. No feature of any conference that we recall was more effective than the banquet given at the Robert E. Lee Hotel by two of our strong and interested laymen. We are all grateful for such abounding hospitality, and shall always remember this as one of our very best conferences.

At the Front

After a few days of intermittent rest we are again at the front, with hopes high and courage strong. The conference year, and the conference just closed, are now pleasant memories, and once more we turn our faces toward a new year of opportunities and responsibilities. It will, no doubt, be a year beset with trying difficulties and hard labor; but nevertheless, it will be a year of joy and triumph; for God is with us. And "If God be for us, who can be against us?" Our watchwords still, therefore, are Optimism and Evangelism. In this spirit, "We conquer."

Shortly before our Saviour left his disciples he said to them, "Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples." We all want this to be a year of much fruit-bearing—and surely this is the will of God. We appeal, therefore, to every pastor and every charge to set high goals now, at the very beginning of the year, and to "press toward the prize." "Lest we forget," we are setting these words of our Saviour at the head of our weekly letter, with the hope and the prayer that more and more we may realize them in our personal lives, in our ministry, and in the programs of the church. Nothing that we can do can be more assuring, more inspiring, and more pleasing to God, than to determine now that this shall be a year of "much fruit-bearing."

New Charges—Old Charges

This is what we are facing now, as we do every year at this time. Some pastors will change; others will not. Our itinerant system, and the interest of all matters concerned make these changes inevitable. Pastors who are moving will quickly become identified with their new work, we trust; and those who are staying will, of course, promptly set the machinery of the church going for the work of the new year. In either case—staying or moving—let us have new pastors and new charges. New in personal consecration; new in loyalty to each other and to every conference program; new in brotherliness; new in liberality; new in study and labor, that God may have in us a new opportunity to magnify his grace and his power. And brethren of the laity, give to the old pastor and to the new your heart and your hand. He is a divinely chosen leader, and appointed by the conference as such; do not forget that you can have his best service only by recognizing his leadership. And you, pastors, will remember always that leadership is not secured by an office, but by wise and progressive service, and the power of a pious life.

The Budgets

The conference ordered that the budget allotments should be made by "The New Century Service Commisison," created by the conference. This commission has had one meeting, and is prepared to report this week, through the HERALD, the allotments for A. C. B., Superannuates, College Maintenance, and Gratitude Gift balance. The G. C. B. is still under consideration by the Commission, and the report can not be published before next week. The problems that this budget presents to the Commission are so apparent to the conference that we feel the delay in publishing the report will be endorsed. Then, too, it is to be said that we were not able to have a full attendance of the Commission at our first meeting.

College Maintenance

By the unanimous order of the conference, this was increased to $10,000, and November named in which it is to be raised. The conference voted, also, to release certain pastors to assist, by full-time service, in raising this allotment. The churches to which they were assigned will acquiesce, we are sure, in this arrangement. The allotments for each charge will appear in the HERALD this week, and probably payments that have already been made. We know of one charge that has already paid in full, and another one that is half out—one a city charge, the other rural. No more important work is before us at this time. This college *must* be maintained, and *we must do it.* Every pastor and every charge is expected to carry out this conference order by giving the full measure of loyalty to this undertaking. Of course none will fail. Of course none will fail.

Promptness

In the business world there are but few qualities more valued than promptness. To encourage this, and most probably to magnify its value, a director of a bank once told me that a dollar bill was put in the chair of each director, and each one who was on time pocketed his money; the late-comers lost. We do not have any money to offer as a reward for promptness, but we would like to enter into a solemn covenant with every pastor to practice this virtue this year. And right now we are putting a pin here while we get off a letter that should not be delayed. . . . The letter is posted. Perhaps we have all been sinners in this matter of not attending to correspondence, and even important correspondence. But let us repent, even in sackcloth and ashes, and make this year famous for promptness. It will be good practice, too, for your appointments. If you are to begin a service at 10 a. m., be there on time, and begin. Waiting for the folks to come is bad practice. When they learn that you begin on time, they will be there. And again I say, "Be prompt."

Activities

Thursday, Nov. 8. On this date we met with the college maintenance committee, headed by President Andrews, to assist in putting in readiness the plans for raising the $10,000 for the college, as ordered by the conference. Tuesday, November 13, we were again in session with this committee; spoke also to the students in the college chapel, and met with the Board of Church Extension in the afternoon. All appropriations made last year were ordered paid, so far as our money would reach, and new appropriations made for this

year. The Board was organized, with Rev. J. E. Pritchard as chairman, and Mr. W. L. Ward, of Asheboro, as secretary and treasurer.

On Monday, November 12, we held a meeting with the New Century Service Commission in an effort to apportion the budgets for this year. Our task, so far as we were able to complete it, will be given through the HERALD this week by the secretary of the Commission, Rev. C. W. Bates.

Appointments

Wednesday, Nov. 14, In conference with the Gibsonville church.

Thursday, Nov. 15, In conference with First Church, Thomasville.

Sunday, November 18, In the opening service of the new Spencer church.

Saturday, December 8, In quarterly conference on Why Not charge.

"Now the God of patience and consolation grant you to be likeminded one toward another, according to Christ Jesus;

"That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ."

S. W. TAYLOR.

Nov. 14, 1928.

A THANKSGIVING MEDITATION

By H. H. SMITH

It is well to have a Thanksgiving Day once a year; but as every day should be a holy day, spent for the glory of God, and not simply one day in seven; so every day should be a Thanksgiving Day, for each day brings its added blessings. A little boy, tired of hearing his father ask a blessing at the table three times a day, said: "Why don't you go down in the cellar and ask a blessing over the whole barrel of pork and save the time of doing it at every meal?" There are adults also who believe in "lumping" their thanksgiving and confining it to a single day out of the three hundred and sixty-five.

Ingratitude seems to be a common fault of humanity. "Were there not ten cleansed?" asked the Master, "but where are the nine? There are not found that returned to give glory to God, save this stranger." We are often mere beggars before the Lord, continually asking for blessings, and failing to give thanks for those received. A pastor once decided to have a prayer-meeting in which all who participated were to devote their whole prayer to an expression of gratitude for God's blessings without asking for more blessings. It was so difficult for those who offered prayer to confine themselves to thanksgiving alone that the audience was somewhat amused at the effort put forth to keep from falling into the old habit of making the prayer principally a matter of petition for greater blessings.

Perhaps some have had a hard year in many respects, and feel that they have little to be thankful for; but upon closer examination they will find many things for which to be thankful. In some cases loved ones have been called away, and we "long for the touch of a vanished hand, and the sound of a voice that is stilled." But let us be grateful to God that we can look forward to a happy reunion beyond this vale of tears. This is one of the great blessings of Christianity. A missionary in Korea lost his little child, and as the funeral procession passed along the street, one of the natives remarked, "How sad that the poor man's child has died!" But another native said: "It is not so sad with him as it is with us, for he knows osme way to be reunited with his child in the next world." In the hour of grief let us be grateful for this glorious hope of reunion with our loved ones who have preceded us to the Father's home above.

If tempted to think our lot harder than that of others, we should remember that there are many less fortunate than ourselves. The story is told of a beggar who was severely complaining because he had no shoes, when, suddenly he saw carried along the street another beggar who had lost both feet. Then in shame and confusion he ceased complaining and thanked God that he was better off with his bare feet than the beggar who had no feet at all.

Even adversity often has its bright side for which we should be thankful. Many a person has been brought to God by affliction. The writer recalls the case of an old man about 75 years of age who was seized with an incurable disease. He had been an unbeliever all his life, but, facing inevitable death in a short time, he heartily turned to God and died in the full assurance of faith. On his deathbed he thanked the Lord over and over again for the affliction that had brought him to himself and turned his heart to God. "It is good for me that I have been afflicted," said the psalmist. The frost blights the roses, but it destroys the fatal fever germs; the electric storm may damage life and property, but it purifies the atmosphere and wards off a plague.

Some people are thankful only when they have had a narrow escape from some great evil. But why not consider the blessings that come unmixed with evil as providential? A man once related to Bishop Whateley what he called a case of a wonderful providence. He said he had been in a shipwreck and every one but himself had perished. He felt sure that this was an extraordinary providence and a demonstration of special care on the part of God. "Whateley replied that he knew of a case more wonderful still. Some friends of his had sailed for some distant port and all had arrived safe. And not only they, but all the passengers had arrived safe. And still more wonderful, the crew and the vessel and the cargo had arrived safe; and no loss of any kind had been suffered during the voyage. The safety of all surely testified more eloquently of a divine providence than the bare escape of one."

We show our gratitude to God by our conduct more than by our words. God has given us life, with its many privileges and duties. How are we using this gift of life with its accompanying blessings? Are we thankful that we know not what it is to face real want? Then, we must not forget the multitudes who have a hard struggle to get bread for themselves and their families. We cannot be grateful for abundant material blessings and ignore the cry of hungry orphans in other parts of the world. Are we grateful for the Gospel? Then, we cannot neglect to send the bread of life to the benighted millions. We are truly grateful to God for all His blessings only when we use them to glorify Him and promote His Kingdom.

We often fail to be truly thankful for daily bread, taking it as a matter of course. Have we not worked for it and earned it by the sweat of our brow—or brain? But trace the loaf back to its origin and we trace it back to God.

"Back of the loaf is the snowy flour,
Back of the flour the mill;
Back of the mill the wheat and the shower,
And the sun and the Father's will."

OUR STORY PAGE

A TIME TO FIGHT

Father and Mother had moved to town, and James had to go to a different school.

After James had been going to this new school a few days, two of the boys had a fight on the playground at recess.

All the other boys began to yell, "A fight! A fight!" And they made a circle around the fighters, yelling, "Go it! Hit him again, Carl!" "Why don't you knock him out, John?"

James watched the fight a few minutes, and asked the boy standing beside him, "What's it all about? What are they fighting over?"

"Why, Carl put a chip on his shoulder and dared John to knock it off," said the boy.

"And you call that something to fight over? I don't." And James walked away.

The next morning when James went to school he found a crowd of the boys standing at the gate of the playground.

"Here comes the good little boy who won't fight," said one of them.

"Who said I wouldn't fight?" asked James.

"Oh, we know. You're a 'fraid cat," said another boy.

"I'm not a 'fraid cat, and I'll fight when there's a reason for it," said James.

"Oh, boys, he says he'll fight when there's a reason for it, and he said yesterday there was no reason for John and Carl to fight. He's his mother's good little boy."

"Yes, I am my mother's boy, and I'm proud of it. My mother says, 'There are only two reasons for fighting; one is to fight yourself to keep from doing wrong, and the other is to fight to keep wrong from being done another.'"

"Oh, hear him preach, boys. He's a 'fraid cat, that's what he is."

Just then the school bell rang, and, with cries of " 'fraid cat," "mother's baby," "sissy" and "coward," the boys hurried to form in line to march into their schoolroom.

At recess, as soon as the boys went to the playground, they formed a circle around James, and began daring him to fight, calling him all sorts of names, " fraid cat," "Mamma's good little boy," and "sissy," and one of the boys shook his fist under James' nose and said, "Dare you to fight."

"Oh, he won't fight. He's afraid he might get his clothes dirty," yelled a boy, as he knocked James' cap into the mud.

James' eyes flashed, and he straightened up and set his teeth tight together and clenched his fists.

It looked as if there were going to be a fight, but slowly James opened his hands and walked over and picked up his cap, and began to brush the mud off as he walked away from the boys.

One of the boys ran along beside James and said, "Aw, why didn't you fight him? He isn't any bigger'n you are. You could have licked him. The boys won't let up on you until you fight. I know. I had to when I first came here and now they let me alone."

"I was fighting, all the time," said James. "I was fighting myself to keep from fighting Tom."

"Why didn't you fight him, then?"

"Fighting Tom wouldn't have taken the mud off my cap. All the good it would have done was to show the boys they could make me fight, and I tell you they can't unless there's a reason."

When James reached school the next morning, John, the biggest boy in the room, and the one who was always starting fights, as he could whip most of the boys, came up to him and said, "So the 'fraid cat said no boy could make him fight. I see you took good care to say it when I wasn't around. You don't dare fight me."

"I dare do it and I can lick you, too," said James as the school bell rang.

After school, James saw a crowd of boys on one side of the playground, and, when he went over there, he found John and a little boy from a lower grade in the center of the crowd.

"Please, John, let me go," James heard the little boy say.

"The little baby wants to run home to his mother," said John. "Here, give me that pencil," and he snatched a new long pencil out of the little boy's pocket.

"Please give my pencil back," cried the little boy.

"No, I won't," said John. "You can run along home. This pencil just suits me," and he put it into his own pocket.

"You're a thief to take my pencil," cried the little boy.

"A thief, am I?" said John, and he gave the little boy a slap that knocked him down.

Quick as a flash James put his books on the ground, jerked off his cap and coat, and rushed through the crowd of boys. Snatching the pencil from John's pocket he handed it to the little boy and said, "There, sonny, run along home."

John drew back his arm and doubled his fist, as he said, "You will, will you?"

"Yes, I will," said James, as he dodged the blow John aimed at his head, at the same time planting a blow on John's jaw that made him see stars.

Fast and furious fell the blows. The boys who were watching were so surprised to see James fight that they forgot to yell, at first.

John was a larger, stronger boy than James, and he was a fighter. There wasn't a boy in the crowd that he hadn't licked, but James was quicker and knew how to hit where it would count for the most, and it wasn't long before John cried, "Enough," amid the yells of the boys, "Good for James!" "Serves John right!" "Who said James wouldn't fight?"

As James put on his coat, he said, "I told you boys I would fight when there was a reason."

And he never had to fight again as long as he went to that school.—*Presbyterian.*

CIGARETTE SMOKING AND MOTHERHOOD

In view of the present furor for smoking cigarettes, we think the following statement should be given due consideration. We clip it from a reliable exchange: "According to a statement made recently by Dr. C. L. Barber, Lansing, Mich., at the annual convention for Medical Physical Research, sixty per cent of all babies born from cigarette-smoking mothers die before they reach the age of two, due primarily to nicotine poisoning."—*The Bible Champion, Reading, Pa.*

Denominational Enterprises

TO THE METHODIST PROTESTANT CHURCH

There are few more important enterprises in the Methodist Protestant Church than Westminster College, Tehuacana, Texas. It is not a large school. It is not a senior but a junior college. The student body is not large, only 180 enrolling last year. There are only a dozen faculty members. The equipment is only moderate, there being three buildings, two of which are frame and both well beyond the time of their greatest usefulness. Texas Hall is a stately old building, made from the rock in the hill upon which it stands and a credit to the community and the church. It too is in need of repairs. Generous friends have made it more attractive and useful but it would take several thousand dollars more to give it the finish it so much needs. The library is small, the scientific equipment inadequate, while there is abundance of room for more chairs, desks, pianos and other furnishings.

Less than three years ago those who have carried the burden of this enterprise were utterly discouraged. They had come to the end of their resources and were convinced it was useless to keep up the struggle any longer. The money raised during the Million Dollar Campaign was exhausted. Grasshoppers, drought and a low price for cotton had brought our people to the verge of bankruptcy. Various circumstances had destroyed the good name of the school. It was decided to try once more in spite of these handicaps, but a mere handful of students responded to the announcements. The rating as a junior college was lost.

There seemed no one able to lead out of the wilderness. But Dean J. G. Willis did not lose heart. He consented to fill the position of acting president as well as that of dean. Rev. E. M. Mouser went into the field for funds. The contributions from the Board of Education were increased. And along came another "oil boom" and the college properties were leased for a respectable sum. Evidently the Lord did not intend this enterprise to perish. At least not until the Methodist Protestant Church had had another opportunity to redeem itself and save the situation. The school year passed off beautifully. No deficit was incurred and some of the obligations were paid.

The next year friends arose on every hand. The farmers had a good crop and received a good price. At a great personal sacrifice Rev. and Mrs. G. O. McMillan gave up their Oklahoma home and went down to Tehuacana to assume the responsibility of leadership and to see what more might be done to improve the situation. The plan to ask 500 people to give $10 or more a year for five years was undertaken and brought several thousand dollars to the college. A campaign of advertising and for students resulted in greatly improving sentiment and in securing a splendid enrollment. The indebtedness was reduced from around $15,000 to less than $6,500, due partly to the help from the Gratitude Gift. Its accrediting as a junior college was restored and a new day dawned.

The lost prestige of the school in the minds of the surrounding communities as well as in the supporting conferences was the hardest thing to overcome. They refused to send their children there. Westminster College was almost a by-word. But things have changed. The conferences of that area have heartily pledged their loyal support and are sending their students. The following clipping from the *Mexia Daily News* tells in a few words how the people in that community, six miles from Tehuacana, feel about it. From October 27-31 the Texas Annual Conference met at Tehuacana and here is the editorial in the *Mexia News:*

"Methodist Protestants, here's our hand. Welcome to the Bi-Stone Empire. The M. P.'s are holding an annual conference at Tehuacana. Some high churchmen there. They will seek to do something to improve the college. Moving it to Mexia wouldn't be a bad idea for the college, and Mexia would doubtless offer an attractive proposition provided the denomination agreed to get behind it. Westminster is a thorough college. There are none getting by easy there. They have to learn to get grades at Westminster. It's a value to the Bi-Stone, and move or stay Mexia is proud of the institution."

For thirty years Westminster College has been serving the cause of Methodist Protestantism in the Southwest. Two-score of its graduates are serving in that territory. Some are working in other parts of the church. There are ten splendid young men enrolled there now preparing themselves for greater usefulness as ministers of Christ in our church. Of this we must be assured: If our educational effort in that area fails, the Methodist Protestant Church will speedily disappear from that territory. Because of the struggle the college has had the church also has had a struggle. It has hardly been able to maintain itself.

This is what is needed: An annual appropriation of from $7,500 to $10,000 from the Board of Christian Education. In addition it needs an endowment of at least $100,000. Much more would be better. If the Methodist Protestant Church would raise the New Century Service fund in full we could go a long way toward realizing these goals.

In the meantime there are other things we can do. One good friend of the college is planning to place in the hands of the Board of Christian Education a splendid gift in the form of an annuity, the nucleus of a fund to support a chair of Bible. As long as she lives she will receive a fair income on this gift and then for years to come it will go on doing the work in which she is interested. Why cannot others do something similar? Gifts, annuities and wills can make the future of the college secure.

For thirty years Westminster College, Tehuacana, Texas, has been serving the cause of Methodist Protestantism. It has had a hard struggle. Upon the shoulders of those who have been responsible for its maintenance has rested a great burden. They have made the limit of personal sacrifices. They have done their share and more. Are there not some generous Methodist Protestants who can find it in their heart to help solve this problem? It is one of the most important missionary enterprises in the denomination. God grant that we will not let this opportunity pass.

Frank Wm. Stephenson.
613 W. Diamond St., N. S., Pittsburgh, Pa.

—Treaties and the efforts of statesmen to advance the cause of world peace can only be regarded as a portion of the problem. In addition to treaties there must be an aroused public conscience against the utter horror and frightfulness of war.—*Secretary of State Kellogg.*

YOUNG PEOPLE'S WORK

CHRISTIAN ENDEAVOR HELPS

By Grover L. Angel

President C. E. Society, High Point College

NOV. 18: WHAT THE PRACTICE OF STEWARDSHIP WOULD MEAN TO THE WORLD

I Peter 4:7-11

Suggested Program

Quiet music.

Hymn: "Day Is Dying in the West."

Opening prayer, by pastor.

Scripture lesson.

Leader's talk.

Topic: "What the Practice of Stewardship Would Mean to Our Church."

Question: "What effect would the practice of stewardship have on Christianity at large?"

Vocal duet.

Topic: "The Tenth Legion as a Help for the Practice of Stewardship."

Question: "Can I be a steward with little or no money?"

Poem (See C. E. Quarterly).

Sentence prayers.

Discussion of topic.

Hymn: "There Shall Be Showers of Blessing."

Christian Endeavor benediction.

Helps for the Leader

What does the word, "Stewardship" really mean? The giving of our resources to charitable causes and to the church. Yes, but it means more than that. Stewardship is the spirit of giving. The responsibility of the gift is in proportion to the possibilites. "It is easy to overlook the claims of God, to forget His rights, to withhold the honor that is His due. Christian Stewardship not only recognizes Him, but uses His gifts for His glory."

'Most all Christian organizations have a continual struggle with financial problems. The lack of money is not because the people do not have it, but because we fail to give God His dues. We have often heard that we should give God a tenth of all our income, and we are due Him that amount. But if we stop there we have only paid our debts, and haven't given Him anything above our dues. He has granted us our possessions, and we are on our honor to give Him a true and just account of all that He has given us.

"Christian Stewardship," says Dr. Foulkes, "is a key which will unlock the door of industrial peace and good-will." Naturally the bringing about of peace and good-will in industrialism, will be a determining factor in the winning of the world for Jesus.

Points for the Topics and Questions

1. Stewardship would mean to our church:
   a. A greater benevolent work.
   b. The solving of our financial problems.
   c. A better salary for our pastor.
   d. Would bring a greater power to the church.
2. Stewardship would affect Christianity at large:
   a. More adequate program of religious education.
   b. More workers in full-time Christian service.
3. The Tenth Legion as an aid to Stewardship:
   a. The meaning of the Legion; giving a tenth of all our income.
   b. Less extravagant living.
4. How I can be a Steward with little money:
   a. Give as I can. Remember the widow's mite.
   b. I can promote a spirit of giving.

Quotations

"Property is a living trust. Things are tools, not prizes. Life is not for self-indulgence, but self-devotion. When, instead of saying, 'The world owes me a living,' men shall say, 'I owe the world a life,' then the kingdom will come in power. We owe everything to God but our sins. Fatherland, pedigree, home-life, schooling, Christian training —all are God's gifts. Every member of the body or faculty of the mind is ours providentially. There is no accomplishment in our lives that is not rooted in opportunities and powers we had nothing to do with in achieving. 'What hast thou that thou didst not receive?' If God gives us the possibilities and the powers to get wealth, to acquire influence, to be forces in the world, what is the true conception of life but divine ownership and human administration? 'Of Thine own we render Thee.' All there is of 'me' is God's estate, and I am His tenant and agent. On the day of our birth a new leave is signed. On the day of our death accounts are closed. Our fidelity is the interest on God's principal. 'That I may receive mine own with interest,' is the divine intention. So live, that when thy summons comes to give an account of thy stewardship it may be done with joy, and not with grief!"—Maltbie Babcock.

"The practice of stewardship will bring greater happiness to all who follow it. They will have the satisfaction of having been true to their obligation to God."—Selected.

SUNDAY SCHOOL LESSON

NOV. 25: THE PRAYERS OF PAUL

Scripture Basis: Acts 20:36-38; Rom. 1:8-10; Eph. 1:15-23; 3:14-21; I Thes. 1:2-5.

Golden Text: Rejoice always; pray without ceasing; in everything give thanks. I Thes. 5:16-18.

Social Prayer

It may be recalled that on his last journey to Jerusalem, Paul passed by Ephesus and stopped at Miletus, where he sent for the elders of the congregations to advise with them. (See lesson for October 26th). Having instructed and admonished them in things pertaining to the care of the Christians in Ephesus, with much feeling he informed them that they should see him no more. We can only imagine what a pathetic scene that was, as the heart of Paul went out toward those devout men in love, which drew from them the love and sympathy that they bore for him. With affection and sorrow they bade him adieu.

But before he left them, he kneeled down and prayed with them. And such a prayer that must have been! "We can imagine how tender Paul's prayer was, how full of love for the church. He carried to Christ all the needs of his hearers. He lifted their hearts with him to the throne of grace. Orientals are readier than we to show their emotions, and strong men are not ashamed of tears and kisses."

Social prayers may be engaged in under several conditions. The prayer around the family altar, where father is the priest and offers his prayer for the family. Regretful, indeed, is it that in the complexity of modern living we have gotten away from this practice. God help us as Christian parents to return to this habit of Christian living. The church prayer meeting during the week is another place of social prayer. Although other organizations of the church have to some extent supplanted the popular prayer meeting of other days, yet it is to be lamented that there is not more interest manifested in most churches in this service of prayer and praise. Social prayer is practiced in the services of worship on the Sabbath day. When the pastor or leader of the service says, "Let us unite in prayer," he means that the congregation should actually unite with him in thought and feeling as he utters the verbal petition. Methinks such prayers would move God mightily if all were in accord while prayer was being offered.

Intercessory Prayer

How encouraging it must have been to the Roman Christians to know that the great Apostle to the Gentiles remembered them in his prayers! And how strengthening it undoubtedly was to them to know that Paul thanked God for their indomitable faith which was "spoken of throughout the world!" Furthermore, it was his earnest prayer to come to them, not knowing that his desire would be realized, but as a prisoner.

In his prayer for the Ephesians, Paul draws upon the unbounded riches of the glory of God; that the power of the Holy Spirit may grow more powerful in them; that through faith they may enthrone the Christ in their hearts; that His love being rooted and grounded in them may cause them to be able to apprehend the boundless extent of it, and to know that love which is beyond knowledge in the realm of faith; and that they may thus he filled "unto the fulness of God," which is the completeness of the divine nature.

Intercessory prayer can and does accomplish more than we give it credit. "There is no more delicate service in the wholde round of human action than that of intercessory prayer. It is so hidden as to have a special beauty on that account. While men are unconscious that we are thinking of them, we fold our arms about them and bring them up before God for blessing and guidance. Intercessory prayer may be defined as loving our neighbor on our knees."

Thankful Prayer

As in his intercessory prayer for the Roman Christians, so the Apostle thanks God for the faith of the Ephesians, as well as their love. "The remainder of the passage prays more in detail for the Ephesians, that they may come to know more of Jesus Christ, of their eternal hope in him, of their glorious inheritance through him, of the exceeding greatness of his power which he will grant to believers, and of his majestic station at God's right hand in heaven, far above all rulers and dominions, and with all things in subjection under his feet."

Again, Paul rejoices in the faith and love

of the Thessalonians, adding hope in their case. The church in Thessalonica, being one of the earliest churches founded by Paul in Europe, was the recipient of the earliest of his writings. "Paul's prayers are unceasingly of them, thankful to God for their faith-filled and loving labors, and for the patient hopefulness with which they look forward."

What is prayer without thanksgiving? How can we petition without praising? If we are not thankful for what we receive from the "Giver of every good and perfect gift," how can we expect him to give us more? And why not be thankful for the perseverance, faith, love, etc., of our fellow-Christians? Even if we are not as far advanced in Christian experience as they, we can surely praise God for their attainments. O, let us ever be thankful for our numberless blessings, both material and spiritual.

Woman's Missionary Department

SUGGESTIVE THANK-OFFERING PROGRAM

Quiet music—"Now Thank We All Our God" (Played softly on piano)—No. 62, Church Hymnal.

Hymn—"Come, All Ye Thankful People, Come." (First and second verses).

Prayer of praise.

Bible reading—96th Psalm.

Hymn—"Praise God From Whom All Blessings Flow."

Bible reading—Matt. 25:34-40.

Three-minute talks on each of the following topics:

"For I was anhungered and ye gave me meat; I was thirsty and ye gave me drink."—Our Pine Ridge Work.

"I was a stranger and ye took me in."—Our work in the Ohio Valley, Pittsburgh Mission, and Girls' Home in Baltimore.

"Naked and ye clothed me"—Our Children's Home.

"I was sick and ye visited me"—Our Bethel Home.

Hymn—"Christ for the World We Sing"—No. 397, Church Hymnal.

Playlet—"Tithes and Offerings—5c per copy. (These may be secured from Miss Pearl McCulloch, secretary of literature, Greensboro, N. C.)

Offering.

Benediction.

—The little island of Eigg, one of the Hebrides, claims to have the best record of human conduct known to the world. There has not been a police case on the island within the memory of the oldest inhabitant.

—John Bunyan lived 60 years and wrote 60 books, the greatest of which was "The Pilgrim's Progress."

Lady: "You look robust, are you equal to the task of sawing wood?"

Tramp: "Equal isn't the word, mum, I'm superior to it."—Exchange.

Our Children's Home

Thanksgiving Offering for the Home

For several years we have been looking to our people for a special offering for our Children's Home at Thanksgiving, and we are writing to remind you that Thanksgiving is almost here.

A few years ago Mr. J. M. Millikan, chairman of our board of trustees, suggested that our people make an offering of one day's income to the Home at Thanksgiving. This thought was followed up by the Orphans' Home Association of North Carolina, and all the people of our state are asked thus to contribute to the orphanage of their choice.

The need at our High Point Children's Home is especially pressing this time, so we are asking that our people remember the "One day's income for the Home" this year and thus lift us up where our real needs can be supplied. We confidently expect our people to roll up a fine offering for the Home within the next two weeks. We are trying to reach each pastor and each Sunday school superintendent by mail this week to get them to help us reach all our people. If our letter fails to reach you, please take this as our appeal for your help.

The following contributions have been received:

Porter	$ 7.00
Harris Chapel, Vance	4.02
Sapling Ridge, Alamance	8.25
Union Grove, Orange	3.41
Midway, Haw River	10.00
Belmont, Mt. Hermon	8.50
Whitakers Chapel, Enfield	15.00
Union Chapel, Granville	26.00
Flat Rock, Vance	4.51
Oak Grove, Forsyth, A. J. Long	10.00
Yadkin College	5.05
Asheboro	35.00
Mrs. J. H. Jones, Baltimore, Arlington	5.00
Pleasant Hill, Spring Church	5.00
Fair Grove, Haw River	3.50
Friendship, Fallston	9.00
Shiloh, North Davidson	10.02
New Hope, Why Not	2.50
Bethesda, Halifax	2.00
Mt. Pleasant, North Davidson	6.62
Hickory Grove, Guilford	1.63
Graham	3.75
Mrs. Truman Young, Clarksburg, W. Va.	25.00
Flat Rock, Flat Rock	1.03
Spring Church, Spring Church	2.08
Mt. Carmel, South Lexington	9.51
Welch Memorial, Philathea Class	5.00
Pine Ridge, Kernersville	1.00
Sandy Ridge, Kernersville	.95
Oak Grove, Cleveland	15.00
Community Church	25.82
Lincolnton	5.00
Weaverville, Weaverville	5.00
English Street	4.95
Bethel, Mocksville	2.49
South Lexington, South Lexington	4.34
Mt. Pleasant, Mt. Pleasant	6.00
Stfl Paul	6.56
Calvary	14.30
Mt. Lebanon, Randleman	5.55
Friendship, Mt. Hermon	3.70
Friendship, North Davidson	7.23
Stallings, Mecklenburg	1.50
Friendship Station	3.72
Liberty Hill, Anderson	5.15
Maple Springs, Forsyth	4.42
Draper	2.60
Fairfield, Guilford	1.50
Graham, Ray Bible Class	3.15
High Point First	37.85
Gibsonville	5.31
Creswell, Creswell	1.65
State Street, Lexington	4.93
Whitakers	7.00
Winston-Salem	16.51
Yarborough	2.00
First Church, High Point, C. E. Society	5.00
Tiffin, Ohio, C. E. Society	8.00
Liberty, Liberty-Siler City	5.00
Palestine, Flat Rock	1.10
West End, Thomasville	7.94

We thank our people for these splendid offerings. You cheer our hearts by your gifts. Several gifts of clothing and bed-clothing have come in, but in our present pressure of work in getting moved and in getting hold of the work we haven't them listed for this week, and this must go in the mail or be late. Be patient with us, and things will move systematically soon.

Please remember that we are looking to all our people for that "one day's income for the orphan child" at Thanksgiving. God bless you while you give. Thank you.

Faithfully,

A. G. DIXON.

FIELD WORK FOR THE HERALD

The plan adopted this year looking to a wider circulation of the Herald among our people involves sending by pastors the addresses of those not now receiving the paper that a few sample copies may be sent them. After this has been done, direct appeal (by pastors or others designated by pastors) is to be made for subscriptions.

One pastor has already sent a list of names. We request the others to send us their list by December 1, if convenient, that we may send samples in that month. January was made by conference resolution the special month in which to solicit subscriptions for the Herald.

Dixon-Smathers-Williams Reunion

This family reunion will be held at the Children's Home, High Point, N. C., on Thanksgiving day, beginning at 10:30 a. m. The descendants of Robert L. Dixon, "Uncle Johnnie Williams," "Uncle Billie Williams," "Uncle Robert Williams," and "Uncle Patrick Williams," are all expected to attend. Please load baskets a bit heavy since this Dixon has 77 children in his family now. Rev. J. S. Williams, D. D., of Asheville, N. C., has promised to deliver the address to the group about 11 a. m. in the chapel. Dinner will be served picnic style in the dining room in the boys' building. We are anticipating a great day.

A. G. DIXON.

—President-elect Hoover is to start next Monday by battleship to South America on a good-will trip. He will stop and inspect the Panama Canal and will then proceed to some of the South American countries on the west coast. It is guessed that Mr. Hoover thinks this a more pleasant and useful way to spend the next few weeks than hearing the appeals of aspirants for office.

FROM PASTORS *and* PEOPLE

Enfield.—On Thursday night preceding conference, the annual business meeting of the Enfield church was held in the hut, with the pastor, Rev. J. Clyde Auman, presiding. The hut had been made very attractive with fall flowers, and a blazing fire added to the cheerfulness of the occasion. The meeting was opened with Scripture reading and prayer, and a number of stirring hymns were sung. The church register was revised and church officers elected for the ensuing year. They were as follows: Stewards, J. R. Powers, P. S. Bellamy, E. I. Bellamy and Miss Mary Collins; trustees, R. C. Rives, J. B. Davies, Leo V. Braswell; class leader, H. C. Matthews; Sunday school superintendent, Hubert M. Whitaker; assistant superintendent, J. B. Davis; C. E. president, E. I. Bellamy; Intermediate C. E., Mrs. E. I. Bellamy; Junior C. E. president, Mrs. Walter Holliday, Mrs. J. R. Powers, assistant; president of the Ladies' Aid Society, Mrs. Ralph Rives.

Interesting reports were made by Mr. J. R. Powers, treasurer of the board of stewards, Mr. Ralph Rives, treasurer of the church trustees, Mr. Cecil Matthews, treasurer of the Sunday school, and Mrs. Sam Pierson, treasurer of the Ladies' Aid.

After disposing of the business, a very interesting little drama depicting the every-member canvass was presented by members of the church. This was greatly enjoyed.

Refreshments were served and a very delightful social hour was spent. A goodly number of the members were present at this meeting and greatly enjoyed the reports and the fellowship with each other.

On the following day the fourth quarterly conference was held. Financial reports were made, and the pastor read a splendid report of his year's work, which was accepted with thanks and appreciation. The conference unanimously voted to instruct the delegate to ask for the return of Mr. Auman, and also passed a resolution voicing appreciation of his work and high regard for him personally.

On the last Sunday of the conference year all church officers were formally installed. Two new members were received into the church at Enfield, one at Whitaker's Chapel. The service closed with a celebration of the Lord's Supper. REPORTER.

Fairview-Glen Raven. By the time this notice is read we will have moved to Glen Raven. Regular services will begin the third Sunday. WM. H. NEESE.

Pine Ridge Notes.—We now have the highway surfaced past our school. We can get all the way to Winchester, Kentucky, 49 miles distant, on either gravel, crushed stone, or tarvae surfaced road.

Recently the Kentucky State Board of Health Department held a clinic in Campton, our county-seat. Our students were examined; many were found to need their tonsils removed, while others required eye attention. The parents co-operated splendidly, giving their permission and the necessary work was done gratis.

We have been greatly in need of water for some time. Last week one of the pumps got out of working order, which was a still greater inconvenience. This meant water must be carried from rain barrels, etc., for washing purposes. Bath rooms could not be supplied and when it seemed we were going to reach our limit, God opened his windows and sent us rain, which gave some relief. What a blessing it will be to have the dam completed and have a supply of water ever on hand!

The Porters' Literary Society gave their monthly program on one of the October Friday nights. A play, "The Rainbow Kimono," was well given.

Another preacher, Rev. T. W. Farmer, together with his wife and baby, has come to be with us. He will co-operate in our religious services, thus enabling us to make more preaching appointments. Rev. Mr. Farmer is a former pastor of the M. E. church in Campton.

We conduct two chapels, one for the primary department; another, beginning with the fifth grade and continuing through the high school. Friday mornings we have union chapel, which takes in all our students. Last Friday the auditorium in our grade school building was full to overflowing. Some of the small boys, having no place to sit, went up in front and sat down around the altar railing. What an interesting scene!

We appreciate our friends throughout the church who co-operate with us. Remember us when you pray.

G. W. ANDREW.

Ebenezer, Greensville Circuit.—Our former pastor, Brother H. L. Powell, gave us a very helpful and interesting sermon on the fourth Sunday in October, which closed this conference year. He has served us faithfully for five years and we pray God's blessing on him and family wherever they are called.

Our officers for the past year have been elected for the coming year, and now we are looking forward to a better year than the one past. May we each so work together that our new pastor for the coming year may feel as one among us.

You will hear from us again soon.

RENA ROOK, Reporter.

Moriah.—Rally Day exercises were held at Moriah church on the fourth Sunday morning, beginning at 10:45 o'clock. A splendid program was enjoyed. We were very fortunate in having three interesting speakers from Greensboro: Mr. J. Norman Wills spoke on the work of the Sunday school; Mr. Stokes Rawlins, president of the State Christian Endeavor Union, on Christian Endeavor work, and Mrs. J. S. Moore on missions. The Rally Day collection amounted to $24.60. This included $10 from the Young People's C. E. Society, $2 from the Intermediates and $2.67 from the Juniors.

The Missionary Societies met with Mrs. G. W. Dawson at her home near Bessemer on last Tuesday afternoon with a good attendance. Dr. Joy Glascock, of Greensboro, led the devotional and gave a splendid talk on stewardship. Mr. G. W. Dawson gave a short talk on the meaning of missions, which was very interesting. Plans were made to serve a supper at the church the last Saturday night in November for the benefit of the societies.

On Tuesday evening a Hallowe'en social was given at Mrs. Van Kirkman's by Mrs. Kirkman and Mrs. Carl Comer for the benefit of the church. Miss Blanch Curtis won the prize for being the last of those in costume to be recognized. An admission fee of one cent for every two inches in height was charged.

A weinie roast was given for the Intermediate C. E. Society Friday evening at Gree-no-ca Spring by their retiring superintendent, Mr. C. F. Scott. Twenty Intermediates were present and the evening was enjoyed by all.

MRS. J. S. WOOD, Reporter.

Mt. Zion, Pinnacle and Mt. Zion Charge.—Our last quarterly conference voted unanimously for Bro. Hunter to return to us for another year. We are very glad indeed that Bro. E. S. Stone, our delegate, was successful in securing Bro. Hunter for our pastor. He will fill his first appointment for us next Sunday at 11 o'clock.

At our church meeting the following officers were elected for the year: Stewards: Chairman, O. P. Jones; treasurer, J. R. Stone, J. N. and W. E. Jones, E. S. Stone, O. W. Barber, C. W. Allen, J. D. Mikles, R. S. Barber T. G. Barber, F. G. Fowler, S. T. Lane, S. T. Kellam, W. D. Hall and W. T. Allen, Sr.; classleader, R. S. Barber; reporter to church paper, C. W. Allen; church trustees, E. S. Stone, S. F. Mickey, O. F. Hauser, S. T. Lane and F. G. Fowler.

The meeting voted to give Bro. Hunter authority as pastor to revise the church classbook.

The following are the officers of our Sunday school for the ensuing year: Superintendent, C. W. Allen; assistants, S. T. Lane and W. D. Wall; secretary and treasurer, W. E. Jones; assistant, E. S. Mickey; teachers: class No. 1 (women), Mrs. F. G. Fowler; No. 2 (men), O. P. Jones, teacher, E. S. Mickey, assistant; No. 3 (girls), Mrs. W. E. Jones, teacher, Mrs. E. S. Stone, assistant; No. 4 (boys), Mr. Wilbur Lane, teacher, Everett Kallam, assistant; No. 5 (Intermediate, mixed), Mrs. W. D. Wall, teacher, Mrs. O. P. Jones, assistant; No. 6 (Primary, mixed), Miss Ethel Lane, teacher, Miss Lettie Wall, assistant; No. 7 (Primary or card, mixed), Miss Lola Barber, teacher, Miss Ellie Lane, assistant.

The Women's societies will present the church with a nice new pulpit Bible next Sunday.

As secretary of quarterly conference, it is important that I have the full reports of the different church meetings published in the church paper, but since there have been reporters duly appointed by all the churches I am not reporting for any but Mt. Zion, as I feel sure that each respective reporter will want to report their own business; so let's hear from Shoals, Pilot and Pinnacle. Let your members that are away know that you are still carrying on. Please send in your reports right away.

Miss Ruby Stone recently was married to a Mr. Kirby, of King, N. C. Mr. and Mrs. Kirby reside in High Point, where Mr. Kirby holds a position. Mrs. Kirby is the daughter of Mr. and Mrs. E. S. Stone and was a very regular Sunday school and church attendant and worker. We regret very much to have her leave us.

Rev. Albert Phillips, of the faculty of Pinnacle High School, filled Bro. Hunter's last appointment at Mt. Zion. Rev. Mr. Philips preached a very strong sermon, which was enjoyed by all present.

Several of our members are called to attend court at Dobson this week as witnesses in the wreck case of Miss Blanche Hunter, deceased.

Death visited the home of Bro. Riley Fulk and claimed him as his own. Bro. Fulk was attending court at Danbury, Stokes County, and at his boarding place he sat up and talked till about 10 o'clock the night of the 16th of October, seemingly as well as usual. In the course of conversation during the evening he remarked that he hoped he might die suddenly and without struggle. When he was called next morning he didn't answer, and upon investigation it was found that he had died during the night apparently as he had desired to. Bro. Fulk was 79 years and 17 days old. He was a loyal member of Mt. Zion church and will be missed by all who knew him.

Bro. S. M. Scott had the misfortune of losing his wife recently. Mrs. Scott was burned to death in her home and was buried at Shoals Baptist church.

We have been attending a revival meeting at our neighbor church, Friends Union; the preaching was being done by a Miss Sills, and was greatly enjoyed by all who heard her.

We heard some of the members asking about what would be done about Mt. Zion building a new church now since Bro. Hunter has come back. We are hoping it will be put over big this year.

Mr. and Mrs. Gorrell Kiger are the happy parents of a new baby boy.

May the Lord add His blessings to the action of our past Annual Conference to the extent that this will be a great year for the N. C. Conference.

C. W. ALLEN, Reporter.

P. S.: Mr. and Mrs. Floyd Culler are happy to announce the arrival of a bouncing baby in their home. C. W. A.

Albemarle.—We were very glad to have our pastor, Rev. J. R. Anderson, back with us again on Sunday. He brought us an inspiring message for the beginning of a new year's work, with an appeal for the "personal touch" of the members of the church, which he said will do more toward evangelizing the community than anything we can do.

The new officers of the church will be installed at the morning service next Sunday.

An offering was taken in the Sunday school Sunday morning for the Fort Brogg Memorial Chapel, which is to be erected at Fort Bragg for the purpose of providing a place of worship for the 10,000 soldiers who are connected with this camp every year. The appeal made by our pastor, who had made a visit to the camp and realized the great need of the chapel, was heartily responded to, and $18 was raised in about three minutes, which was more than we had been asked to contribute.

The Ladies' Aid Society held its November meeting with Mrs. Don Helms. Several items of business were disposed of, new activities discussed. Committee reports showed that good work is being done, and the members are all enthused with the spirit of work. At the conclusion of the business hour, delicious refreshments were served. The next meeting will be held with Mrs. D. F. Harkey.

Mrs. H. P. Sheffield rendered a vocal solo at the Sunday morning service, which was greatly enjoyed. We hope to have her sing again in the near future. Mr. and Mrs. Sheffield, with their son, Lloyd, recently moved to Albemarle from Florida, where they made the acquaintance of Mr. and Mrs. J. E. Gantt, while they were living there.

A marriage that will be of much interest and surprise to some of our readers was that of Miss Blanche Furr to Mr. John Johnson, which occurred Saturday, November 3. The bride is the attractive daughter of Sheriff R. N. Furr, of this county, and has a wide circle of friends, many of whom were made through her activities as pianist of the M. P. church of this place, in which capacity she has served in a very able manner since she was only a child. Mr. Johnson is the son of J. W. Johnson, of High Point, and has held a responsible position with a wholesale grocery firm of this place for some time, during which he has made many friends. The couple left shortly after the ceremony for a trip by auto to Washington and other northern points. The best wishes of their many friends accompany them on their journey through life.

MRS. JOHN U. WHITLOCK, Reporter.

Spring Valley, Vance Circuit.—We held our annual revival in October. Bro. Troxler was our help, and did some fine preaching. The church and community was greatly revived, and as a result, nine united with our church.

Our Sunday school is doing splendid work; 110 on roll; average attendance, 70. The children rendered a Rally Day program the fourth Sunday night in October, which was very good. The offering was $5.00.

We regret very much that Bro. Chambliss does not return for another year. While we feel our loss we rejoice in others' gain. He will always find a warm place in our hearts.

Our church went on the honor roll again this year, as we paid out all claims before conference.

The Woman's Home Missionary Society is doing splendid work. They had an oyster supper on last Friday night and cleared $37.82. This will be used on the church.

Best wishes to the Herald readers.

REPORTER.

November 12, 1928.

West Forsyth.—The writer is glad of the privilege of being a pastor again. We were assigned to the West Forsyth charge by the Winston-Salem Annual Conference and have entered upon the work of the pastorate.

Last Sunday was spent with Union Hill church, located in Yadkin County. There we found a fairly large congregation before time for the service. The people gave us a very cordial greeting and a good hearing. We appreciated trying to preach to them. It was the first appointment since assuming the work. The congregation was pleased to have Rev. C. H. Whitaker, the retiring pastor, present and to take some part in the service. Bro. Whitaker, who served as a guide for the new pastor from the parsonage to the church, introduced the new pastor and spoke timely words to the people concerning the co-operation which should be given a pastor by the people.

We were glad to have Bro. Ring, a preacher of the Friends church, worship with us in the service last Sunday. He also had a part in the service, leading the opening prayer. A lady from Knoxville, Tenn., who was visiting in the community, was an attendant and worshiper with us.

Bro. Whitaker and I, with two of the little Ways, were invited to the home of Bro. J. W. P. Baker for dinner, and we glally accepted the invitation. My first impression of Bro. Baker was that he was a good man and a loyal Methodist Protestant. We enjoyed a most splendid dinner. Yes, chicken, of course, and numerous other good things to eat. A few hours were spent in this good home in the afternoon and we returned to our home at Lexington before sun-down.

The same plan of appointments for the West Forsyth charge will be followed which has been followed during the past year. The appointments are as follows:

First Sunday: Baltimore, 11 a. m.; Stony Knoll, 2:30 p. m.

Second Sunday: Union Hill, 11 a. m.

Third Sunday: Pleasant Hill, 11 a. m.; Tabernacle, 3 p. m.

Fourth Sunday: Harmony Grove, 11 a. m.

The meeting of the first quarterly conference has been called for the second Sunday in December at 2 o'clock at Pleasant Hill church. The place had been selected at the fourth quarterly conference and the pastor has named the date. It is the desire of the pastor that all of the official members of the conference be present and help transact the business of the charge.

We are preparing to move into the parsonage at Pleasant Hill as soon as it is vacated by Rev. C. H. Whitaker, who is now a superannuate. He is looking for a new location and as soon as he finds a place to move to, and vacates the parsonage, the new pastor and family expect to move in and be among the people on the charge as much as possible. In the meantime the appointments will be met by travel from Lexington to the different churches each Sunday.

It is the sincere prayer of this writer that every pastor assigned to a new charge will find pleasant surroundings and splendid co-operation from the people, to the end that the coming year will be the best for results in building up the Methodist Protestant Church in North Carolina and the advancement of the Kingdom of God.

C. B. WAY, Pastor.

Lexington, N. C.

Burlington, First Church.—We have entered upon the duties of the new conference year with very good attendance at the Sunday services. We are truly grateful to the conference stationing committee for returning our beloved pastor, Bro. Gerringer, to us for the new year, and we hope that we will make this the best year in the history of our church.

Sunday school attendance today was 321, showing an increase of 19 over the previous Sunday. The offering was $18.89. Special collection for the work of the Young People's Union was taken at the Sunday school hour.

Our Baraca teacher, Mr. C. C. Lindley, is back on the job and brought us a good lesson today. Early in December, we will hold our regular monthly business meeting and the most important item of business to come

before this meeting will be the election of officers for the coming six months. It is the custom of the class to give the "boys" a supper in the hut at this time each year, so every member is urged to be present at this supper and business meeting and make the occasion a grand success.

Mr. Walter E. Smith, our new Sunday school superintendent, is on the job and we are hoping that, with his leadership, this will be a great year in the work of our school.

Our pastor was confined to his room with illness a few days last week, but was able to be at his work on Sunday, bringing, as usual, a real gospel message.

Our brother, Mr. L. L. Wilson, is still a patient at the Oteen Hospital, near Asheville, N. C., and we ask that any of our church folks in that section, who can, to pay this splendid Christian man a visit.

Yours in His work,

L. A. BRAXTON, Reporter.

November 12, 1928.

Efland, Orange Charge.—We are very much pleased with the fact that conference saw fit to send our pastor back to us. This is the fifth year he has been on this work. We extend to him a hearty welcome and hope this will prove to be the best year yet. The work that Bro. Williams has already accomplished on Orange charge will ever be a treasured memory, and just to know that he is assigned to us for another year is assurance that there is stil much more in store for us. May the Lord add His blessing to all our efforts as we all, pastor and people, labor together.

We are very sorry that some of our members are on the sick list. Simm Efland, Archie Gray Williams and Harold Sharpe, three of our Sunday school boys, were absent Sunday morning on account of sickness, Simm being in Watts Hospital and Archie Gray in St. Leo's. We wish for these boys a speedy recovery, and may they soon be able to fill their places again, for we miss them so much. MRS. E. S. TAYLOR, Reporter.

Concord.—Our people seemed delighted in having Rev. G. H. Hendry returned to our church for another year. The work has prospered under his leadership. Our financial report for last year showed that we had raised over $10,000 during the year, besides a good increase in membership.

At the morning service Sunday Mr. Hendry outlined goals for the year in a short message, which were unanimously adopted, after which an installation service was held and the new officers were installed. The congregation was large, the church being filled. On next Saturday and Sunday, November 17-18, our church will entertain the N. W. District C. E. convention. The program calls for addresses by Messrs. Roy W. Bregg, of Chattanooga, S. S. Rawlins, of Greensboro, and Rev. N. G. Bethea, of Lexington, besides several local speakers.

Our folks are delighted in having Rev. and Mrs. E. G. Lowdermilk as neighbors. They are moving into the Kannapolis parsonage tomorrow (Tuesday).

Armistice Day was observed here Sunday, nearly all churches observing the occasion in one of their services. Our pastor spoke Sunday night on "World Peace." Music appropriate to the occasion was used.

The honor system of the every-member canvass was used again this year with good results. The stewards were at the church from 2 to 4:30 p. m. Sunday to receive pledges, and the members met them there.

REPORTER.

South Lexington Church.—Sunday marked a new day in our church. We started the new conference year with a very interested Sunday school. We elected teachers and officers for the ensuing year. May the Lord help us to give our best to His service. There were 169 present for Sunday school, an increase of a goodly number over last year.

We were very glad indeed to have Bro. and Mrs. Ridge, our former pastor, with us. He is still a resident of our town and we extend to them a hearty welcome.

Bro. C. G. Isley came to us with a very forceful sermon. We are very grateful to the conference for sending Bro. Isley to us. I feel sure we will have a good year. Let us co-operate and pray daily and God will surely give us the victory.

There is a great work to be done. We have a wonderful opportunity within our grasp. We can take advantage of the opportunity or we can shirk it. "Let us work while it is called today, for the night cometh when no man can work."

Pray for us that we may accomplish great things for God.

LENA HEDRICK, Reporter.

Orange Charge Announcements.—Thangsgiving services will be held as follows on Thursday, November 29:

11:00 a. m., Hebron; 2:00 p. m., Chestnut Ridge; 4:00 p. m., Union Grove; 7:00 p. m., Efland.

Offerings will be received at each place for our Children's Home.

The first quarterly conference is called to meet at Union Grove church Saturday, December 1st, at 2:00 p. m. The program will be as follows: 2:00 p. m., devotionals; 2:10, Impressions of Annual Conference, Julian G. Jobe and B. M. Williams; 2:30, Business session; 3:00, Adjournment.

B. M. WILLIAMS, Pastor.

Bethesda, North Davidson.—We were delighted with the return of our pastor, Rev. R. S. Troxler, and every one seemed to welcome him Sunday with smiling faces and happy hearts. He has been with us four years, but his work here has been so successful that he still meets the unanimous approval of our members. We hope that his work this year will be even more successful and enjoyable for him and his people than it has been in the past. His message Sunday was very interesting and inspiring to all.

The Sunday school is progressing nicely. It seems to be very active. The eyes and minds of all are alert for any new plan for improvement or added interest. Our work is very encouraging and there has been some progress made that is noticeable. We hope to do more in the future.

The Sunday school has started making plans for a Christmas program. The entertainment committee is carefully considering various things in the way of Christmas entertainment.

The various organizations are getting along very well. The Ladies' Aid and Missionary Societies hold their regular monthly meetings on the third Sunday after Sunday school. Our pastor expressed his desire Sunday to organize or ,rather, re-organize a Christian Endeavor Society and a date was set for organization. We hope that the society will be successful this time, for nothing is more enjoyable and helpful for the young people's training than wide-awake Christian Endeavor societies.

The first quarterly conference will meet with us on Saturday before the second Sunday in December.

Wishing for our church a successful year's work, both spiritually and financially.

REPORTER.

Hope, Chatham Charge.—Our new pastor, Rev. A. O. Lindley, filled his first appointment for us last Sunday. The people seemed well pleased with his splendid discourse from the text: "Wherefore art thou come?" found in Matt. 26-50. The congregation was not so large as we had expected, owing to so much sickness in Bonlee. We are hoping that we may have a good year with Bro. Lindley as pastor.

We certainly do hate to give up our former pastor, Rev. C. G. Isley, and his mother. They have made many friends among us and it is with sincere regret that we see them leave us. We are indeed grateful to Mr. Isly for the splendid work he has done for us, and wish him continued success in his new field of labor. May greater opportunities open up to him and may he have divine guidance and strength to go forth with the work.

May this conference year be the best the M. P. denomination has ever known.

KARA ANDREW, Reporter.

Rehoboth, Creswell Circuit.—We are glad to have back with us our same preacher, Rev. Mr. Hethcox.

Sunday school was held at Rehoboth church Sunday. An unusually large crowd was present, with 13 visitors. There was no preaching service on account of bad weather.

The Sunday school convention was held at Oak Grove church Sunday afternoon at 2:30 o'clock. Did not have very many present on account of bad weather.

Our Christian Endeavor society met Sunday evening with a large number present. A lecture was made by Rev. Mr. Hethcox. Officers were elected as follows: Mr. Herbert Swain, president; Miss Seattle Swain, secretary; Mr. Joe White, treasurer; Miss Stella Phelps, chairman of social committee; Miss Eva White, chairman of program committee; Miss Norma Tarkington, reporter; Miss Alice White, chairman of music committee. A social will be given soon.

Preaching was also held at Rehoboth Sunday night. Had quite a large crowd present. Mr. Hethcox rendered a fine sermon.

Prayer meeting was also held at Rehoboth church Friday night, November 9. Had quite a number present. Mr. Wheeler Swain conducted the meeting and Mr. Laddie Swain was appointed to lead the following Friday night, November 16.

Mr. Joe White attended the Methodist Protestant conference at Winston-Salem last week as a delegate from the local community church. Mr. Vernon Everett accompanied the delegate. They returned Saturday. They were guests at a supper given in the Robert E. Lee Hotel by members of the host church. They heard many lectures.

Mr. D. P. Tarkington, a member of Reho-

both church, was visiting Miss Lillian Halsey and his relatives Sunday. He returned to Norfolk Monday morning.

Mrs. G. L. Davenport will soon leave to spend some time with her brother, Mr. Gibb Cherry, in Charleston, S. C.

Miss Stella Phelps, a member of Rehoboth church, is visiting her sister, near Cherry.

Mrs. Matilda Aumack arrived here last week after spending some time with Dr. and Mrs. S. A. Saunders, of Aulander.

Mrs. M. J. Elliott, accompanied by Mr. Vernon Everett, attended the funeral of Mr. Julius Woodley, of Norfolk.

Mrs. John Halsey, of this community, is at the bedside of her daughter, Ida, in Norfolk Hospital.

Miss Sabry Bateman, of Richmond, spent the week-end with her relatives.

NORMA L. TARKINGTON.

Greer's Chapel.—We are very glad indeed to accept to have our dear beloved pastor, Rev. R. S. Troxler, back with us. When he left for conference we were in hopes for him back. "Where there's a will there's always a way."

Last year was a good year for us with the aid of Rev. Mr. Troxler. We increased with knowledge of God by having him.

We are having a three weeks' singing at the church now. Professor C. B. Rollins is the teacher. Sunday afternoon we had a special singing; different choirs were there, including "Oakdale's choirs," "High Point's choir," and several other choirs in addition to ours. All of the choirs had been taught by Professor Rollins. Every one seemed to enjoy the afternoon. Several talks were made by different men, which were interesting. May God bless us all. REPORTER.

Pinnacle, Mt. Zion Charge.—Brother Hunter has come back to serve us another year. We are very glad that he did come back. He preached a good sermon last Sunday, his text being "Pray without ceasing." A large congregation was present to hear him.

Our Sunday school is very good now; we hope that it will continue so.

The officers elected for the coming year are as follows: Stewards, H. E. Kiger, L. G. Kiger, J. P. Owen, I. O. Hauser, D. C. Harvey, Mrs. C. V. Hauser; classleader, I. O. Hauser; Sunday school superintendent, J. P. Owen; assistant, Mrs. O. F. Hauser; church trustees, H. E. Kiger, C. W. Harvey, I. O. Hauser, J. P. Owen, P. B. Owen; church treasurer, L. G. Kiger; secretary for Sunday school, L. H. Kiger.

MRS. J. P. OWEN, Reporter.

High Point.—The sympathy of the entire congregation is extended to the pastor, Rev. R. I. Farmer, in the loss of his brother, Mr. Clinton R. Farmer. The news of his sudden death was received by wire Saturday night, and Rev. and Mrs. Farmer and their two children left at noon Sunday for Uhrichsville, Ohio, to attend the funeral services. They plan to return home the latter part of the week.

A solemn and impressive communion service was held Sunday morning at 11 o'clock when the Lord's Supper was celebrated with Rev. P. E. Lindley and Rev. E. L. Ballard presiding. A very large number participated.

The Ladies' Aid Society held a delightful meeting at the pretty, remodeled home of Mrs. C. L. Gray on Lindsay street. Associate hostesses were Mrs. J. A. Gray, Mrs. A. L. Ellison, and Miss Myrtle Ellison. Mrs. S. S. Coe presided at the meeting. Since the carpet and coffee urn and other kitchen improvements have been paid for the women are afraid of idle brains and empty hands—so they voted to contribute the sum of $50.00 per month to the church budget next year. After the transaction of business, the hostesses served delicious refreshments of coffee and sandwiches.

We are much pleased to know that Mr. Fred McPherson, who has had pneumonia following an operation for appendicitis, is improving at High Point Hospital.

We are pained to announce the death of Mr. Walton, father of Mrs. C. R. Hinshaw, wife of Professor Hinshaw, of the college faculty. Mrs. Hinshaw left Sunday for Gatesville, N. C., to attend his funeral. Her many friends extend sympathy in her sorrow.

Misses Helen Hayes, who is teaching at Asheboro, and Alice Faulkner, of Henderson, were guests at the college last Saturday.

Mr. and Mrs. Ross Davis and small daughter were guests of her parents, Mr. and Mr. Ira Johnson, of Thomasville, last Sunday.

We are pleased to learn of the improvement of condition of Mrs. E. L. Ballard, who has been ill.

State Street, Lexington.—A large congregation heard Bro. Bethea Sunday morning in an inspiring and interesting sermon based on the text found in the 10th chapter of John, 10th verse: "I am come that they might have life and that they might have it more abundantly." That beautiful text is used many times, but is always new and wonderful. Mr. Bethea urged a deeper consecration and stronger effort to achieve greater things in the conference year just beginning than any previous one.

Armistice Day was recognized by two minutes of worshipful silence at the beginning of the service.

At the close of the evening service the Workers' Council held a meeting. New plans and suggestions for better work in all the branches were discussed.

The Missionary Society is giving a supper Friday evening in the dining room of the church. All whose have attended these suppers, several of which have already been given, have found them very enjoyable. We are hoping for a large attendance.

The many friends of Earl Rogers, young son of Mr. and Mrs. H. C. Rogers, who underwent an operation for appendicitis at the Davidson Hospital recently, were very glad to see him back in his place Sunday morning for the services. REPORTER.

Spencer.—Our new church will be completed this week and we will move in Sunday. Our president, Rev. S. W. Taylor, will preach for us at 11 a. m. We are thankful we have a church at last to worship in. We want to thank Rev. N. M. Harrison for $5 given at conference; Mr. D. A. McLaurin built our church and has been very generous, building at almost cost, and now if all M. P. churches will give us $2.50 each we could pay off our indebtedness, except our mortgage. So many of our people have been placed on the extra board, only part time work, they can't pay as they would if they had all time work. We need your help now. Conference could not help us now, so we are asking the churches to please help us at this time.

MRS. A. L. MOORE.

Davidson Circuit.—I will be on the charge beginning the third Sunday in November, filling the appointments as they now stand. With this notice, I send greetings to the entire charge, praying that God's blessings may richly attend our labors together with Him this year. W. D. REED.

REPORT OF TREASURER OF SPECIAL FUND

Special for Church Extension—

Reported last time	$ 46.50
Mebane Ladies' Aid (Mrs. H. C. N.)	5.00
Rev. W. H. Neese	20.00
Rev. G. L. Curry	15.00
Rev. J. D. Williams	25.00
Mr. J. W. Redding	25.00
Rev. G. F. Millaway	25.00
Mr. C. G. Hunter	25.00
Mr. H. G. Parris	5.00
Rev. E. A. Bingham	5.00
Rev. H. F. Surratt	15.00
Mr. J. F. Evans	10.00
Rev. C. B. Way	5.00
Dr. J. F. McCulloch	25.00
Bethel Church, Alamance Ct.	25.00
Moriah Charge	25.00
Rev. Edward Suits	5.00
Rev. J. Clyde Auman	50.00
Mr. C. R. Ephland	25.00
Total	$381.50

General Conference Delegates' Expenses—

Reported last time	$ 16.10
Vance, Spring Valley Church	2.00
West Forsyth, Pleasant Hill Church	3.50
Why Not Charge	2.00
Thomasville Community Church	15.00
Granville Charge	15.00
Denton Charge	12.10
Shelby Charge	2.00
Mocksville Charge	2.50
Albemarle Charge	10.00
Flat Rock Charge	15.00
Calvary Church	10.00
Midland Charge	8.00
North Davidson	24.00
By balance	$137.20

Conference Maps—

Reported last time	$ 4.00
Rev. C. H. Whitaker	2.50
By balance	$ 6.50

J. CLYDE AUMAN, Treasurer.

November 13, 1928.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$188,872.99
C. F. Finch	500.00
Total	$189,372.99

Endowment Insurance Fund

Amount previously reported	$9,630.21
Mrs. Irene Hastings Williams	5.00
Total	$9,635.21

J. NORMAN WILLS, Treasurer.

November 13, 1928.

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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COLLEGE INFORMATION

You will be interested in the following facts which give some idea of the extraordinary progress made by our High Point College.

RATING. By the close of our fourth year and with the graduation of the first regular class, High Point College had been given the Standard A-Grade rating by the State Board of Education.

STUDENT BODY. Since the opening of the college we have had an average of 251 students each year, totaling 1,255 matriculants. These are for the most part Methodist Protestants and splendid young people. We have had 38 students for the ministry and missions.

OUR GRADUATES. Of our 61 graduates 39 are teaching, six are in the ministry, while several others are pursuing graduate study. The 36 seniors of the class of this year will bring the total graduates up to 97.

INTERCOLLEGIATE ACTIVITIES. High Point College has entered 17 inter-collegiate debates and oratorical contests, winning over State College, Wake Forest, Guilford, Lenoir-Rhyne and other colleges. In athletics we have been even more successful winning the championship in two sports among the small colleges of North Carolina.

FINANCIAL. By comparison we find that our college operates on a smaller cost per student than other similar institutions. Expenses are well regulated, which reduces the annual deficit to a minimum. Our great need is an adequate endowment to supply funds for operation. With only a slender income, we have made remarkable headway, and now we are prayerfully hoping for the fullest possible co-operation of our people along financial lines. Our immediate objective is to raise the total college budget at each church within the next few weeks. In this emergency you will be glad to do your part, we know, and also to urge your church to contribute its full quota.

INFORMATION COMMITTEE.

HIGH POINT COLLEGE CAMPAIGN

In the campaign for deficit in running expenses of High Point College, the assessment for all pastoral charges has been made out and sent to both pastor and delegate. It is just twice the amount of last year. Already Fallston Charge has sent a check for half its amount, $100, with the assurance that the other half will be raised this week. Burlington charge has raised its amount, $250.00, and State Street, Lexington, reports its amount raised.

All this sounds good and we believe that with an earnest, faithful effort the entire amount can be raised during the month of November. Please remember that this is the assessment laid by the last conference for running expenses for High Point College and would ordinarily be raised during the year, but since the need is so urgent, we are asking that the total amount be raised during the month of November. If for any reason a church cannot raise the amount assessed at once, please raise as large an installment as possible and secure the other with a pledge to be paid in 60 days.

Cordially yours,
R. M. ANDREWS.

—Mt. Etna is in violent eruption again. People are fleeing from their homes as the molten lava pours down the mountain sides.

—In the late election Smith and Robinson carried eight states and Hoover and Curtis all the rest. The eight states were Alabama, Arkansas, Georgia, Louisiana, Massachusetts, Mississippi, Rhode Island, and South Carolina. Hoover and Curtis will receive 444 electoral votes; Smith and Robinson, 87.

HERALD SUBSCRIPTION RECEIPTS

Rev. T. E. Pierce, $4.50; Rev. H. F. Fogman, $3.00; Rev. J. M. Morgan, $1.50; Rev. L. W. Gerringer, $1.50; Rev. B. M. Williar $7.50; Rev. A. L. Hunter, $4.50; Rev. H. Powell, $1.50; Rev. C. E. Ridge, $1.50; Rev. E. L. Ballard, $6.00.

—The ship Vestris sunk off the coast Virginia last Monday. Other ships respond to the signals of distress, but arrived on t scene after the stricken ship had gone dov There were 350 people on board who h taken to boats, many of whom were fina drowned.

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Correspondence solicited.

R. M. ANDREWS, *President*

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VOLUME XXXV | GREENSBORO, N. C., NOVEMBER 22, 1928 | NUMBER 3

Pres Elderdice Stacy Westminster MD

New Church Opened

It was our esteemed privilege last Sunday to accompany President Taylor to Spencer where he preached the opening sermon in a new Methodist Protestant Church. There have been a few scattered Methodist Protestants in Spencer for several years, but they did not know of each other and in their individual loneliness did not make much demonstration of their denominational loyalty. A seeming accident brought two of them together and made them known to each other and they began to think and talk of a united effort for the church they both loved so well. They found a few others like minded, organized a little band and went to work in faith. That was about three years ago. They organized a Sunday school and a church in a private house, that of Mr. and Mrs. A. L. Moore. Later they moved to a little chapel outgrown by the Protestant Episcopal Church. But they wanted a larger house and one that they could call their own. They wanted it so badly that they were willing to make great sacrifices to have it and then they found a way to have it. Of course they could not pay for it all at once, but they were willing to incur a debt for future payment, and they forged ahead. Now they have a neat brick veneered building on a good corner lot of which they are justly proud. Their lot will enable them to enlarge their building when they have need.

They now have 36 members and had 37 in Sunday school last Sunday. The congregation that heard Brother Taylor's opening sermon numbered about 60. The seating capacity of the church is about 250, the number depending on the size of the folks.

Bro. Taylor spoke on Christ and the Church, impressing most forcibly that Christ must have His pre-eminent place in every true church and also encouraging the hope of the perpetual presence and power of Christ in any church devoted to His Kingdom.

The church is located with a view to service. We trust it will grow and do an ever-enlarging work. President Taylor expects to find a pastor very soon. Bro. C. R. Jackson, an engineer on the Southern Railway, is the Sunday school superintendent. It numbers some faithful Methodist Protestants in its membership and it will develop more. Success to it!

(See sketch of this church in another column.)

What Is a Church?

There appeared recently in a daily paper an article written by a lawyer of the Roman Catholic Church setting forth the view that the church was organized by the apostles of Jesus. In opposition to the Protestant view that the Scriptures of the New Testament are the sufficient authority to direct in the formation of Christian churches, he makes the point that no book of the New Testament was written for years after the organization of the church. His conclusion is that a personal authority, that of the apostles representing Christ, was necessary to validate a church organization. In his view the supreme authority conferred upon the apostles was transferred to the line of Roman Catholic popes and is held today exclusively by the Pope of Rome.

Where the Roman Catholic finds one great all-including church organization, the Protestant reader finds many churches, groups of believers in Christ separately formed and each group constituting a church as really as does the whole including all believers in Christ. Paul speaks of the "church that is in thy house," and of "the church that is in their house." Evidently Paul thought of a small body of believers as constituting a real church.

That the apostles of Jesus organized numbers of Christian churches cannot be disproved and is probably true. That they organized one world-wide church, the church universal, cannot be proved and is extremely improbable.

The principal question about a church is not who organized it, but what is its character and purpose? All who are united to Christ by a living faith are prepared to enter into a union with other similar believers to constitute a church. A lake is as truly water as is the ocean. Because a drop of water is not in the ocean, shall we say that it is not water?

The Roman Catholic contention that a man who is not a unit in the largest religious body in the world is not truly a Christian is without warrant. Mr. Legality may insist on the Roman Catholic view, but we think Mr. Christian Vitality will take the view that individual Christian character derived from communion with Christ constitutes the essence of church membership. The real Christian is brother to every other real Christian and all real Christians constitute the church universal, but this is only partially identical with the Roman Catholic Church. A Christian church is a body of believers in Christ. They may believe in the Pope or they may not believe in him. Catholics should cease to read Protestants out of the church and Protestants should recognize the fact that there are many devout Christians in the Roman Catholic Church.

CHRISTLIKE MEN AND WOMEN NEEDED

The great need of the world today is not more professors of Christianity, but more Christlike men and women. Professors may be multiplied on the plane of nature where a nominal adherence to the Gospel has become popular. But Christlike people are the creation of a supernatural agency, even the Holy Spirit in His personal inworking and abiding. That Christianity may attain its maximum of power to transform men and elevate society, there must be a radical work wrought with nominal believers, who not only do not shine themselves, but also obstruct rays which emanate from truly consecrated souls. It is not only true that one sinner destroyeth much good, but, furthermore, that one dead church member casts an eclipse on many souls who might otherwise see Christ, the Light of the World.—*Selected.*

Denominational Enterprises

THE CHRISTMAS PROGRAM

So many requests have been received for material suitable for a Christmas program that the Executive Committee instructed Dr. J. H. Straughn and the other executive secretaries to prepare something to meet this demand. This is not intended as an effort to add another special day but to meet the needs of our people. Those who use the program will of course receive and forward offerings for the New Century Service, the new name chosen to supplant the one used for the past several years, the General Conference Budget. It is *service*, not *budget*, we are emphasizing.

As many of our churches as possible should make use of this Christmas season to raise something more toward their New Century Service apportionment. This is a matter of real concern to the Board of Christian Education. At the present time the Department of Educational Institutions, formerly the Board of Education, will receive less than $21,000 for the year's work, a conclusion based on the average monthly distribution coming to this department since May 1 when the denominational fiscal year began. Such a small income ties our hands. It is but a tithe of what is needed to promote the work with which we have been entrusted.

The same situation faces the Department of Religious Education, formerly the Board of Young People's Work. Their receipts to date promise an income of less than $8,000. How can such an important service survive, let alone expand, on such a paltry capital? How can those responsible for vital causes keep up their enthusiasm when they are tied hand and foot? A substantial offering at Christmas time, a sort of "they shall not fail" offering, will help to correct this situation.

One-half and more of the fiscal year of the church has gone, and the payments of the New Century Service have been hardly $75,000, or at the rate of $150,000 a year, a sum fully $85,000 less than the smallest amount received during any year of the last quadrennium. Of the amount raised to date the Department of Educational Institutions has received $10,242.23 and the Department of Religious Education $3,962.05. The records prove that these six months usually furnish the major part of the denominational budget. November is another good month, after which the receipts decline, reaching their nadir during the summer. Under the new arrangement it is hoped this will not be the case, that a broader information will stimulate more regular contributions.

Order your Christmas program at once and make an earnest effort to secure an offering which will mean something generous toward meeting your New Century Service responsibility. This offering should not be designated unless there is a special reason for it. When designated it helps but one; when undesignated it helps all.

Send your orders to Rev. J. H. Straughn, D.D., 516 N. Charles St., Baltimore, Md.

F. W. Stephenson, *Executive Secretary*,
Department of Educational Institutions,
Board of Christian Education.

"And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

AMERICA'S GIFT TO ANCIENT LANDS

By John R. Voris
Associate General Secretary, Near East Relief

I stood on the balcony of the American House at Jebail, Syria. Jebail is the seaport town called Gebal in the Book of Kings. It was to this town that the cedars of Lebanon were brought from the mountains to the Mediterranean to be floated as rafts down the coast to Haifa, and from there taken overland to the Holy City to build the Temple of Solomon. It was here that the Egyptians and later the Romans found a port of entry and it was here that they left notable monuments now being uncovered by the French.

Below me where the soft waters of the Mediterranean lapped against the shores, I could see the dim outline of slender columns of an ancient Roman temple, recently uncovered by the excavators, and could fancy, at least, that I could see a great sarcophagus in which the earlier Egyptians had buried one of their leaders. In my mind's eye I could see the great cedars of Lebanon drawn on rough wheels by a multitude of dark-skinned servants, cedars that would go to build a temple of the Lord. Raising my eyes, I saw outlined against the sky above to my right a great castle built by crusaders in the twelfth century.

I found myself awed by the march of history. I was conscious of being on ground trodden by the kings of old. Alexander the Great had been here, Philip of Macedon and Napoleon. In imagination one could review civilization as it marched past. Each conqueror had left his monument in marble or stone.

Earlier in the day I had been talking with some of the older boy leaders of the American orphanage center and their teachers, and now I thought of the monument America was erecting there, not a monument of brick or stone but one measured in terms of human life. In the building near me seven hundred boys were sleeping. Fine, healthy and alert youngsters they were. I had seen them all at their work, at their meals, in the sea enjoying their morning plunge, and also in the church service. All these boys owed their lives to America's gifts of food and shelter and care. And I said to myself, "We're not leaving a crusader's castle or a Solomon's Temple or Roman monument or even an Egyptian sarcophagus, not even a shrine or church. We have invested our money in childhood."

Here we are leaving the kind of a monument that the earlier civilizations would have scorned. Just children! Even today childhood has but little place in these Eastern lands. Parents love their offspring, to be sure. But children are valued only as potential adults, not as children. Civilization is built for adults. The result is that there is a complete lack of child care movements. Money, if spent, is expended upon shrines and great churches built of lasting materials, but not for education or care of children. Now comes the richest nation on the globe, and it leaves only children, strong, sturdy, trained children, to be sure, but only children. A strange spectacle.

And so I turned to my couch with a feeling of content, for I knew that we had not only builded unselfishly, but we are leaving a trained leadership among youth and a new ideal for all childhood.

We have brought to the land of Him who said, "Suffer the little children to come unto me," a demonstration of the meaning of that message.

OPTIMISM | **The President's Letter** | EVANGELISM

Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.—John 15:8.

Thanksgiving

When this reaches our readers, Thanksgiving will be very close at hand. Let us not forget to make an offering to the Children's Home on that day, and let our offering be just as liberal as our means will permit. The Home is highly worthy, and there is a need for the offering. Let us not fail to make it.

We hope, too, that our people will assemble for worship on Thanksgiving day. No observance of the day is in keeping with the idea without public worship and public thanksgiving. We urge our people, therefore, to meet in their own places of worship, or to join with other congregations in union services. Above eevrything else, Thanksgiving should be characterized by public worship, praise and thanksgiving to Him from whom all blessings flow.

College Campaign

This is on now, and good reports are coming in. Bro. Williams tells us that West End has provided the allotment for that church, and a letter yesterday from Bro. J. M. Morgan brings the good news that Fallston charge has oversubscribed. This is good work, and worthy of the completest success. We bespeak the full co-operation of every pastor and every charge, and urge that other matters be made subsidiary while this campaign is on. Prayer is to be offered constantly and earnestly for the blessings of God upon the undertaking.

"Men for the Ministry Sunday"

The Board of Christian Education is suggesting such a day, and we heartily endorse the suggestion. We desire that all of our pastors set apart such a day during the year, and on that day lay this claim upon the hearts of our young men. This can be done by an appropriate sermon, or by some other well thought out program. A number of good suggestions for the day are given in the HERALD of November 15. We believe that such a day is in harmony with God's plans for recruiting his ministerial ranks, and likewise, with present needs.

Budget Apportionments

We were delayed beyond our expectation in getting the report in the HERALD last week. However, it will appear this week, and the Commission publishes it with the hope that it may receive the approval of every charge. We earnestly hope that every pastor and every member will resolve to do his very best in serving God through the raising of the budgets. And the very best time to do that is right now at the beginning of the new year. Every dollar that can be raised now will certainly make this part of the conference program much easier later on.

We have had no report from the treasurer yet, so we are not able to give any financial statement this week. But please let us have something to report before the month is up. It will be interesting to see what charge will get in the first budget payment. Don't keep it back, please, because the amount is not large. Let it go in—anything from $1 to $100. Send to Rev. George R. Brown, Treasurer, Reidsville, N. C. First?

Song Books

We stated last year, through HERALD and from pulpit, that our General Conference had ordered the compiling and publishing of a song book for use in our churches. It was our hope that the book would be ready before a great while. It appears now, however, that the delay will be more than we anticipated. We hope, however, that it may be ready later, but in the meantime we advise churches that need song books to go ahead and get them—good, high grade, standard books. And first of all, we recommend our Church Hymnal—one of the very best song books to be found anywhere.

Activities

On November 7, Bro. Willie Wood was released from the pastorate of Spencer church. Bro. W. F. Ashburn was assigned there November 19. On the 15th we were in prayer service and business meeting with First Church, Thomasville, and again with them in business meeting on the 20th. We hope to have pastor with them very soon.

On Sunday, November 18, it was our good fortune to be with the Spencer people in the opening service of their new church. We found the Sunday school in session upon our arrival. This was followed by the 11 o'clock service, in which we were privileged to preach. The attendance was not large, though about 60 members and friends were present. This is our newest church enterprise. The work was started by Bro. Braswell about 1923, we believe. An organization was effected later, and a lot secured for a church building. About three weeks ago the actual building of the church began, and the opening services were held in the finished building, as stated above. However, the painting has not yet been done. The building is brick-veneered, 30x46, and cost about $3,000. The congregation acted wisely, we think, in building within their means. We have only about 40 members there. They are faithful and zealous, and we shall watch their developments with deep interest and prayers.

We had the privilege of going over to Spencer in Editor McCulloch's car, and the pleasure of having him as a traveling companion. We enjoyed the day.

Appointments

Nov. 21, Wednesday, at Gibsonville, in business meeting with Gibsonville church. Hour, 7:30 p. m.

Nov. 22, Thursday. At Liberty, in business meeting with the Liberty-Siler charge. Hour, 7:30 p. m.

Nov. 25, Sunday. Vance charge.

Dec. 1, Saturday. At Mt. iZon, West Thomasville charge, in quarterly conference. Hour, 2:30 p. m.

Dec. 7, Friday. Halifax charge, in quarterly conference. Hour, 2:00 p. m.

Dec. 8-9, Saturday and Sunday. On Why Not charge. Saturday, 11 a. m., preaching, and quarterly conference 1:30 p. m. Sunday as follows: Preaching, Lovejoy, 11 a. m.; Macedonia, 2:30 p. m.; Seagrove, 7:30 p. m.

Finally, brethren—

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

"Neither as being lords over God's heritage, but being ensamples to the flock.

Fraternally,

Nov. 22, 1928. S. W. TAYLOR.

GENERAL AND ANNUAL CONFERENCE APPORTIONMENTS

	General Conference Budget	Annual Conference Budget	College Current Expense	Special for Superannuates	Gratitude Gift Deficit
Alamance	$800	$275	$130	$23	$75
Albemarle	350	140	100	21	10
Anderson	520	158	130	17	30
Asheboro	670	250	170	29	100
Asheville	250	100	90	22	50
Bess Chapel	360	120	100	22	20
Bessemer City	175	55	30	10	10
Burlington, First	1,150	455	250	41	100
Burlington, Ft. Pl.	200	100	30	18	20
Caroleen	270	100	70	11	20
Charlotte, First	300	175	120	25	40
Chase City	100	30	20	5	5
Chatham	330	80	50	12	20
Cleveland	890	275	150	26	50
Concord	890	330	170	32	90
Connelly Springs	165	25	10	5	5
Creswell	735	175	75	23	30
Davidson	760	220	100	22	40
Democrat	330	100	15	11	---
Denton	670	160	110	22	40
Draper	360	100	10	12	5
Enfield	500	230	150	25	60
Fairfield	190	50	25	5	5
Fairview-Glen R.	560	205	100	21	40
Fallston	1,180	400	225	32	70
Flat Rock	1,090	300	200	27	60
Friendship	495	180	125	17	30
Forsyth	725	270	200	28	60
Gibsonville	250	150	60	16	30
Graham	430	145	120	21	30
Granville	975	300	200	28	60
Greensboro, Calvary	300	120	100	22	40
Greensboro, Grace	1,350	480	300	53	150
Greensboro, St. Paul	430	132	50	18	20
Greensboro, W. End	300	135	130	24	50
Greensville	830	225	170	26	--
Guilford	640	165	125	20	30
Halifax	975	300	200	31	70
Haw River	875	300	175	29	65
Haw River Mis.	60	30	20	4	5
Henderson	800	300	230	36	100
High Pt., Eng. St.	190	60	80	9	10
High Pt., First	1,275	490	300	54	150
High Pt., Lebanon	600	180	120	23	40
High Pt., Welch	600	190	120	23	40
Kannapolis	30	15	10	6	5
Kernersville	600	180	100	20	30
Lexington, South	300	100	60	16	20
Lexington, State St.	125	75	40	11	10
Liberty-Siler	500	175	130	23	40
Lincolnton	350	131	100	15	20
Littleton	950	250	160	25	40
Mebane	565	160	160	25	40
Mecklenburg	585	160	120	17	20
Melton's Grove	20	15	10	4	5
Midland	760	130	160	20	40
Mocksville	600	215	140	23	30
Moriah	430	180	160	21	40
Mt. Hermon	865	250	200	26	50
Mt. Pleasant	945	350	200	20	70
North Davidson	1,130	420	225	36	70
Orange	1,100	355	200	35	70
Pageland	500	160	75	18	30
Pinnacle	770	200	100	22	40
Pleasant Grove	375	150	100	21	40
Porter	30	15	10	2	5
Randleman	745	225	125	22	40
Randolph	1,045	150	150	23	50
Reidsville	375	175	100	26	40
Richland	560	150	120	16	30
Roberta	400	100	50	18	25
Rockingham	200	50	30	10	15
Saxapahaw	650	200	150	24	45
Shelby	180	55	35	7	10
Spencer Mis.	30	15	10	2	5
Spring Church	510	180	75	22	30
Tabernacle	460	210	100	10	50
Thomasville, Com.	350	200	200	41	50
Thomasville, First	350	120	75	19	30
Thomasville, West	400	100	100	17	20
Union Grove	215	50	20	5	10
Vance	695	200	160	22	40
Weaverville	400	110	80	17	20
West Forsyth	605	185	130	18	30
Whitakers	300	100	70	16	25
Why Not	725	210	170	21	40
Winston, First	900	235	200	28	50
Winston, South	100	50	10	5	--
Yadkin College	30	15	10	2	5
Yarborough	315	100	50	12	10

Shower of Hymnals Predicted

The papers recently predicted a shower of meteors on a certain night. Those who watched for them were disappointed. The meteors did not come in sufficient number to be called a "shower." Here is another predicted shower that we hope will really come: Last Sunday Mrs. A. L. Moore, of our new Spencer church, said she wondered whether some church somewhere would not supply Spencer church with used hymnals. President Taylor replied that he believed enough individual Methodist Protestants if they knew of the need would be glad to contribute one new book each or the price of the same (seventy-five cents). This would be a worthy offering and would be much appreciated by this new church. Will this shower fall? Will President Taylor's confidence be justified? If you are one who feels the force of the appeal and who wishes to aid in this way a heroic band of Methodist Protestants in a great and good work, send 75 cents or more to Mrs. A. L. Moore, Box 60, Spencer, N. C., for the new hymnal fund. We venture to say she will acknowledge all receipts for this purpose in the HERALD.

Arabs say, "All sunshine makes a desert." And they ought to know, for they are familiar with vast tracts of sand on which nothing grows. Eliphaz says in Job 15:21, "In prosperity the destroyer shall come." And Solomon says even more pointedly, in Prov. 1:32, "The prosperity of fools shall destroy them."

OUR STORY PAGE

THE THIEF AT THE MEAT SHOP

"Bob! Bob!"

The cries came from downstairs in John Cart's butcher shop. Bobby dropped his book and hurried to the door.

"What's the matter?"

"Come down here quickly."

Bobby ran downstairs. Mr. Cart was standing at his meat counter, looking at a platter of raw steaks. He was excited—and perplexed.

"There's been another mysterious meat theft," he said, "but this time it is more mysterious than ever. It wasn't a minute ago that I put six plank steaks on that platter. Now there are only five."

"Are you sure you put six on there in the first place?" asked Bob.

"Of course I am," answered Bob's uncle. "I always put six on a platter that is going in the window."

"Was there anybody in the shop?" was Bob's next question.

"Not a soul," replied Uncle John "I turned my back for three seconds—maybe less—and it was gone!"

"Gosh, that is funny," agreed Bob.

For two weeks now, John Cart's butcher shop had been the scene of persistent and annoying thefts. Whoever the guilty person was, he seemed to have a preference for the meat counter. Although it was much easier to steal candy or bread, this particular thief never took anything but plank steaks!

"There's been one stolen every day," said Mr. Cart. "I watch pretty closely, but I can't seem to catch the criminal in the act."

"What time do the thefts occur?" asked Bob.

"Always before noon," replied his uncle. "In fact, right about this time every morning."

"I have a clue," announced Bob. "Leave it to me."

"Bob could sit in the bay window of the front room upstairs and see everybody who entered or left his uncle's store. For the last three days, he had noticed a suspicious character prowling around outside the door. At any other time, this character would not have been suspicious, but since the meat began to disappear, Bob could reach but one conclusion.

"He's the one, all right',' Bob decided to himself. "Tomorrow I'll watch every move he makes—and if he steals anything, I'll follow him and see where he takes it."

The next morning Bob took his station at the window, feeling very much like a spectator who has come early at the theatre. An hour passed—then he was rewarded by the appearance of the one he suspected. No wonder this thief could steal steaks right from under Uncle John's eyes! He wasn't any higher than the counter on which the meat was placed, and with a little speed at a moment when the butcher's back was turned, the job could be done.

The suspect walked slowly past the door, peering in as he did so. Ten yards or more up the street he stopped, retraced his steps as far as the door, stood there undecided for a moment or so, then quickly disappeared within the shop. Before Bob could cry out a word of warning to his uncle, the thief was out again, going rapidly down the street.

Bob dashed down into the street, but he did not try to overtake his prey. Keeping it in sight, he maintained a good distance—content for the first time to find out the headquarters from which the strange thief operated. Suddenly Bob's suspect turned a corner, and disappeared—vanished like a dim star behind a dark cloud, and Bob could not locate him again.

Returning to the butcher shop, he said to his uncle:

"Did you see the thief this morning?"

"No," answered his uncle. "He didn't come this morning."

"What!" exclaimed Bob in surprise.

"Oh, I fooled him this morning. I waited until after 11 o'clock before I cut the steaks. There they are now—six of them—all ready for the window."

"You mean there wasn't any theft this morning?"

"No. How could there be? I've just this minute cut that meat into slices."

"Well, this beats everything!" cried Bob, amazed. Then his uncle reached for the platter, but before his fingers touched it, he cried out in alarm.

Bob looked down quickly. There were only five steaks on the platter—the sixth one had gone!

While they had been talking about the thief, he had paid his morning visit. Bob stood mystified for a second or two, then ran out into the street and looked in the direction taken by the supposed culprit ten minutes earlier. There was nobody in sight!

"I'll catch him tomorrow morning," he resolved

Outwitted in the first attempt, he was determined not to be fooled any more. The next day, stationing himself in the store behind a small candy counter, he patiently awaited the coming of his clever opponent. Bob could see the door—and he could see the meat counter, and he had even arranged things so that he could see the single piece of steak that he had asked his uncle to leave out for bait.

At 10 o'clock the lookout spied the supposed criminal. He was peering in the doorway—alert, intelligent, judging his chances. Bob's uncle looked up casually from his work, saw the figure in the doorway, then thoughtlessly turned to his work again. The next instant the bait had been lifted from the platter, and was on its way out of the shop.

There was no mistake about it this time—Bob saw it done. He shouted a word of warning to his uncle, bounded out from his hiding place and pursued the thief—this itme tracking him to the door of a small cottage.

Mustering up all his courage, Bob knocked on the door, and a dog barked furiously from within. A few minutes later an old lady opened the door. She was coughing—Bob could see at a glance that she was very ill.

"Come in," she invited, in a weak voice—and when Bob had entered the house, undecided how to say what was in his mind, she continued:

"How did your uncle, Mr. Cart, know that I was sick?"

"Why—I don't think—he did know!" stammered Bob.

"He has been very good," murmured the old lady, "to send up a steak every day with Jack."

Here was Bob's cue.

Leaning over, he said softly:

"That is what I came to see you about. Jack has been—" He hesitated a moment. The old lady's eyes were filled with

tears. "Well, the trouble with Jack is that he can't carry all that you need—and I wonder if it would be all right for me to bring your order instead."

The sick woman began to cry.

"Why—," continued Bob. "You need milk and bread, and butter and tea and lots of things. What good is a steak without something to eat with it?"

He left the cottage, ran back to his uncle's store, made explanations and certain other arrangements pleasing to them both, and in fifteen minutes was back at the cottage door. He had a basket on his arm—a basket of good things to eat, and in his pocket he had a letter from John Cart to the Widow Marlowe, informing her that it would be a pleasure for him to supply her with all her wants during her illness.

As Bob stepped inside, he put down the basket, and called out in a friendly voice:

"Here, Jack! Jack!"

An airedale jumped up from the corner and came over to Bob.

"You old thief, you," said Bob, running his hands through the dog's shaggy hair, and by the tone in which it was said, Jack knew that Bob was all right, so friends were made on the spot.

HOW BRUCE EARNED HIS WATCH

There was no other way to do it. Bruce simply would have to go and take the money to Grandfather Morris. Bruce's father was very ill, and of course his mother could not be spared. The money had to be taken to Chester that very day, and Bruce was the only one who could go. Over and over his mother explained that sometimes robbers took things from people and that he must be very, very careful.

"If Bruce were not such a talker, it would be all right," said the doctor to whom they told their troubles. The doctor did not know that Bruce was in the next room. "I can put him in care of the conductor, and it is only twenty-five miles to Chester, so no harm could befall him, but he may tell the secret to some one."

But Bruce was sure he would not. He was only in the second grade, and he did talk a great deal for one small boy; but if he said he would keep a secret they could count on him.

"I won't say a word, not a single word till I get to Chester and see grandfather. I'll just let them think I'm a little dumb boy like Johnny Harp."

In spite of their troubles they all had to laugh, even sick Mr. Morris. Mrs. Morris stopped laughing to say that if she thought Bruce would do that she would give him the watch he had been working so hard to earn.

"The watch is as good as mine, mother," said Bruce. "Please give it to me right away, so I can tell when to get off the train at Chester. Miss Lucy taught us to tell time on the school clock."

But of course no one could go and get a watch when time was so pressing, and then nobody thought Bruce would keep still. The money was made into a flat packet and pinned to his clothes with a big safety pin. He was told over and over not to touch that place where he could feel the packet, but to look out of the window and keep still until the conductor came to put him off.

But nobody could have guessed that morning that the passenger train would run into a freight train and the conductor get badly hurt. After the injured man was taken to the hospital, a new man came on, and of course he knew nothing of Bruce. Poor Bruce! He was determined to win that watch, but how would he know when he reached Chester? All this time they were going around a strange way to avoid the wreck, and Bruce didn't know a single place. Of course the man would call the name, but he did it so quickly that Bruce could not understand what he said.

"Ticket. Ticket!" said the conductor at Bruce's elbow. "Little boy, where is your mother?"

Not a word from Bruce. Finally a lady across the aisle said: "I think that must be a little deaf and dumb boy, Conductor. He hasn't said a word even when the accident threw him from his seat."

By this time Bruce drew out a little card on which he had printed in tipsy letters C-H-E-S-T-E-R. "Good!" said the conductor. "He may be dumb, but he's not deaf." Then he and the lady laughed, but Bruce looked out of the window.

So presently they rolled into grandfather's town, and the conductor helped him to go down the steps. He and the lady watched, and presently an elderly man grabbed Bruce up and hugged him. The train just pulled out when they heard a shrill little voice say: "Grandfather, I've got a lot of money pinned to my clothes inside. Mother said if I didn't say a word on the way down here she'd get me a watch, and I've earned it."

And the laughing conductor waved from the platform and said to grandfather: "He's right, mister. We couldn't get a word out of him all the way."

So Bruce won his watch, but grandfather bought it; and when he made the return trip alone he not only wore the watch, but he told all the passengers for three seats around exactly how he had earned it.—*Hilda Richmond, in the Christian Advocate.*

HE SILENCED THE DEVIL

If you find yourself getting very miserly, begin to scatter, like a wealthy farmer in New York State I heard of. He was a noted miser, but he was converted. Soon after, a poor man who had been burnt out and had no provisions, came to him for help. The farmer thought he would be liberal and give the man a ham from his smokehouse. On his way to get it, the tempter whispered to him:

"Give him the smallest one you have."

He had a struggle whether he would give a large or a small ham, but finally he took down the largest he could find.

"You are a fool," the devil said.

"If you don't keep still," the farmer replied, "I will give him every ham I have in the smokehouse."—*D. L. Moody.*

THE STORY OF TWO BROTHERS

There were two boys in the Taylor family. The older said he must make a name for his family, and so turned his face toward Parliament and fame. The younger decided to give his life to the service of Christ and so turned his face toward China and duty. Hudson Taylor, the missionary, died, beloved and known on every continent. But when I looked into the Encyclopedia to see what the other son had done, I found these words, "The brother of Hudson Taylor."—*The Wesleyan Methodist, Syracuse, N. Y.*

YOUNG PEOPLE'S WORK

CHRISTIAN ENDEAVOR HELPS

By Grover L. Angel
President C. E. Society, High Point College

NOV. 25: REMEMBER GOD

Eccl. 12:1; Ps. 103:1-5

(Note for the leader: This meeting is aimed especially to aid the development of our devotional life. Prayer songs, quiet music, scripture readings, and prayer should be the outstanding factors of the program).

Suggested Program

Quiet music.
Prayer by leader (Invocation for program).
Hymn: "Sweet Hour of Prayer."
Scripture lesson.
Leader's talk.
Quiet music. ("Nearer, My God, to Thee.")
Silent prayer, closed by a member.
Discussion of topics.
Hymn: "Dear Lord and Father of Mankind."
Answering of questions.
Piano solo.
Poem.
Hymn: "Jesus, Savior, Pilot Me."
Sentence prayers, closed with Mizpah.

Helps for the Leader

"Remember God" is a topic that will sound somewhat peculiar to some of us. But there are multitudes of people, many of them in our midst, who seem to forget God. The prime reason for this may be that they are so busy with the affairs of the world and an everlasting search for the materialistic things that they don't really stop to think that they are neglecting the most important thing of their lives.

We need to remember God now while the most of us are young, taking Him as the Guiding Star of our lives, and relying upon Him for our every need. We should remember God in our joys as well as in our sorrows. He will walk with you in every phase of an upright life.

An appropriate question we may ask ourselves during this Thanksgiving season is "What shall I render unto the Lord for all His benefits unto me?"

Remembering God should become a habit of our lives. We have only to open our eyes and ears to see the glory of His universe. God is the Maker of all things; the Giver of every good and perfect gift. How, then, can we forget His love for us?

Other Appropriate Songs

"I Need Thee Every Hour."
"Jesus, Lover of My Soul."
"Rock of Ages, Cleft for Me."
"Lead, Kindly Light."
"Jesus Calls Us, O'er the Tumult."

Topics for Discussion

1. Why We Forget God: (a) Because we are too busy with the world. (b) The pursuit of pleasure. (c) Because sin has built a barrier between God and our lives.

2. Why We Should Remember God: (a) He has created all for us. (b) He has given us spiritual blessings. (c) He gives us hope, faith, and strength for the future.

Questions to Be Answered

1. How may we remember God?
   a. Bible reading and prayer.
   b. Study of the Universe.
   c. Regular attendance at worship.
2. When shall we remember God?
   a. Temptation.
   b. Time of happiness.
   c. Time of sorrow.
   d. In youth, noontime, and old age.

GOD

"There is an Eye that never sleeps
Beneath the wing of night;
There is an Ear that never shuts
When sink the beams of light.

There is an Arm that never tires
When human strength gives way;
There is a Love that never fails
When earthly loves decay.

That Eye unseen o'erwatcheth all;
That Arm upholds the sky;
That Ear doth hear the sparrows' call;
That Love is ever nigh.

—James Cowden Wallace.

SUNDAY SCHOOL LESSON

DEC. 2: PAUL BEFORE HIS JUDGES

Scripture Basis: Acts 24:1-26:32.

Golden Text: I was not disobedient unto the heavenly vision. Acts 26:19.

Comparisons of Character

I. Felix

Paul, having declared his Roman citizenship, saved himself from punishment and possible death at the hands of the irate Jews. The chief captain, nor anyone else for that matter, dare have a part in pronouncing the death sentence upon a Roman citizen. So the prisoner was sent under heavily armed escort to Caesarea, the Roman capital of Judea on the Mediteranean coast.

The procurator, or governor, of the province at that time was one Antonius Felix, who modern commentators claim to have taken this office in 51 A. D., and who held Paul prisoner between 56 and 58 A. D. The great Jewish historian, Josephus, with other authorities, corroborate the account in Acts of the evil character of Felix. He is declared as the worst one with whom the Apostle had any dealings except Nero, though quite as cruel. It is true that he aided materially in ridding the Judean country of robbers and murderers so prevalent then, but he acted, under the authority of his office, worse than them all. Though his wickedness knew no bounds, he was shrewd enough not to harm a Roman citizen. "His leaving Paul in bonds was but a final instance of one who sacrificed duty and justice for the sake of his own unscrupulous selfishness."

After five days, when his accusers from Jerusalem arrived headed by Ananias, the abominable high priest, and assisted by a hired Roman lawyer named Tertullus, the trial began. Tertullus, with a flattering introduction, addressed to the "most noble Felix," made his charge. Paul, when permitted to speak, boldly defended himself. Felix, upon the pretext of desiring the testimony of the chief captain of Jerusalem, Lysias, deferred judgment. His real purpose was, however, that he might obtain bribes from Paul for his release.

II. Festus

For two years, this man of God was kept prisoner under the roof of the palace until Porcius Festus succeeded Felix in the governor's chair. Ten days elapsed before Festus called for a hearing, during which time the new governor visited Jerusalem. He refused to have the prisoner brought to the Holy City for trial, which defeated the plans of his enemies to slay him en route. Some of them, therefore, came to Caesarea and repeated the charges formerly made against Paul, which he flatly denied, as before.

Festus is declared to be "honest, but bewildered." He was "a man of far better character than his predecessor, as history tells us and as our record shows. While Festus displayed a certain contempt for what he regarded as the empty delusions of a harmless maniac, his condut throughout the whole proceeding was marked by a strict impartiality, and his straightforward dealing with Paul formed a marked contrast to the dilatoriness of Felix.

Desiring to please the Jews, and believing the charges more of a religious character, Festus would have Paul tried in Jerusalem, but the Apostle, knowing the nefarious plot of the Jews to kill him, made his appeal as a citizen of Rome to Caesar, to which the governor acquiesced.

III. Agrippa

In the meanwhile, King Herod Agrippa came to pay his respects to Governor Festus upon his appointment to the high office. He had with him his sister, Bernice, whom he had sinfully made his wife. After they had been with Festus a while, he declared unto the king the case of Paul, which interested him to the extent of desiring to hear his defense.

Herod Agrippa II was the son of Herod Agrippa I and the great-grandson of Herod the Great, and at this time was king of Chalcis. Not having wholly forgotten his people, he espoused the cause of the Jews whenever he could. He loved pomp and ceremony, and doubtless was gorgeously arrayed as he sat in the throne room with Bernice and Festus listening to the greater Paul. His character is chiefly expressed in two words, crafty and base.

Having heard the convincing mesage of the Apostle to the Gentiles, Festus and his guests withdrew. Agrippa expressed the opinion of the group, after due consideration, "'This man might have been set at liberty, if he had not appealed to Caesar." (26:32).

IV. Paul

In our hearts we would humbly apologize to this pioneer Christian missionary for even listing his name with such characters as above, but it is done that the great contrast between them and him might be brought to our attention. How can we describe him? To use a multiplicity of words might have a tendency to lessen rather than raise our opinion of him. Although we might peruse the pages of a biography of his life, we need hardly to go beyond the limitations of his experiences in our lesson to discover his outstanding characteristics.

He was fearless. Neither bitter Jew nor pompous monarch disturbed him. He was powerful in speech. The cruel Felix trembled "as he reasoned of righteousness, and self-control, and the judgment to come. The bewildered Festus relented as he defended himself against the false accusations of his enemies. The vile Agrippa was almost persuaded as he reasoned with him concerning the prophecies. He was a Christian. It was far from complimentary in his day to be called such, but it has become a high and holy title as Christianity has progressed. In truth, it is the most all-inclusive, comprehensive expression that can be used to describe the character of Paul. Well he could say, "Be ye followers of me," for he was a follower of Christ.

AN OPEN LETTER

It belongs to the college and the Children's Home to have many things of interest near High Point. We who live at a distance are only able to attend a few of the interesting occasions. Through this letter I would suggest that some of the friends, near and far, try to be at the Home on next fourth Sunday. We can manage to get in by 2 o'clock, after going to our own meetings near home. I hope to go to the school and the usual preaching at our church, Oak Grove, near Rural Hall, and then run over to High Point by 2 o'clock.

The man that I have arranged to ride with agrees to try the trip if the weather is favorable and not too cold. The shape of the venture, as now proposed, is such that all who go will be safe, even if some of us who want to go should happen to be hindered. I will only mention two names of those whom I would ask to go: Bro. Swain, of Greensboro, and Bro. H. A. Garrett.

At conference, on Sunday, I was privileged to take dinner with a group of the friends of the home, and would ask them to get in, too, with some of their relatives and friends. I think that such a trip as is now in view belongs to the sacred side of life.

I was very glad to read a letter in a recent Herald from Brother Laughlin. We have never met, but his father, many years ago, served on the Forsyth circuit, was pastor of our church, and I was privileged to hear him preach often at several of the churches. At Tabernacle one day, after he had preached, and the most of the people had left, I was standing on the ground, he on the steps. His instructions were: "Bro. Grabs, read and learn, and inform yourself, and you can help to do some work in this country some time."

These words are near what he said. Even at this late date his instructions seem to be very encouraging. However, I'm trying to hold to the class of people who try to learn while they live.

I had thought to pass this letter through the hands of Dr. Dixon at the Home, but it would be too late for next week, and I ask for the "voice" as the editor may think best. The impulse now is to try to write to the papers right often. W. F. GRABS.

—Jesse C. Bradshaw died in a Winston hospital following a stroke of paralysis. He was buried in Greensboro yesterday. He was a brother of Mrs. Jennings, of Gibsonville, and of Mrs. V. R. Holt, of Burlington.

WOMAN'S MISSIONARY DEPARTMENT

CONCERNING THE PROGRAMS

When the programs were sent out, "Working With Orphans in India" was omitted. That paper has since been written by Miss Mildred Miskimen, and is printed in this issue of the Herald.

PEARL McCULLOCH,
Sec. of Literature.

WORKING WITH ORPHANS IN INDIA

Hindu society is different from our own in that "charitable institutions," as we know them are practically unknown except a few in recent years in imitation of our Western systems Their own system of caring for unfortunate people is entirely different. In the caste system every individual born in the caste must keep the caste rules, and the caste in turn is responsible to a degree for his welfare. Cripples, blind, orphans, those whose business fails, all are cared for by their relatives in the caste. They prefer to care for their unfortuantes in this way rather than to provide institutions for their care. It is the custom of the ages.

It will be readily seen that they do not ask the outsiders for charity in these matters except in unusual circumstances. There is one class of people, however, for whom there is no place in the homes of relatives or friends, and these are illegitimate children. The moral code is strict, and a mother must dispose of her illegitimate child in some manner or leave the caste. She can not leave the caste, so she must dispose of the child in some way. The usual thing is the little girls are given to or sold to the harlots of the town. There is no other place for them, and these women bring them up to lead the lives they themselves lead. There is no hope that women and girls may ever escape from the life they lead, for they may not marry and no profession is open to them.

Mother love is the same in India as it is here, and most mothers prefer to have their daughters anywhere rather than under the degrading influences of the recognized harlots. It was for the purpose of rescuing these illegitimate baby girls that Miss Long started the institution that we call our "Orphanage." She knew that the mothers would bring their little unwelcome babies to an institution where they would be loved and sheltered, and have the opportunity to be good women, and they have done so. Most of the children in our school at Dhulia whom we call orphans are really not orphans, although we do have some whose parents are dead.

Along with these children in our school we have the children of the Christians in the community. These children have their parents and brothers and sisters, but the "orphan" girls have no one. Their mothers or other Hindu relatives never look them up after they leave them with us. Our orphan girls have taken to considering themselves a family. Miss Long started by giving them all the same name, Karmarkar. They call each other sister, and often seem to be bound together by very real affection. The older ones seem to take interest in the younger ones and encourage them to do their best.

The orphan girls are among the sweetest, prettiest and most talented of our schoolgirls. Many of them have married and gone to make happy homes of their own. If our mission has done nothing else, it has taken lives that would otherwise have been given to sin and misery and has given opportunity for the power of God to make lives of joy and usefulness.

Following are the names of our orphan girls who are making good: There is Shegulla, a fine Christian girl who was married over a year ago to a splendid young preacher in a nearby mission. She is able to be a very real help to him in his work. I have just heard that they have a little son. There is Champa, who is taking kindergarten training and who will be a great help in our work. There is Puma, who was very recently married to a bright young carpenter in Dhulia. There is dear baby Rama, who smiles her way into every heart. I could not mention them all by name, but all are sweet, happy girls.

MILDRED MISKIMEN.

A REPORT FROM THE PRESIDENT OF THE GENERAL CONFERENCE

With the exception of three days at home, I have spent the past six weeks in the field. During that time, four days were given to district meetings in the Onondaga Conference, and the balance to the sessions of the Eastern, Texas, North Carolina, Alabama and Florida Conferences. In these visitations I travelled over 5,000 miles; and, with the exception of the visit to the Texas Conference, where Dr. Straughn was absent, was accompanied by Drs. Haddaway and Straughn.

These brethren presented the missionary, educational, and New Century Service programs, while I in turn sought to interpret conditions throughout the church as I apprehend them, and stressed the great need and opportunity for evangelism.

We were received enthusiastically, and each Conference pledged its heartiest co-operation in carrying out our denominational program.

Our great need is for the individual, and the local congregation, and the various organizations therein t o do their best for this program, and to do it NOW. The outlook is very encouraging all along the line.

J. C. BROOMFIELD.

WORDS FROM PASTORS

—We raised the college assessment at Spring Church yesterday.—A. D. Shelton.

—We have been kindly received by the folks and the prospects are encouraging.—J. L. Trollinger.

—I arrived Saturday afternoon, but the work went well Sunday and I trust we are to have a good year.—T. M. Johnson.

—A negro preacher is credited with a new theory to explain the origin of hell: "De wickedness of men is going to bring on hell. Dey goes down into de arth an steals de oil dat de Almighty put dar to grease de great axles on which de world turns. Some day dem axles gwine to run dry and cotch on fire because wicked men have stolen de Lord's axle grease. Dat fire will be hell."

FROM PASTORS *and* PEOPLE

Chestnut Ridge, Orange Charge.—We are looking forward for a good year. We are indeed glad to have our beloved pastor, Bro. B. M. Williams, back with us for another year. We trust God will be with us in making this the best year in the history of our church. Pray for us. Let us all co-operate and we will have a good year in the service of our Lord and Master.

REPORTER.

Graham.—The beginning of the new conference year finds us full of pep and eager to help our new pastor, Rev. J. F. Minnis, who has been bringing some splendid sermons for the past two Sundays. The people are confident he has much in store for them, and welcome him heartily.

It was with sincere regret we gave up our former pastor, Rev. D R. Williams and wife. The four years they spent with us were very happy and profitable. For the great good they have done we are truly grateful and are hoping they will be happy in their new work.

On Friday evening a Father and Son banquet was held for the fathers and sons of the church and an interesting program was enjoyed. We were fortunate in having Prof. Yount, county superintendent of public instruction, who gave an inspiring address on the topic, "The Father's Duty to His Son." Mr. Henry Easley furnished instrumental music during the program and also sang. Short talks were made by the pastor and some of the fathers. Interest was kept up during the entire program by the toastmaster, Mr. P. S. Dixon. The response for the sons was given by Master S. S. Holt, Jr. A most enjoyable time was had by all present.

On Sunday morning the service was in honor of the fathers and sons and Rev. Mr. Minnis spoke on "The Ideal Father," and again in the evening on "The Ideal Son."

There will be services in the church Thanksgiving Day.

On Friday evening, November 30, monthly meeting will be held

We are glad to report that Miss Levona Amick, who underwent an operation in St. Leo's Hospital, Greensboro, was able to return home Sunday. We wish for her a speedy recovery.

REPORTER.

Concord.—Sunday was a great day with us. The Sunday school attendance was 316. The District C. E. convention opened Saturday afternoon with the president, Mr. Eugene Houston, of Mount Mourne, presiding.

Rev. M. R. Gibson, pastor of the A. R. P. church, this city, brought the first quiet hour message on "Crusading With Christ." Other quiet hour speakers were Rev. J. K. Parker, of Mt. Mourne, and Rev. W. P. Robertson, of this city.

The welcome address was made by Mr. D. A. McLaurin, of the local church. Miss Ada May White, of Mooresville, responded.

Messrs. W. Ray Breg, all-South secretary, of Chattanooga; S. S. Rawlins, Greensboro; A. J. Koonce, High Point, and Misses Gladys Routh, Greensboro, Hattie May Covington, Wadesboro, and Miss Hester Steele, Mooresville, state officers of the S. E. Union, were present, adding much to the program.

At 6 o'clock Saturday evening a picnic supper was held in the dining hall of the S. S. building, and a social hour followed. Messrs. Breg, Rawlins and Koonce were in charge, and a general good time was had by everybody. The principal address Saturday night was made by Rev. N. G. Bethea, of Lexington, who brought a splendid message on "Crusading With Christ for Christian Citizenship."

The church was packed Sunday at the 11 o'clock service when Mr. Berg brought an inspirational message which was a challenge to all young people to prepare themselves for Christian leadership.

The closing services were held Sunday evening and night. At 6 o'clock a great C. E. prayer meeting was held, led by Messrs. Breg and Rawlins. This was followed by reports from committees and installation of officers. Mr. D. A. McLaurin is the new district president and Mr. W. J. Widenhouse, treasurer. Both these men are from our church.

The climax of the whole convention was the closing message by Mr. Breg, who spoke on "Crusading With Christ for Evangelism." This was a decision service and numbers of young people reconsecrated their lives to the Master. A pleasing feature of this service was a beautiful solo, "Jesus, Lover of My Soul," by MacDougall, sung by Mrs. J. B. Womble, who was accompanied at the piano by Mrs. Ernest Litaker.

The delegates were entertained in the homes by our people, and the convention was a success in every way.

MRS. D. A. McLAURIN, Reporter.

Bethel, Alamance.—Last Sunday our pastor, Rev. J. A. Burgess, filled his first appointment for the conference year and delivered a wonderful sermon from Exodus 32:26: "Who is on the Lord's side?" We are glad to have him back with us, for we always enjoy his splendid sermons.

We paid our budgets in full the past year and hope to do the same this year. We have already raised our college assessment.

Our Sunday school is doing nicely under the leadership of our efficient superintendent, Mr. Lon McPherson. May we all work together to make this year the best ever.

Our Woman's Missionary Society held its regular monthly meeting the first Sunday in November at the home of Mrs. D. M. Thompson. An especially interesting feature of this meeting was the discusion of the subject, "Influence."

The Thanksgiving service of the Woman's Missionary Society will be held at Bethel church on the first Sunday afternoon in December. We are expecting to have Rev. J. F. Minnis with us at that time. We feel we are very fortunate in securing Mr. Minnis, returned missionary from India, as our speaker.

Best wishes to the Herald and its readers.

MARCIA FOUST, Reporter.

Tabernacle, Tabernacle Charge.—We are very glad indeed to have our pastor, Brother Isley, back with us for another year. He gave us another splendid sermon Sunday, using as his subject, "The Adornment of the Gospel." He told us one way to adorn the gospel is to magnify Jesus in our lives. He called our attention to the fact that some people never read the four gospels of the New Testament but they read the gospel according to you and me.

We are looking forward to next Sunday morning when Dr. Dixon and some of the children from the Children's Home will be with us. We are expecting all the Julian church folks up to enjoy this program with us.

Our Sunday school is moving on nicely. Good attendance Sunday. Several visitors were present. The woman's auxiliary met at the home of Mrs. R. L. Jones Saturday afternoon with Mrs. A. P. Coble in charge. After the meeting a very delightful social hour was enjoyed, during which the hostess, assisted by Miss Hendrix, served delicious refreshments.

We are glad to have as assistant teacher in our day school Miss Hendrix, who is a graduate of our High Point College.

The four days old son of Fletcher Horney was buried at Tabernacle on November 15. Funeral services were conducted by Pastor Isley.

REPORTER.

Friendship Church, Mt. Hermon Charge.—Friendship church is glad to welcome Rev. J. E. Carroll back to the work for the coming year. We feel that more can be accomplished by keeping the same pastor for several successive years. Much valuable time and effort is lost in changing pastors, teachers, and officers too often. We should realize that in church work the old is ever new and that far away fields are not always greenest.

A very interesting worth-while service was held last Sunday. Mr. R. W. Isley, who has served us several years as steward and church treasurer, resigned and Mr. Clifton Sharpe was elected to succeed him. Mr. Howard Patterson, of Friendship, and Mr. L. A. Edwards, of Alamance Mills, were appointed to collect the college assessment before the first Sunday in December. We feel sure that the full amount, $51.12, will be on hand by that time.

After the short business session the pastor preached a splendid sermon, using as his theme "New Year Resolutions." He made it plain that the church people this year should serve God and the church more devotedly in three ways: 1. By giving more liberally of our money; 2. By crusading for Christ, and 3. By personal consecration. Pastor and people must co-operate to incorporate these resolutions into our lives during the coming conference year.

We are planning to make this the best year in every way in the history of our church; but we must be mindful that the church is made up of individuals, so everybody should help to put our church on the honor roll next year.

Our Sunday school is doing some splendid work now. The different classes are taking turns in opening the Sunday school. The Philathea class was in charge of the opening exercises today and gave a helpful program. The Intermediates will conduct the opening exercises next Sunday.

Members of the Sunday school are taking a course in teacher-training. The class will meet every Friday night with Rev. and Mrs. D. I. Offman unless otherwise announced.

Mr. Offman has kindly consented to help in the teaching of this course, and we hope that a large number of our people will avail themselves of this splendid opportunity to know more about the Bible.

We wish to extend to the other churches in the conference our best wishes for a successful year's work. REPORTER.

Liberty, Davidson Circuit.—Our new pastor, Brother W. D. Reed, filled his first appointment this evening. Brother Bethea being with him, he did the preaching and gave us a splendid sermon. We were glad to have Bro. Bethea with us.

Every one seems to like Bro. Reed. We hope and pray that every one will put their shoulders to the wheel and let's make this a good conference year. We were sorry to give up Bro. Ridge, but God knows best and we are sure He makes no mistakes.

We have elected our officers for the coming year and our Sunday school is pressing right on. We are hoping to make each year better in the Sunday school. We have the material for a splendid Sunday school if we could only get the people to come out. We have a reporter elected, but I never see anything from Liberty, so I just thought I would drop in and let the people know we are still fighting the wicked one.

MRS. P. L. WALKER.

Kannapolis.—Our church here recently elected me for their reporter for this year; this is something new for me, but I hope I shall escape the wastebasket.

Our new pastor, Rev. E. G. Lowdermilk, arrived last Tuesday evening just in time to be present for a reception or get-together meeting the Ladies' Aid Society had planned for that night that we all might meet our new pastor and his wife. Of course these good people were not strangers to some of us, as Brother Lowdermilk had been pastor of a few of us in other years when he was pastor of Concord church. And it was there we first learned to love them. Between 55 and 60 men, women and children, including some of those who are much interested in our church at this place from Concord, assembled at the Tabernacle to greet these good people. There were a number of informal talks made by different ones, after which refreshments were served and before we separated we forgot that there were any strangers in our midst.

The following are the officers for the coming year: Trustees, M. W. Henderson, C. B. Price, C. B. McCommons, E. N. Galloway, and J. M. Gordon; church treasurer, C. B. McCommons; stewards, J. M. Gordon, E. N. Galloway and Mrs. N. F. Harris; parsonage trustees, Mrs. C. B. Price and Mrs. M. W. Henderson; Sunday school superintendent, M. W. Henderson.; Sunday school secretary and treasurer, Miss Pearl Gordon; pianist, Mrs. C. B. McCommons; reporter, for Methodist Protestant Herald, Mrs. C. B. Price.

Today we had 62 present in Sunday school. The collection was $2.86.

For the 11 o'clock service the attendance was very good, 75 or 80 being present. Our pastor brought us a message on co-operation. He showed us clearly that where the people all have a mind to work and co-operate, Zion will surely move. In unity there is strength. God grant that our little band shall co-operate with our leaders and do much in helping extend His kingdom this year. We would ask the prayers of every reader of the Herald.

MRS. C. B. PRICE, Reporter.

Halifax Charge.—The new conference year is starting off very well, and we hope this will be the best year we have had on this charge. We had a good congregation at Harmony church yesterday morning.

Mr. W. A. Ellington died Saturday and was buried yesterday evening. The funeral services were held in Hollister church, and a very large congregation attended the service. Mr. Ellington had been sick for several months.

At the last meeting of the Ladies' Aid Society of Eden church, they presented the pastor and his wife with a fine set of silver spoons as a token of their appreciation of them and their services.

We want to express our sincere thanks to the Ladies' Aid for this kind remembrance, and we will assure you that we will try to render better service in the future.

Our first quarterly conference will meet with Ringwood church on Friday before the second Sunday in December, December 7. We want all of the official members to be present at this conference. We want to lay our plans for the year, and we need your help; we want you to help us plan the work for the year, and plan to make this the best year in the history of this charge. We can do it, and I believe you will help do it, and we will have a great year.

C. L. SPENCER, Pastor.

Randleman.—We went to Glen Raven the fall of 1923 and served these good people for five years, and it was five successful years; did not do as much as I wish we could have done, but will say we left a fine people for anyone to serve and I feel that we have as dear friends there as any place we have left yet.

On Wednesday, November 14, a truck brought Bro. W. H. Neese's furniture to Glen Raven and brought ours back to Randleman, and we have found a fine people here. I filled two appointments Sunday; in the morning at Mt. Lebanon and in the afternoon at New Salem; found good congregations at both places. I trust that this will be a fine year for both pastor and people, and may we go hand in hand to do the work that our dear Lord and Master has assigned us to do.

T. A. WILLIAMS.

Enfield.—Last Thursday night a very enjoyable affair took place at the Hut, when an oyster roast was given in honor of Rev. and Mrs. Auman. Our pastor and his wife have faithfully and successfully served the people of the M. P. church for a year now, and it was a great pleasure for the people to welcome them back; they begin work among us for the second year.

A glowing fire was sparkling in the huge fireplace of the Hut as the people assembled. Mr. Hubert Whitaker very ably acted as leader of the program, which consisted of a song by all present; prayer by Rev. R. C. Stubbins, who was visiting in Enfield; the address of welcome by Miss Mary Collins; response by Pastor Auman; an "Uncle Remus" story by Mrs. Sam Pearson; a short address by Rev. R. C. Stubbins, our former pastor. Then followed the best part of the program, namely, the roasted oysters, which were very palatable. The whole affair was quite enjoyable and we hope our pastor and his wife will be very happy as they live among us this year.

The Men's Union Bible class met with us Sunday morning. Mr. Coletrane, superintendent of Roanoke Rapids Schools, taught the class in a very profitable and enjoyable way. We are always glad to have Mr. Coletrane with us.

Rev. Mr. Daniel, a student of Wake Forest College and an Assyrian, very vividly brought us a message of the conditions in the East and particualrly of his own country, at the morning hour last Sunday. The offering at this time was $37.75, which was very good considering the audience present.

At the evening hour Pastor Auman presented in a unique manner High Point College.

A Junior C. E. has been organized, with Mrs. Walter Halliday superintendent and Mrs. J. R. Powers her assistant; they started with 10 little folks and are having good results. The Seniors and Intermediates are coming on nicely.

Best wishes to all. REPORTER.

Enfield.—The second Sunday saw the beginning of the second year of service with the people of this charge. We have been very warmly received and we anticipate a good year. Our people here are manifesting a fine spirit of co-operation.

The Sunday school, with Mr. H. M. Whitaker as its leader, has started off with a fine showing. This is Mr. Whitaker's third year as superintendent. President Bellamy, of the Senior C. E. Society, has entered upon his new field of Christian service in a zealous manner. Along with Brother Bellamy is his wife and co-laborer, Mrs. E. I. Bellamy, the re-elected superintendent of the Intermediate C. E. Mrs. Bellamy is doing a fine piece of work with the teen-age boys and girls. The Junior Christian Endeavor, a new project of the Enfield church, bids fair to be one of the most interesting pieces of work which the church has undertaken. The name of Miss Ruth Bellamy should be added to the list of church officers as given in the Herald last week. Mis Bellamy is one of the assistants of the Junior Christian Endeavor and is showing, along with the other leaders of this society, real talent for this most important work of the church.

At the request of Mr. H. C. Matthews, the classleader of the church, for someone to assist him in his work, Mr. George L. Parker was unanimously elected.

With such a splendid corps of co-laborers the writer is expecting great things for the interest of the Kingdom among this people.

On Thursday night of last week members of the Enfield church, in the nature of a church social, welcomed the writer and his wife back into their midst. Mr. P. S. Bellamy had ordered a barrel of oysters to be roasted. Every one seemed to enjoy the oysters to the fullest degree. The pastor greatly appreciates this hearty welcome expresed in genral by those who were there and in particular by those who appeared on the program.

Last Sunday morning at the 11 o'clock hour Mr. M. G. Daniel, a student at Wake

Forest College, spoke. Mr. Daniel is the authorized representative of the Assyrian Relief Commission with its headquarters in Philadelphia. He told in a very vivid way of the awful atrocities committed against his people by the Turks. At the conclusion of the service an offering was taken which amounted to $38.75

Mrs. Mary A. Barnhill has been very ill, but we are glad to report that she is considerably better, although yet under the care of the doctor.

Mr. B. R. Kimball, Sr., who has been confined to his room for a long time, is able, we are glad to say, to be out again.

J. CLYDE AUMAN.

Pine Grove, Kernersville Charge.—A large congregation heard Rev. J. D. Cranford, our new pastor, Sunday at the 3 o'clock service in an inspiring and interesting sermon based on the text found in I Corinthians 3:6-9: "I have planted, Apollos watered; but God gave the increase." For we are laborers together with God.

What has already been planted we must strive to keep watered with the Spirit of God. For every man is rewarded according to his labor.

At this, the beginning of the conference year, he urged that all do their best and labor together for the upbuilding of the kingdom, and look to God for the results.

We wish for our former pastor, Rev. E. G. Lowdermilk, much success in his new field of labor. May he have divine guidance and strength to go forth with the work.

REPORTER.

High Point.—Rev. and Mrs. Roy I. Farmer and children, Mary Elizabeth and Joseph, returned Saturday evening from a sad trip to Uhrichsville, Ohio, where they were called by the sudden death of Mr. Farmer's younger brother, Clinton R. Farmer. On Sunday morning Rev. Mr. Farmer occupied his pulpit at the hour for morning worship, and delivered a beautiful and appropriate sermon from I John 4:16: "God is love; and he that dwelleth in love dwelleth in God, and God in him." He said in part that the conception of God in all ages has been very different. To the Jew God is lawful; He is strong and beautiful. If God should not love His creatures, it would prove something is wrong. He has never made anything that He cannot embrace in the pale of his love, which shines upon the good and evil alike. "I know its beauty and power in my own life and that of others." God's love is inconceivable to mortals; it is immutable, boundless, infinite. You cannot fathom it; it is so great that it includes all peoples and nations of the earth. The function of religion is not to argue God and His love, but simply to announce it. What is love? The love of God is that love which is self-affirmation, an honest, just, and fair respect for self. He is not a true lover who is not made purer by his love. When we believe ourselves worthy of God's love, then it comes into our hearts. Then His love is self-impartation. When we love another, we delight to bestow affection, gifts, and service upon that person. Love in family life is self-impartation; also in neighborhood or community life. Again God's life is self-finding. Vivariousness means that He put himself in our place; He became the propitiation for our sins. Sympathy is the pain in one's heart for another. The crux of this text revolves around this question: "Are we in Christ and He in us?" "No life can be pure in its purpose and strong in strife, and all life not be purer and stronger thereby."

At this service Mr. Clarence Schultheiss sang, "Rock of Ages" with beautiful effect, with a lovely organ accompaniment by Prof Ernest B. Stimson. The choir rendered a beautiful anthem, "Break Forth Into Joy," by Harker. After the sermon a short, but impressive installation service was conducted by Rev. Mr. Farmer, when officers of the church, trustees, stewards, superintendent of Sunday school, chairmen of special committees, such as grounds, music, house, Boy Scouts, etc., presidents of Ladies' Aid Society, W. F. M. S., W. H. M. S., Christian Endeavor, church treasurer, secretary, and church reporter were inducted into office.

At the evening service Rev. Mr. Farmer delivered another splendid sermon in the series on David Livingstone's text. A lovely quartet, "Crossing the Bar," was sung by Mesdames Allred and Whitesell, Messrs. Schultheiss and Mason, and the anthem, "The Shadows of the Evening Hour," was rendered by the choir. Professor Stimson is proving himself an excellent organist and music director, and the congregation is delighted with his wonderful skill.

Sunday was Volunteer Pledge Day, and the members of the church looked up their stewards and gave them subscriptions for the work of the new conference year. This plan works better than the one hitherto used here, that of the stewards going to the homes and soliciting the pledges. "God loveth a cheerful giver," and when one makes a voluntary, free-will offering, it always adds to the joy and satisfaction of the gift.

The two Missionary Societies held an interesting meeting Monday afternoon at the church. The meeting of the Home Society came first, and Mrs. L. R. Johnston presented a splendid program. Rev. R. I. Farmer conducted the devotionals and Mrs. L. J. Diffee told of some of the urgent needs of the Children's Home, as November has always been designated as the month for Thanksgiving and special contributions to the Home. Mrs. Johnson read a touching and beautiful poem, "The Children." Mrs. J. H. Allred sang a lovely solo, accompanied at the piano by Mrs. R. M. Andrews. All members present joined in singing the exquisite hymn, "O, Master, let me walk with thee." Rev. Mr. Farmer led in a tender, three-fold prayer; first, for the children in our own homes, then for the helpless orphans in our Children's Home, and, lastly, for the children in foreign lands. Announcement was made of the annual Thank-Offering service by the Woman's Home Missionary Society, which will be held this year on Sunday evening, December 2, which will be the Sunday following Thanksgiving day. Every one, men, women, and children, are earnestly requested and urged to contribute the amount of one day's wages or income for the support and maintenance of the children, who by unfortunate circumstances have been placed under our care in the Children's Home. This institution at our very door which is admitted to be the most beautiful benevolence of the Methodist Protestant Church of North Carolina, is full worthy of our heartiest support, and the members of the Home Society are hoping and praying for a larger thank-offering than ever before. The secretary will send out an individual appeal in the form of a letter to every member of our church within the week. After business of the Home Society was finished, Mrs. C. L. Whitaker gave the first chapter of the Foreign Society study book, "Friends of Africa," by Mrs. MacKenzie, in a most interesting manner. The members present enjoyed greatly the presentation of Mrs. Whitaker.

The C. E. Society held its weekly meeting Monday evening. The topic, "Remember God," was led by Mrs. Alice Koonce Davis. Following this discussion a hobo party was enjoyed.

In Roberts Hall, High Point College, on Tuesday evening Miss Mary Young will be hostess to the Young Women's Auxiliary, and a Thanksgiving program will be presented.

On Wednesday evening at the usual hour the prayer meeting and teacher-training class will be held.

Mr. and Mrs. C. C. Robbins left Saturday for a trip to points in Florida and Havana, Cuba.

Mr. and Mrs. Richard Ogburn, of Summerfield, were guests of Mr. and Mrs. Russell R. Blackburn Saturday and Sunday.

Dr. A. Norman Ward, president of Western Maryland College, Prof. Samuel Schofield and Dr. Isanogle, of the faculty, were guests of Dr. Andrews at High Point College one day last week.

Mrs. A. G. Dixon left Monday for Pittsburgh, Pa., to attend a meeting of the executive committee of the Women's Missionary Societies. Miss Vista Dixon, who is teaching at Bath, N. C., will spend the Thanksgiving holidays with her parents, Dr. and Mrs. A. G. Dixon.

Albemarle.—Our Sunday school was re-organized on last Sunday, and the new class rooms were used for the first time. New teachers were elected and a Junior department was organized with Mrs. C. S. Moton as superintendent. Mrs. Moton has had quite a bit of experience in this line of work, and we feel that she will make a fine superintendent. Several new classes were formed, and every one seemed to be happy to have a class room of their own again.

Pastor Anderson brought a message especially to the new officers of the church at the Sunday morning service, at which time the installation of officers occurred. A powerful appeal was made for willingness to serve in the places to which the officers had been elected.

As some of our readers know, one of our oldest and most energetic members, Mrs. Marshall Hatley, has been working on a "memory quilt" for some time, getting donations from her many friends and acquaintances, and the quilt is now finished, and will be sold at auction at a Thanksgiving social which is to be held Tuesday, November 27, in the church basement. Mrs. Hatley, through her untiring efforts, has succeeded in raising about $150 on the quilt, $5.00 of which was sent to her by Governor McLean. The money is being used to purchase needed things for the new church.

Mr. J. E. Gantt's team wins in the second month of the contest, which is being carried

on in the Men's Bible class, so they win the next supper.

Two new members, Mr. and Mrs. J. D. Smith, were received into the church Sunday night, having transferred their membership from the M. E. church of Wadesboro. We are very glad to have these fine folks join with us, as they have been living in our midst for some time and have been associated with the Sunday school.

MRS. J. U. WHITLOCK, Reporter.

Midway, Haw River Circuit.—Our former pastor, Bro. Curry, was with us the fourth Sunday in October, which closed the conference year. This was communion day, and a very sweet service was held. Most of the congregation partook if the Lord's Supper. We regret very much that Bro. Curry was not returned for another year; he served us only one year, but will always find a warm place in our hearts and we pray God's blessings on him and family in their new work. While we regret losing Bro. Curry, we feel that we are fortunate in getting Bro. Trollinger, and we welcome him and family into our midst. He does not seem like a stranger to us, as he has been with us in a revival and we learned to love him very much. He was with us the second Sunday afternoon, but did not preach, as it was cold and our heating plant was not finished. It is now finished and we are looking forward to his being with us neyt Sunday morning.

Our Sunday school is moving along nicely. We have reorganized and elected teachers for the coming year, and are hoping to do a great work. Some of our boys and girls are sick with "flu," and were missed at church last Sunday. We hope for them a speedy recovery.

Best wishes to the Herald Readers.

MRS. G. W. APPLE, Reporter.

Nov. 18, 1928.

North Davidson Charge.—Our work is starting off nicely. Everybody seems to be happy and taking hold of the work as never before; they want to make this the best year yet on this charge. Good congregations met us at all appointments. Last Thursday night we organized a C. E. Society at Bethesda, with Miss Elizabeth Yokley as president. We have a fine bunch of young people at this church, who can do great things for our church and kingdom.

Workers' Council met at Shiloh church on Monday night. We had a good meeting. The Workers' Council is a great help to Shiloh church. They have done some fine work.

The executive board of the Christian Endeavor Society will meet at the parsonage Tuesday night to lay plans for the year.

We have been enjoying plenty of fresh meat since conference. Bro. Jeff Berrier gave us a whole hog, or big pig, and the peculiar thing about it is I have three hams and one shoulder.

The teachers at Shiloh Sunday school gave Mrs. Troxler a nice dress for conference. As they had to take the same preacher back for another year, they wanted them to look new, at least.

We are planning and praying for a good year; pray for us. R. S. TROXLER.

Orange Chapel, Saxapahaw Charge.—Today was our regular preaching day. Our pastor, Rev. O. C. Loy, gave us another one of his good sermons. Words can not express how glad we are to have Mr. Loy, our pastor, back with us this year. He has delivered many wonderful sermons during the past year, but the one he delivered today was one of the greatest sermons we ever heard. It seems that he preaches from the material that needs to be expressed before the peopl.

A vry interesting program was rndered today by the Mission Band. The offering was eight dollars. This collection is to go to the Children's Home at High Point.

We are very sorry that Mrs. Loy was not able to come to church today; we missed her very much and hope she will be able to come next preaching Sunday.

New officers were elected for the coming year a few Sundays ago. We feel and pray that great working is going to be done in the Sunday school this year.

We kindly request your earnest prayers for a great religious co-operation among the members of Orange Chapel church during this year's work.

Best wishes. L. W.

Concord, Saxapahaw Circuit.—We started another year's work at our church Sunday with Mr. O. C. Loy as our pastor. We are very glad to have him with us again. He gave us a very inspiring sermon, using as his text, "Arise, take up thy bed, and walk."

We are trying to create more interest in our Sunday school by each class taking it upon themselves to open the school one Sunday. The Baracas had charge Sunday and the Philathea's will open school next Sunday.

The Sunday school has started plans for a Christmas program and tree at our church on Monday night, the 24th of December. Mrs. R. N. Robertson, Mattie Ferguson and Edith Guthrie were appointed to prepare a program.

The young people of the church have given their play twice and have taken in $45.

The Woman's Missionary Society will have their next regular meeting with Mrs. R. T. Woody. This society has not been doing much for the past year, but we hope to be more successful this year.

REPORTER.

English Street.—We certainly did hate to give up our pastor, Rev. D. I. Garner, who has made many friends in High Point, and we are indeed grateful to Mr. Garner for the splendid work he has done for us, especially in getting the young people interested in the work, and we wish for him much success in his new field of labor. May greater opportunities be opened up for him to go forth in this great work, that he loves so much to do; but as he was called elsewhere we are very much pleased with the fact that conference saw fit to send Rev. G. L. Reynolds to us. He began his work here with a wonderful sermon for the beginning of this conference year, pleading with the members to have more faith, which he says will have more to do with this year's work than anything else. Mrs. Reynolds, Mr. and Mrs. Hunnycutt, Irene and Inez, in their friendly way, have already won many new friends and with such a family to co-operate with much work can be done.

Our Sunday school has released the superintendent, M. L. Boswell, who has served well, at his own request that he might take up other work in the Sunday school, and now Mr. Tom Kennedy has this work in hand, who is much interested and the people seem to be pleased with his efforts.

The new secretary and treasurer, J. A. Lee, began his new year's work last Sunday. It has been decided to grade and divide the classes, which will be done next Sunday.

The Senior Christian Endeavor held its business and social meeting this month with Mr. and Mrs. Jim Bower. The meeting was called to order by the president and the usual business of the society was looked after. These young folks want to give better programs each Sunday night from now on. When business was over the chairman of social committee, Miss Tressie Caudle, started the fun by sending each one through the spider web for a treasure. Many other games were played; then Mrs. Bowers invited us to the table, where were lots of good things to eat, and the game, telling a secret, was enjoyed by all.

A Junior Endeavor has been organized and the first meeting last Wednesday night had 15 youngsters present.

Mr. and Mrs. Hunnycutt are starting a great work and it seems their field is unlimited.

The Ladies' Aid came together with a good crowd last week at the home of the new president, Mrs. Goebel. More interest was taken than usual and we know if we will work as she is instructing us, lots will be done. And if you Herald readers know how she and Mrs. Elilott can serve good things to eat, we'd have company next time.

Mr. and Mrs. Floyd Little announce the birth of a daughter, Bettie May, October 28.

The first quarterly conference was held last night but owing to the rain there were not many present. Much work was planned for this year.

There is a long list of our members sick with "flu," but we trust they will soon be out again.

May this year be the best the M. P. denomination has ever known.

MRS. J. A. LEE, Reporter.

Cedar Falls.—We have entered upon the duties of the new conference year. Our Sunday school is small, but we hope the people will see fit to come to Sunday school and preaching more in the future than they have in the past.

Our new pastor, Rev. T. E. Pierce, filled his first appointment the second Sunday at 11 a. m. and preached a splendid sermon. The congregation was not so large, but all seemed to enjoy the sermon.

We certainly do hate to give up our former pastor, Rev. Fred R. Love. We will miss his smiling face. We are glad to know that Sister Love is improving after a long illness. May the Lord bless and protect Bro. and Sister Love wherever they go.

May the Lord bless our church and may our Sunday school prosper. Let's all work together for the Lord.

MRS. JAMES M. ALLRED, Reporter.

West End, Greensboro.—On Friday evening, November 16, the Ladies' Aid Society and the adult classes of the Sunday school gave a reception in the new auditorium to welcome our pastor, Dr. Williams, whom we are

so glad to have with us again, and all the members that have been added to the church during the past year. The entertainment committee provided a splendid program. We also enjoyed several selections of negro spirituals by the New Light negro quartet. This quartet was furnished through the courtesy of the Baraca and Philathea classes.

The attendance was good and every one had a good time.

I am very glad to report that our assessment to the High Point College for this year has been raised.

The Woman's Home and Foreign Missionary Societies will hold a joint session at the home of Dr. Joy Glascock Tuesday evening, November 22.

The members of the Foust Bible class were invited to the Central Fire Station last Sunday. The class was well represented and enjoyed it very much. REPORTER.

Spencer.—In 1925 Rev. D. A. Braswell came to Spencer and held services in the home of A. L. Moore, 600 Carolina Avenue. On July 5, 1925, Mr. Braswell began a series of services, and on Monday night held service in St. Joseph Chapel on Rowan Avenue. This meeting continued through Thursday. On Thursday, July 9th, 1925 we organized our Woman's Home Missionary Society in the home of Mrs. A. L. Moore. Officers elected were Mrs. A. L. Moore, president; Mrs. N. A. Lynch, recording secretary, and Mrs. C. R. Jackson, treasurer; only three present. The next week we went out and secured four more names, together with three honorary members. The lady members joining at this time were Mrs. J. W. Redding, Mrs. Mary Deadmon, Mrs. S. D. Smith and Mrs. J. S. Lawson. The honorary members were A. L. Moore, C. R. Jackson and N. A. Lynch, making a membership of ten. The next to join our society were Mrs. S. C. Brown, Mrs. J. C. Lloyd, Mrs. J. W. Redding and Mrs. J. L. Gray. Rev. D. A. Braswell continued to hold services twice a month until September 13, 1925. We organized our church with 15 members. All these services were held in the home of A. L. Moore except three night services mentiond above.

A new church of our own has been built and was completed November 16, 1928, with opening services held Sunday morning, November 18, 1928, conducted by Rev. S. W. Taylor, president of the North Carolina Methodist Protestant Conference.

On July 9th, 1925, the following officers were elected: Trustees, A. L. Moore, C. R. Jackson, Mrs. N. A. Lynch; Stewards, C .R. Jackson, Mrs. A. L. Moore, later adding J. W. Redding, J. L. Furr; Treasurer, Mrs. A. L. Moore.

Our Sunday School was organized December 6th, 1925, in the Mason's Hall, but only met at this place on the first Sunday as we were not allowed to rent the hall, and the Sunday School returned to the home of A. L. Moore for meetings. Officers of Sunday School were elected, as follows: C. R. Jackson, Superintendent; J. L. Furr, Assistant Superintendent; Mrs. J. L. Furr, Bible Class Teacher; Mrs. C. R. Jackson, Primary, and Mrs. A. L. Moore, Beginners; Secretary and Treasurer, J. L. Furr.

On September 24th, 1925, Mrs. Moore, Church Treasurer, bought a piano and made first payment of $20.00.

On November 4th, 1925, at the North Carolina Annual Conference at High Point, N. C., Rev. D. A. Braswell and Mrs. A. L. Moore went before the Boundary Committee asking that Spencer Charge, embracing North Charlotte and Spencer, be admitted and that Allison Grove be attached to the Spencer Charge. Rev. D. A. Braswell was pastor that year, preaching in the home of A. L. Moore until May 23rd, 1926, when we rented St. Joseph Chapel on Rowan Avenue.

Other ministers to visit us and preach during this time have been Rev. W. C. Carson and Rev. N. G. Bethea.

Membership List: A. L. Moore, Mrs. A. L. Moore, C. R. Jackson, Mrs. C. R. Jackson, Thomas Jackson, Arnold Jackson, Doris Jackson, Mrs. N. A. Lynch, J. W. Redding, Mrs. J. W. Redding, W. A. Redding, Mrs. W. A. Redding, Mrs. D. A. Hackney, Mrs. J. C. Lloyd, J. L. Furr, Mrs. J. L. Furr, Mrs. Susie Harkey, N. A. Lynch, S. C. Brown, Mrs. S. C. Brown, C. M. Mayes, Mrs. C. M. Mayes, Mrs. C. P. Styres, Mrs. J. H. McPherson, Mrs. D. R. Cable, Josephine Cable, Phillip Cable, W. N. Thompson, Mrs. W. N. Thompson, Margaret Thomposn, R. William Thompson, Ruth M. Thompson, Sarah F. Thompson, Mrs. R. L. Small, Margaret Small, Samuel Cable, Harold Hackney, D. A. Hackney, Jr., R. L. Small.

In November, 1926, at Annual Conference at Greensboro, N. C., Mr. C. R. Jackson was delegate. At this conference Spencer Church was attached with Union Grove Church and Rev. T. Glenn Madison was given us as pastor.

NEW ADDRESSES OF PASTORS

Rev. C. E. Ridge, R. 1, Lawndale.
Rev. D. E. Williams, R. 2, Thomasville.
Rev. E. G. Cowan, Triplet, Va.
Rev. D. I. Garner, Julian.
Rev. E. G. Lowdermilk, Kannapolis.
Rev. L. S. Helms, R. 4, Connelly Springs.
Rev. J. L. Trollinger, Brown Summit.
Rev. T. M. Johnson, Whitakers.
Rev. C. B. Way, R. 1, Tobaccoville.
Rev. C. H. Whitaker, 1921 Brantley St., Winston-Salem.
Rev. N. M. Harrison, Apt. 1, Heathland Apts., 501 Central Ave., Charlotte.
Rev. W. M. Loy, Box 157, Mebane.
Rev. Edw. Suits, Box 67, High Point.
Rev. G. L. Curry, 803 Mangum Ave., High Point.
Rev. H. F. Surratt, 906 Carolina Ave., Winston-Salem.
Rev. O. C. Loy, Saxapahaw.
Rev. J. D. Cranford, Kernersville.
Rev. W. H. Neese, Glen Raven.
Rev. T. A. Williams, Randleman.
Rev. Q. L. Joyner, Weaverville.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$189,372.99
Rev. J. H. Trollinger	5.00
Mrs. O. O. Young	40.00
Total	$189,417.99

Endowment Insurance Fund

Amount previously reported	$9,635.21
A. V. Ferguson	10.00
Total	$9,645.21

J. NORMAN WILLS, Treasurer.
November 20, 1928.

MARRIED

Married at my house by the writer November 3, 1928, Worth Foster and Maomi Canoy; also on November 10, Mr. W. Pearley Osborn and Miss Pearl M. Foster.

They are fine young people. We wish for them all the happiness this life affords. The parties are all from Asheboro; so come on, Asheboro, it is only six miles to my house; good road and down hill all the way; at least Asheboro is several feet above Deep River level at Cedar Falls; so come on and get married while it is convenient.

G. A. LAUGHLIN.

Smith-Newby

At the writer's home in High Point, Mr. Percy Smith and Miss Lucile Newby were united in marriage on the 17th of November. Mr. Smith is the son of Mr. and Mrs. W. A. Smith, of Davidson county, and is a young man of excellent character. Mrs. Smith is the daughter of Mr. and Mrs. J. C. Newby, of High Point, and is a young lady of strong Christian character. We wish this happy couple smooth sailing over life's troubled waters. GEO. L. REYNOLDS.

ATTENTION, CHURCHES!

The Executive Committee of the General Conference in a recent meeting authorized the issuance of a spcial Christmas program for use in our churches.

The preparation of the program was entrusted to Dr. J. H. Straughn, secretary of Promotional Work, in conjunction with the secretaries of the Board of Missions and the Board of Christian Education.

In connection with this program, an appeal is to be made for a special offering to apply on the General Conference apportionment Whatever amount is given is to be credited on the local church budget for the New Century Service.

Send your orders for the Christmas program to Dr. J. H. Straughn, 516 N. Charles street, Baltimore, Md.

The time is short, but long enough for intensive and efficient preparation. A liberal offering will greatly help the Boards.

J. C. BROOMFIELD, Pres.
General Conference.

HERALD SUBSCRIPTION RECEIPTS

Rev. N. G. Bethea, $1.50; Rev. C. H. Hill, $1.50; Rev. L. W. Gerringer, $3.00; Rev. G. L. Curry, $1.50; Rev. N. M. Harrison, $4.50; Rev. B. M. Williams, $1.50; Rev. A. D. Shelton, $3.00; Rev. C. L. Spencer, $1.50; Rev. A. L. Hunter, $3.00; Rev. J. A. Burgess, $1.50; Rev. J. C. Auman, $1.50; Rev. C. B. Way, $1.50; Miss Mamie Johnston, $1.50; Mrs. H. W. Wade, $6.00.

NICARAGUA'S ELECTION

The presidential election in Nicaragua was held November 4. The election was under the supervision of United States marines. A large vote was cast and there were few disorders. Gen. Jose Maria Moncada, the Liberal candidate, was elected president of Nicaragua by a majority of about 20,000 votes over his Conservative opponent.—Current Events.

IN HONOR OF THE DEAD

Isley

Mr. Andrew Michael Isley, one of Friendship's oldest members, passed away October 27. He was one of Alamance County's best farmers and a member of the Jr. O. U. A. M. The remains were interred in Friendship cemetery following the funeral service, which was conducted in the church.

Mr. Isley was born June 29, 1856. Most of his life had been spent in the Friendship community. For over ten months he had been in failing health; however the last two weeks were more painful to him. He is survived by his wife, Mrs. Minerva E. Isley, and one son, R. W. Isley, Burlington. He also leaves one sister, Mrs. Sophia Rippy, Altamahaw, and one brother, J. Frank Isley, Winston-Salem.

The funeral was conducted in Friendship church Monday, October 29, at 11 o'clock. The pastor was in charge and was assisted by Revs. A. O. Lindley, D. I. Offman, and T. A. Williams. The remains were interred in the local cemetery. The Juniors conducted their regular burial service at the grave.

He was a member of Friendship church for over a half century. For several years, even unto death, he was a member of the board of trustees. He had a spirit that was unconquerable and superb. Even during his latter days he came on a cane to a trustee meeting. He was the first member to vote that Friendship church install electric lights. He always stood for progress. Even though he almost reached the three-quarter century mark he was young in spirit. He was always laughing and smiling. We on earth may miss his cheer, but heaven must be a little brighter by his sweet disposition and cheer.

J. ELWOOD CARROLL, Pastor.

IN MEMORIAM

James W. Hinkle
Virgil Hinkle
Lucille Elizabeth Hinkle

A cruel fate it seems when our loved ones are snatched without warning from our firesides into the Great Beyond. Epecially does this seem true when the victims are the little sunbeams of the home. More especially is it true when the lives of sweet, innocent children are snuffed out by the fateful bullet of a madman's pistol. Such was the tragic and deplorable case of Virgil and Elizabeth, the two younger children of the late J. W. Hinkle and Mrs. Hinkle, who were slain by their father just before he turned the pistol to his own heart.

Born near Louisburg, West Virginia, February 19th, 1884, James Walker Hinkle came to High Point in young manhood about 20 years ago. He married Miss Vesta Kinney, a native of Virginia, October 5, 1910 . To them were born three children: James, Jr., Virgil, and Elizabeth. Soon after their marriage they established a home on South Main street in High Point, and united themselves with the Main Street Methodist Episcopal church. Some time later they moved to Thurston street, and about 10 years ago removed their membership to the First Methodist Protestant church. The father was a capable man in business and in the church, and efficiently conducted the affairs of the several positions of trust which he held in the First church. A more efficient secretary of the quarterly conference or steward could hardly be found. His attendance upon the services of the church was characterized by faithfulness and worshipfulness. The fervency of his public prayers led one to remark, "Surely, no man could pray like that if he were not a good man." Financial complications opened the way for the evil spirit to enter his overwrought mind, with the fatal result stated above. That the wisdom and mercy of God, whose ways and thoughts are higher than ours, may deal kindly with his soul is the hope and prayer of a large number of Christian friends. Who can say that the love of pomp and display so manifest in these modern days, and of which the church of the living God cannot prove itself entirely innocent, did not contribute in a large degree to the temptation and dawnfall of James W. Hinkle? Let the mantle of Christian charity cover his name for all time, and "He that is without sin, let him first cast a stone at him." God grant that we may ponder and take stock of ourselves, and as church members be more faithful in our duty as teachers of morality and champions of humility and duty, even as the "lowly Nazarene."

"Oh yet we trust that somehow good
Will be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt and taints of blood;

That nothing walks with aimless feet;
That not one life shall be destroyed,
Or cast as rubbish to the void,
When God hath made the pile complete.

Behold, we know not anything;
I can but trust that good shall fall
At last—far off—at last to all,
And every winter change to spring."

Virgil Hinkle, born in High Point February 2, 1918, was a typical American boy, fun-loving, even hilarious at times. He was unusually bright, and was a member of Miss Morton's sixth grade in Junior High School. His teachers speak in the highest terms of Virgil, who was a leader among his group and very popular with his companions. In fact, he was "a little gentleman" in every sense of the word. Deliberately accepting the invitation to dedicate his life to the Lord Jesus on Palm Sunday, 1927, he followed it by uniting with the church the next Sunday. By his faithfulness to the Sunday school and junior church, as well as his childish effort to live daily for Jesus, he proved himself a worthy member of the church of Christ. Although only ten years of age, he left an impress upon his little friends and schoolmates, and his memory will linger long in the hearts of those who were near to him.

Lucille Elizabeth Hinkle, over whose fair head only eight summers had passed, was a ray of sunshine to all who knew her. Blue-eyed and blondhaired, her beaming countenance bespoke the happiness of the buoyant heart within her little body. She had already reached the third grade at Ray Street School, and was greatly loved by her teachers and little fellow-students. She was not far behind her brother in making her decision for her Savior, for only two weeks before her tragic death she made her confession along with others of her friends. She manifested an interest in the church of her parents, and was faithful in attendance at Sunday school and Junior church. "Of such is the kingdom of heaven," spake the Master. Despite our heart-rending sorrow at the loss of these dear, lovely children, we rejoice that they have escaped the "evil days" of later life, which are fraught with so many dangers and pitfalls so hard to avoid. To the grief-stricken mother, who has been a true and faithful wife and help-meet, we commend her to the Father, who has promised: "He shall gather the lambs within His arms, and carry them in His bosom."

BLANCHE A. PICKENS,
E. LESTER BALLARD.

Dosier

Roxanna Dosier was born June 20th, 1836, and died October 23rd, 1928, being 92 years, four months and three days old. Her husband, Perry Dosier, died ten year sago. She leaves three sons and one daughter. Rev. J. F. Dosier, the eldest son, died the day after his mother's 92nd birthday. Thirteen grandchildren and 15 great-grandchildren survive. Grandma Dosier had lived with her daughter, Mrs. A. S. Barker, for ten years. For a long time she was almost deaf, blind and helpless. Mrs. Barker exceeded the limit of her physical ability in her ministration to her helpless and deserving mother. The deceased was a long time member of Level Cross M. P. church. Funeral services were conducted by the writer from Providence Friends church on October 25.

A good mother has gone on to greet a great son.

WM. H. NEESE.

Poole

J. D. Poole, Jr., was born September 24th, 1922, and departed this life September 17th, 1928. He was run over by an automobile as he was crossing a highway near his home at Greenville, S. C. He was rushed to the hospital but it was too late; nothing could be done for him.

J. D. leaves to mourn their loss a father, mother, and two little sisters, Mary Alice and Barbara; two grandfathers, two grandmothers; also a host of relatives and friends.

The funeral service was held at Liberty Hill M. P. church September 18th, conducted by the pastor of his parents, Rev. G. B. Ferree, assisted by Rev. Smiley Edwards, of Greenville.

His body was tenderly laid to rest in the church cemetery under a mound of beautiful flowers to await the resurrection morn.

ROMAINE POOLE.

Charles

Noah L. Charles, son of Pleasant and Samantha Kennedy Charles, was born in Davidson county near High Point September 8, 1896, and died October 29, 1928, at his home near the place of his birth. Surviving are his wife, two brothers, Gurney and Roscoe, also one sister, Mrs. Florence May. All of these live near High Point.

Bro. Charles spent the greater part of his life in this community, except the time spent in the World War. During this great war he spent about two months in training and then went to France, where he spent about

seven months. At the end of this time, March 31, 1919, he received an honorable discharge and returned to his home here. His health gave way and he then went to the Oteen Hospital near Asheville and spent 13 months. While there his health improved to some extent and he came back to his old home where he spent the remainder of his days.

Fbruary 11, 1922, he was married to Miss Irma Lee Craven, of near High Point. While his married life was not very long, yet it was one of happiness. It was in the home that he displayed so many acts of kindness and love to his wife that she deeply mourns because of his going.

Shortly after his return from the hospital this writer was in his home for the first time. We learned later of his being converted while a patient in the hospital and solicited his name for membership at the Grove. He at once expressed a desire to join the church, although he was not able to go to the church to be received. We gladly consented to receive him at his home. After his taking all the vows for active church membership we presented his name to the church the next Sunday and he was voted full membership in Pleasant Grove church. After this we visited him regularly for two or more years, and the last conversation we had with him, which was a few days before death came, he expressed his willingness and readiness to go. I think we can truthfully say, "He died in the triumphs of a gospel faith."

His pastor conducted the funeral at the church in the presence of a large congregation and his body was placed in the family burying plot in the church cemetery.

GEO. L. REYNOLDS.

Presnell

Mary Lillian Presnell was born June 24, 1869, and departed this life November 5, 1928. She professed faith in Jesus Christ in youth and first joined the Methodist Protestant Church at Cedar Falls; later she moved her membership to Flag Springs and remained a faithful member until death. This writer and Mary spent a good part of our school days as schoolmates. Mary was a good girl, and grew to be a good woman. She will be much missed in church and the community. She leaves to mourn her departure three brothers, John, Henry, and Braxton Presnell; three sisters, Mrs. W. R. Williams, Miss Louzena Presnell, and Mrs. Herb McGee. May our heavenly Father comfort those left behind and lead them in the center of his will until they all be gathered in that home where peace flows like a river and where parting will be no more.

On the 6th her funeral was conducted at Cedar Falls Methodist Protestant Church by her pastor, assisted by Rev. J. E. Pritchard and Rev. G. A. Laughlin. She was laid to rest beneath a mound of flowers to sleep that sweet sleep from which none ever wake to weep.

JOEL B. TROGDON, Pastor.

—Rev. C. W. Bates is taking his congregation along the course of Bunyan's Pilgrim's Progress the last three Sunday nights of this month. His reading is accompanied by soft music from the pipe organ, Miss Vivian Sullivan playing.

Our Children's Home

A REASONABLE REQUEST

"And whoso shall receive one such little child in my name receiveth me."

When the lights are burning in your spacious home on Thanksgiving night, when the children's hour has come—that little tot so bravely struggling against the sandman, those of larger growth busy with the lessons for tomorrow, so well started on life's road as fine, useful citizens, with all of life's opportunities before them, may it be said that you have previously given thought for those who are homeless, without father, without mother, just set adrift to find what harbor they may on the restless sea of human endeavor.

Have you ever felt the thrill and the warmth of heart that comes when the weak hand of the little child snuggles into yours on a dark night, or in a strange place? If you have, this message, although it has come to you a dozen times during the past 12 years, will appeal to your sense of justice to the fatherless and homeless children of the state who, through no fault of their own, are left to battle alone along the rugged pathway of life.

The farmer plants the seed for the harvest he expects to garner. The orphan homes of the state are planning for a harvest of the race. Shall we give to growing children that degree of care and attention the farmer expends upon the plants from which he expects an abundant yield of golden grain? Shall we have a part in building for the future? Shall we grow patriots for the coming years? If so, we shall not offer an apology for bringing again the needs of the fatherless and motherless children of North Carolina to the attention of the people at Thanksgiving.

Here is the proposition: The North Carolina Orphan Association is asking every man and woman in the state to contribute the equivalent of one day's income, or a day's salary, to one of the orphan homes of the state on, or near, Thanksgiving Day. All of them are cleanly administered and all of them are worthy of unstinted support. Their needs are urgent and they are looking with hope and confidence to the Thanksgiving period for means to sustain them through the long dreary months of approaching winter. No one can do a finer thing at this blessed Thanksgiving season than to show his, or her, love and appreciation for them and for the thousands of helpless children whom they are nourishing and bringing up under religious influences, by remembering them at Thanksgiving in a generous way.

The President of the United States and the Governor of North Carolina issue their Thanksgiving proclamations calling upon our people of every faith and denomination, and in every walk of life, to "give thanks" to the Almighty Author of our being, the Preserver of our lives, liberties, and all the blessings we enjoy through the gracious mercies of the Protector of our country—the Great Architect of the Universe. But the measure of one's thankfulness is found in what he is willing to do, and WILL do, for those who are less fortunate.

Those who are truly thankful for the Christian land of ours, for the creature comforts that God has given them during the year, for the prosperity that their community, their state, and their nation enjoy, will show it by trying to pass on to those worthy of their benefactions some of the blessings that they themselves are enjoying. To those who are looking for some such an outlet as this for the joyful spirit of Thanksgiving we commend to their consideration the appeal of the North Carolina Orphan Association which is, once again, asking every citizen of the "Old North State" to contribute the income of one day out of 365 to the orphanage of his, or her, choice on or near Thursday, November 29, the day set apart for the celebration of divine goodness. Make the offering on the basis of your earning capacity for a single day—more if you will; less if you can do no better. Make it through your church, or lodge, or individually to the orphanage in which you are most interested.

And, remember, you are asked to do this in the name of Him who said, "And whoso shall receive one such little child in My name receiveth Me." It is for His little ones bereft of parents that this appeal is made. To the liberal giver it will bring happiness and contentment; and the liberal contributor is the one who gives in the right spirit, he it much or little. "For God loveth a cheerful giver."

It is the hope of the committee and the North Carolina Orphan Association it represents that many thousands of people will enter into the spirit of this message, which seeks to help gladden the lives of hundreds of orphaned children now under the fostering care of the fine orphan homes located in the various sections of this progressive commonwealth. From year to year responses to similar appeals have been most gratifying, not only because of the liberal gifts to the various orphan homes, but because there has been revealed tender and practical sympathy which many of our people feel towards the thousands of our fatherless children.

One day's income to the orphanage of your choice would help mightily in directing little footsteps into the ways of pleasantness and peace. So little for YOU, but in the aggregate a princely sum.

The above is a part of an article sent out by the Orphanage Association to the citizens of North Carolina. We are substituting this for the financial report this week, hoping that it will stir the hearts of our Methodist Protestant people, and their friends to do a beautiful thing by our own Children's Home this Thanksgiving.

Christmas Cards

We are offering for sale to our friends Christmas cards. Twenty cards and envelopes in a box, no two cards alike, all for one dollar. These are cards and envelopes such as you would pay 10 cents each for at a book store. If you pass the Home, stop and buy a box, or order by mail.

Faithfully yours in His service,

A. G. DIXON.

WATCH FOR THE ECLIPSE

A total eclipse of the moon will take place early in the morning of November 27. It will be visible throughout the United States and other parts of North America.

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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—We were pleased to find among the members of the new Spencer church Bro. Thompson and family, formerly of Burlington, now of Salisbury.

—Calvary's parsonage is now closed in and is to be ready for occupancy on or before January 1. It has basement, six rooms and a bathroom on the first floor and will have two rooms and a bathroom on second floor. The upper rooms will not be completed now as the present pastor's family will not need them.

—Coming from High Point to Greensboro last Sunday evening we came to the scene of a wreck and found a broken car surrounded by people. A woman with three small children sat upon the ground and had been sitting there for an hour. Nobody was hurst in the wreck but a car full of people were left without means of transportation. Some lived in Greensboro, some in High Point, and some in Winston. They had been attending a family reunion in High Point, celebrating grandmother's birthday. On the road toward Greensboro a reckless driver had driven across onto their side of the road and smashed into their car and then went on his way. An unhappy ending to their happy day. We were able to help them a little by bringing them to Pomona. They said we were the first to offer to do so in all the hour they had sat helpless.

—Mrs. S. W. Taylor and her children visited friends in High Point College the first of this week.

—President Taylor made a pilgrimage to Yadkin College last Sunday afternoon to see his aged mother, now 85 years old. She is almost blind, but otherwise is well preserved.

—On the road between Spencer and Yadkin College there is a stone slab about six feet high set up by the roadside with some inscriptions declaring that George Washington sat on that stone one day and ate his dinner. That day was perhaps 150 years ago. We could not tell what he had for dinner that day by any marks left on the stone.

—On the road from Greensboro to Spencer one may see the following M. P. churches: St. Paul, Calvary, Grace, West End, Midway, Pleasant Grove, Lebanon, Welch Memorial, First Church (High Point), English Street, First Church (Thomasville), Community, West Thomasville, State Street (Lexington), South Lexington, Greers, and the new church in Spencer. The distance is about 50 miles.

—Pleasant Grove's new parsonage shows off well and the marker calling attention to the church is the largest and most conspicuous one we have seen.

—We were pleased to see the new church named Greers last Sunday. It was built by a new society and they have done themselves credit in building so well. They have a brick building which we presume contains several rooms.

—The new church at Spencer was built by Bro. D. A. McLaurin, of Concord. He built it in a few weeks, but did a neat job.

—Spencer church has an attractive new stove as its source of heat. Brother Jackson found ready helpers in raising the purchase price among his associates in railroad service.

—Here is a memorable incident in the history of the Spencer church: Rev. D. R. Williams had been secured to preach one day and was well advertised as the "Railroad Preacher." A large congregation of railroad men was expected and a public building was secured for the occasion. The time drew near for the service and nobody came to open the doors. What should they do? Mrs. Moore pondered the question and decided that if the janitor or other person did not come to open up she would have some one break out a window-pane, go in and open the doors. This program would have been carried out had they not found a rear door unfastened.

—The Masonic order of Greensboro this week dedicated their new temple.

—The United States Supreme Court has just upheld the law of New York State requiring the Ku Klux Klan to file with the secretary of state sworn information as to its by-laws, oaths, and membership.

—Snow fell in Western North Carolina last Tuesday. The mercury dropped to freezing at Asheville.

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VOLUME XXXV GREENSBORO, N. C., NOVEMBER 29, 1928 NUMBER 4

Demand for Infallibility

"O that I knew where I might find the seat of knowledge!" I want absolute assurance. I want to know! This expresses what seems to be a widely felt demand. Men are not satisfied with probabilities. They want certainty. In this state of mind men have done some surprising things. They have played a trick upon themselves. They have set up idols of infallibility and bowed down before them. They have in a moment accepted a great delusion in order that they might evermore seem to have a great light. In a day the Pope of Rome was made infallible by vote of his brethren and for centuries his decisions have been accepted without misgivings. By a similar process the Protestants declared the Holy Scriptures infallible and have regarded them as a complete and perfect revelation of the will of God.

In the political world when men could no longer believe in the divine right and perfect infallibility of kings, they sought elsewhere for a solid foundation. They ended by declaring the voice of the people the voice of God and accepting the voice of the majority as the voice of the people.

Men live in a physical world which is fast moving through space, but they demand a foundation of absolute solidity and absolute unmoveableness in the moral world.

It is honoring to our nature that such a demand exists in our souls. But how shall this demand be met? We believe infallibility is to be sought and found only in God Himself. All substitutes for God are mere graven images wrought by the device of human fancy. Happy is the soul that is led by his love of truth to God, the only Infallible.

Roman Catholic Layman in a Methodist Protestant Pulpit

This took place last Sunday night. The layman was R. D. Douglas, Esq., a lawyer of Greensboro. The pulpit was that of Grace Church. This does not mean that the members of Grace Church have all turned Catholic or that their pastor, Rev. R. J. Tamblyn, is trying to make any of them Catholic. It is part of a program of enlightenment, giving opportunity to Methodist Protestants to broaden their knowledge of the religious world. A month ago a minister of the Quaker church spoke from the Quaker point of view. A month hence a Jew will tell what a Jew can believe. Later the Presbyterians and the Universalists will be represented by ministers with addresses. Possibly there will be others, all speaking on "The Why of Religion."

"Why I Am a Catholic" was the phrasing of Mr. Douglas's theme. He answered the question briefly by saying it was because he believed it most to his advantage in realizing eternal salvation. He then proceeded to draw a picture of the Roman Catholic Church, comparing it with the Protestant portion of Christendom. The chief difference between the two bodies, he thinks, is in the place given the Bible. Both honor the Bible and have exactly the same New Testament. The Roman Catholics admit to the Old Testament certain books regarded by Protestants as apocryphal. The Protestants regard the Bible as a sufficient guide in faith and morals. The Catholics think of the church as an additional source of authority, though this authority must not contravene that of the Scriptures. He compares the Bible to a state constitution which limits authority within certain bounds but does not forbid the legislature (representing the church) to exercise authority on grounds not covered by the constitution. In the matter of church authority he did not trace the course of history out to its climax in the recognition of the infallibility of the Pope. But he took occasion to deny the right of the church to temporal dominion. He said the possession of temporal power was but an accident of European politics, not likely to occur again, and declared that ninety per cent of the Roman Catholics were opposed to the exercise of temporal power by the church. This would allay most Protestant fears if all could know that the remaining ten per cent did not include the class of men most likely to be mischief-makers.

Mr. Douglas spoke in no controversial spirit, but was glad of an opportunity to correct certain misconceptions. He declared that in many respects investigation of facts will reveal just the opposite of what was previously conceived.

This misunderstanding between churches gives ground for such efforts as Bro. Tamblyn and Grace Church are making through this series of addresses. Of course there is risk in the effort and it should be made cautiously when made at all.

Miracles of Regeneration

It is counted a notable and wonderful achievement to make two blades of grass grow where one grew before. But what shall we say of the achievement of making a pure human life grow where a corrupt human life grew before? This is nothing less than miraculous. And yet it is a miracle that we may see for ourselves. We do not have to go into past centuries to find it. Our own time displays many such miracles. We may see any day men and women whose moral tastes have been changed even to the point of reversion. What they once loved now they hate. What they once hated now they love. They now abhor what they once delighted in. They have been changed. And it is no slight change, no superficial alteration. They have been regenerated. They are new creatures, creatures of a very different sort. Evolutionists have been searching the earth and the rocks to find evidence that living creatures may change their species. It is doubtful whether they have found it or can ever find it. But here in the realm of moral creation we behold not simply change of species, but change of genus. Yes, the world has its "twice born men," the marvels of their age. God may be through with physical creation on the earth for aught we

(Continued on Page Eight)

A LIFE OF PRAYER

By Rev. Norman H. Camp

In a recent book entitled *His in a Life of Prayer*, Dr. Norman B. Harrison, its author, the pastor of the Brooks Memorial Presbyterian Church of St. Louis, in pleading for such a life, says: "One of the ceaseless activities of the body is its breathing. It is essential to self-preservation. We do it involuntarily. Such is the function of prayer; hence its primal importance. It is the church's part, practically, in the sustaining of her life. We sing:

"Prayer is the Christian's vital breath,
The Christian's native air."

"But it is a law of the body that the more actively and vigorously it exercises the more deeply and freely it must breathe. Under exertion the body demands a quickened breathing, an ampler supply of air, to meet its necessities.

"The application to the church is obvious. She has come upon a day of almost hectic exertion. Her activities are many and varied. She is endeavoring to do things as never before. Hence, acknowledging that she is an organism, this speeding up of activity, by every known law, automatically, so to speak, calls for increased breathing. To sustain her own life she must have more prayer. Physiologically and scientifically judged, to refuse herself an increase of breathing, proportionate to her heightened exertion, must prove fatal."

In the introduction to *Problems in the Prayer Life*, by Dr. J. O. Buswell, president of Wheaton College, the author defines prayer as "conversation with God." He continues: "Our conversation with God is reciprocal. God speaks to us while we pray, though we do not always recognize His voice. We ought always to pray with the words of the child Samuel in mind, 'Speak, for thy servant heareth.' When we pray, we talk with One who hears, who understands, who cares, and who answers!

"This conversation with God need not always be in words, but it should never be broken off. It ought to be essentially continuous in its nature. . . . The continuous nature of prayer may well be illustrated by the conversation of intimate friends. Words are not constantly exchanged, but fellowship is not interrupted. We must not only have regular and frequent times for prayer, but, whenever there is a break in the occupation of our minds, we ought to revert to conscious communion with God just as involuntarily as we should continue in conversation with a friend near at hand."

In his book on *Prevailing Prayer*, D. L. Moody says in the opening chapter: "Those who have left the deepest impression on this sin-cursed earth have been men and women of prayer. You will find that prayer has been the mighty power that has moved not only God, but man. Abraham was a man of prayer, and angels came down from heaven to converse with him. Jacob's prayer was answered in the wonderful interview at Peniel, that resulted in his having such a mighty blessing, and in softening the heart of his brother Esau; the child Samuel was given in answer to Hannah's prayer; Elijah's prayer closed up the heavens for three years and six months, and he prayed again and the heavens gave rain. . . . Let us remember that the God of Elijah still lives. The prophet was translated and went up to heaven, but his God still lives, and we have the same access to Him that Elijah had."

Dr. R. A. Torrey, in his book on *How to Pray*, which has had a large circulation, writes thus on "The Importance of Prayer": "The history of the church has always been a history of grave difficulties to overcome. The devil hates the church and seeks in every way to block its progress; now by false doctrine, again by division, again by inward corruption of life. But by prayer, a clear way can be made through everything. Prayer will root out heresy, allay misunderstanding, sweep away jealousies and animosities, obliterate immoralities, and bring in the full tide of God's reviving grace. History abundantly proves this. In the hour of darkest portent, when the case of the church, local or universal, has seemed beyond hope, believing men and women have met together and cried to God and the answer has come.

"It was so in the days of Knox, it was so in the days of Wesley and Whitfield, it was so in the days of Edwards and Brainerd, it was so in the days of Finney, it was so in the days of the great revival of 1857 in this country and of 1859 in Ireland, and it will be so again in your day and mine. Satan has marshalled his forces. Christian science with its false Christ—a woman—lifts high its head. Others making great pretentions of apostolic methods, but covering the rankest dishonesty and hypocrisy with these pretentions, speak with loud assurance. Christians equally loyal to the great fundamental truths of the Gospel are glowering at one another with a devil-sent suspicion. The world, the flesh and the devil are holding high carnival. It is now a dark day, but—now 'it is time for Thee, Lord, to work; for they have made void Thy law.' (Psa. 119:126.) And He is getting ready to work, and now He is listening for the voice of prayer. Will He hear it? Will He hear it from you? Will He hear it from the church as a body? I believe He will."

In the introduction to a compilation of remarkable answers to prayers, entitled *I Cried, He Answered*, Dr. Charles G. Trumbull, the editor of the *Sunday School Times*, writes as follows: "We never have to choose between service and prayer. We never have to choose between working and praying. For prayer is service; prayer is work of the most efficient kind that any human being can render. The commonly used expression, 'prayer and service,' often on the lips of sincere Christians, is a mistaken one. It implies that prayer is one thing and service another, whereas those serve who pray, and they serve *while they are praying.*

"For prayer, as has well been said, 'releases the energies of God.' Prayer is asking God to do what we cannot do.

"Every true prayer originates with God.

"Every true prayer is brought from the heart of God by the Holy Spirit to the heart of man.

"Every true prayer, thus originated by God and conveyed to the heart of man, when offered in the only true way in the name of Jesus, is carried back to God by the Holy Spirit.

"And every true prayer finds its efficiency in the resulting work which God Himself accomplishes in answer.

"We all have the marvelous privilege of permitting or *preventing* this working of the omnipotence of God."

In George Muller's narratives of *Answers to Prayer*, one of the series of books belonging to the Moody Colportage Library, he assures us that: "The joy which answers to prayer give, cannot be described; and the impetus which they afford to the spiritual life is exceedingly great. The experience of this happiness I desire for all my Christian readers. If you believe indeed in the Lord Jesus for the salvation of your soul, if you walk uprightly and do not regard iniquity

in your heart, if you continue to wait patiently, and believingly upon God; then answers will surely be given to your prayers. You may not be called upon to serve the Lord in the way the writer does, and therefore may never have answers to prayer respecting such things as are recorded here; but, in your various circumstances, your family, your business, your profession, your church position, your labour for the Lord, etc., you may have answers as distinct as any here recorded."

The author of *Praying Hyde,* the Rev. Francis A. McGaw, of Akron, Ohio, tells of the amazing prayer-life of a missionary in India whose intercession "changed things" for the Sialkot revival. He refers to the Punjab Prayer-Union which was started in 1904, about the time of the first Sialkot convention. The principles of this Union are stated in the form of questions which were signed by those becoming members, as follows:

1. "Are you praying for quickening in your own life, in the life of your fellow-workers, and in the Church?

2. "Are you longing for greater power of the Holy Spirit in your own life and work, and are you convinced that you cannot go on without this power?

3. "Will you pray that you may not be ashamed of Jesus?

4. "Do you believe that prayer is the great means for securing this spiritual awakening?

5. "Will you set apart one-half hour each day as soon after noon as possible to pray for this awakening, and are you willing to pray till the awakening comes?"

Rev. Gordon Watt, of England, in his book on *The Strategic Value of Prayer*, has this to say in the last chapter: "There are two forms of weakness in the prayer-life of many. The first is to think that prayer consists only in words. Prayer is more than asking something. It is work, the greatest that can ever be done, and one in which each Christian can have a share.

"The path to the throne of God lies open for all who will tread it. And who can measure the issues for the kingdom of God that flow from prayer? Our ideas of prayer are colored by our limitations. The Word of God views prayer in its unbounded possibilities. A man of eloquence may touch multitudes; the man of prayer touches God. Eloquence may pass away without permanent result; prayer in the spirit, prayer that lays a hand upon the throne and knows how to concentrate upon a recognized need, sets in motion spiritual forces which will influence others near and far.

"The second form of weakness is to think that prayer consists in many words, without any real point or purpose in them. Indefiniteness of petition produces leakage of power. Generalities, whether in prayer or preaching, are ineffective. And it is therefore necessary to emphasize this fact, that prayer is a work, as much a work as preaching, teaching, singing, visiting, or attending some religious service. . . . The thoroughness with which we do that work is the measure of the thoroughness with which God will be able to do His work through us."

Those who desire help in their prayer-life may secure any of these books on "Prayer" by writing the Bible Institute Colportage Association, founded by D. L. Moody, 843-845 N. Wells St., Chicago. These books range in price, if bound in paper, from twenty-five cents to fifty cents. They have been an inspiration to many.

THREE BEAUTIFUL GARMENTS

Rev. W. A. Ledford

One of the plainest facts in all creation is that God is a lover of the beautiful. The variety of flowers, scattered so widely over the face of the earth, leaves the inference that God loves flowers. The starry skies, which have gripped, startled and amazed the imagination of the wisest men of all ages with their beauty, are the handiwork of God. A trip through some subterranean cavern, or a study of geology, reveals the hidden wonders and beauties concealed in the bosom of the earth. One is not surprised that the Indians called the beautiful valley in Virginia "Shenandoah—Daughter of the Stars." Neither are we surprised to read in the Scriptures that God commanded Jerusalem to put on her beautiful garments.

The prophet states that one of these beautiful garments was the garment of praise. This was among the garments substituted for others that were not so desirable. The whole list is both interesting and comforting. They are among the good things the Messiah would give. A few of them are "Beauty for ashes, oil of joy for mourning, the garment of praise for the spirit of heaviness." The note of praise is not sounded as much as it should be among God's people. The late Dr. J. H. Jowett lamented the fact as follows, "God be merciful" is uttered by ten to one saying, "God be praised." Such expressions as, "I will praise Thee with my whole heart," "I will declare thy name unto my brethren," "I will declare his glory among the heathen," suggest both how and where the ministry of praise should be performed. The Scriptures say as much about praise, joy, rejoice, as they do on any other one subject. "Rejoice always; pray without ceasing; in everything give thanks," was the way Paul saw it.

While Jesus bestowed the garment of praise, He wore the garment of humility. He said, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart." The lowly service He performed, as He went about doing good, those that were with Him never forgot. Peter wrote, "Gird yourself with humility." In his reminiscences he never could forget the time Jesus girded Himself with a towel and washed the feet of the disciples. Peter figured so prominently in that scene. The word "girded" is literally to "wrap" and "knot," making it difficult to strip it off. Peter was describing the garment of a servant, in which he was to do his work, adding that Christians are to do their work clothed in humility. Since Peter was a student of Old Testament history, he might also have had in mind King Saul, who was promoted and so pre-eminently successful, when he was little in his own sight, and demoted and failed when he became proud and boastful in his own achievements. Peter knew the proneness of men in their prosperity to cease to walk humbly before God. Some one has observed that pride is the only sin that riseth up and boldly resisteth God, and God brings out His army to defeat it. "Haughty spirit goeth before a fall," is the natural and only logical result. The figure is suggested from the following Scriptural statement, viz.: "For God resisteth the proud, but giveth grace to the humble." The humble are to be rewarded with the present earth and the new heaven and the new earth that are to come. Surely the reward fully justifies the garment of humility.

Paul after naming a long list of Christian graces and virtues added, "Above all things put on love or charity,

which is the bond of perfectness." The thought is that all other graces are collected and clasped together by love, and without it they fall asunder. Praise and humility are worthless without love. Paul was stressing the same thought when he wrote the 13th chapter of First Corinthians. The figure suggests that love holds the same relation to other graces that staves do to the barrel, or twine to the sheaf of grain. Love does more than merely hold together; yea, "it covers a multitude of sins" not a multitude of sinning. Perhaps there is no garment the Christian church needs to wear today worse than the garment of charity, or love. In a world of hate, jealousy, suspicion, pride, intolerance, there is need for the practice of love and charity, which alone can conquer the discordant elements in society. Some one has said,

"Small deeds that charity gladly would hide,
By evil minds are greatly magnified."

"Now abideth these three beautiful garments, namely, praise, humility and charity, and the most beautiful one is charity." Since "God is love," might one not say, who is clothed with love, or charity, that the beauty of the Lord our God is upon him. That is the way God would have it. Man in his growth must "add . . . god-likeness," saith the Scriptures.

WORSHIP

(Sermon preached by Rev. J. E. Pritchard, of Asheboro, N. C., to the North Carolina Conference, Methodist Protestant Church, Winston-Salem, Oct. 31, 1928.)

Text—But the hour cometh and now is when the true worshipers shall worship the Father in Spirit and in truth, for the Father seeketh such to worship him. John 4:23.

I can think of no subject that is of more importance than that of Worship. It is that which concerns us here and that that concerns us yonder. We have only a few glimpses into the spirit world but wherever the curtain has been drawn and men have been permitted to look beyond the vail almost invariably they have seen those who have gone on before us engaged in worship around the throne. It is a fine thing for a man to be a great preacher, but in so far as we know preaching will cease with the ending of our existence here, but worship must go on forever. Now let us look at the text. We have recorded here a discussion of a great subject by our Lord and the woman of Samaria at the village of Sychar. And let me say here that our Lord was not afraid of losing a big sermon on a small crowd. Perhaps some of us have changed subjects after arriving at the church because we did not want to give our best to the small number, but some of the most precious truths ever uttered by our Lord were not to the multitude but to the few.

As our Lord was going from Jerusalem into Galilee he passed through Samaria and as he came to Jacob's well he found a woman there. A conversation developed concerning the well and the water. And finally the conversation shifted to the subject of where men ought to worship. The woman had been taught that on Mount Gerizim, a short distance away, was the place to worship and the Jews thought that at Jerusalem was the place to worship, but our Lord said, The time will come when neither at Jerusalem nor on Mount Gerizim will be any better places to worship than anywhere else, for men shall be permitted to worship anywhere provided they worship in spirit and in truth.

Now there are certain words and expressions here which I would like to mention briefly. True Worshipers. When we think of the true worshipers somehow we have a feeling that there were some others in the mind of our Lord who were not true but false worshipers. And we know that the Samaritans had a general mixture of some good and some bad in their worship. In Spirit and in truth seems to suggest that there were some who did not worship this way. Perhaps our Lord had in mind those people who had been bringing their carnal sacrifices and had been trying to worship by means of these. Now we know that God had at previous times sanctioned this kind of worship. People had even been commanded to bring a sacrifice consisting of some kind of animal or of fowl. But in this was not God teaching the people how to worship. In this early stage of the world's civilization God was dealing with the childhood of the human race and the child needs some kind of object with which to grasp a truth. Spiritual truth is always difficult to get hold of unless in some way it can be associated with some concrete object. Even our Lord Himself used many parables and he always used things as objects that were perfectly familiar to the people to whom he was talking. He used the parable of the vine and the branches to show the spiritual relationship between the believer and his Lord. He used the parable of the sower to teach a spiritual truth.

One other expression, The Father seeketh such to worship him, it seems to me, needs to be emphasized. Why the Father should seek us to worship him when angels could do it so much better can be explained by saying that the ultimate purpose in worship is the good that comes to the worshiper rather than to the Father Himself. For God knew from the beginning that man would never be at his best until he could look away from self to something else. He also knew that if the worshiper should ever be lifted above the debasing things of life he must have a high goal. As we worship the true, the good, the holy one, we aspire to be like him and as we are made like him we are getting ready to live not only with our fellow men but with ourselves also.

What then is Worship? Some might say it is offering praise to God. And certainly this is a part of it. We might say that this is good in so far as it goes, but the trouble with it is it does not go far enough. Worship involves an expression of feeling and a conception of the object towards whom the feeling is expressed. As we worship we are conscious of the fact that this great Supreme Being is worthy of our worship. The scripture says, He that cometh to God must believe that he is and that he is a rewarder of those who diligently seek him. Worship, then, is the offering of the soul unto God.

We come now to a discussoin of public worship. While the text was not written with public worship rather than private worship in view, yet I will not be doing violence to scripture by discussing public worship. And why should I discuss public worship? Because the church is weak on public worship. Protestantism has magnified the sermon out of all proportion to other things. And in this I am not minimizing the sermon, for sometimes it seems that people pay little enough attention to it. God honors preaching and has used it for the conversion of a great many people and without it not many people are converted and somehow God has ordained that by what the apostle calls the foolishness of preaching the world is to be saved. All of this is gospel truth and we do not want to take anything away from that, but while this is true, it is also true that most churches are weak on worship. Even today you may go into some communities where certain people will stay out of doors and talk about their crops and

the weather and various other things until the preacher is ready to take his text, when they hustle in to hear the sermon. Why do they stay out there? It is not because of their absorbing interest in their crops, neither is it that they are especially interested in the weather nor the latest scandal of the community but it is largely because they have not learned the value of worship. They do not see that there is anything in worship for them. It is no wonder their souls are lean. It is no wonder some of them do not have much love for the church nor much loyalty to their Christ, for they have not learned the important lesson that worship is the most important thing about the service.

It now becomes my duty to suggest some aids to worship, some things that will add enrichment to our services. The first of these which I shall mention is, There must be a quiet place. And let me pause here long enough to say the time has come when we must consider the place for the church building. I could mention a number of churches right now which are comparatively new and splendid in design which are practically worthless as places of worship simply because they were built on some public corner where the noise of modern traffic renders it almost impossible to worship or do anything else worth while. Why did Jesus tell the people to go into their closet and shut the door and pray to our Father in secret? Was it not because he knew that the soul was in no condition to worship in the midst of ten thousand distracting things such as we have to contend with in the busy thoroughfares. A few years ago while pastor in a certain progressive city in this state we decided to have a union revival meeting. We secured at considerable expense a large tent and erected it on the busiest corner in the city. We engaged one of the most eloquent preachers I have ever heard to do the preaching but the meeting was almost a failure because of the noise.

Another great aid to worship is a spiritual hymn. And when I say spiritual hymn I mean just what the term implies. Everybody knows we have had enough of the cheap jingles and modern jazz. Yes, I mean we need real hymn singing, singing with the heart as well as with the lips. And there ought to be a hymn book for everybody in the congregation as well as for those in the choir. It is almost an insult to my nature to go into a church where they offer me no hymn book and where the choir tries to worship for me, for they cannot do it. Think of the effect it has upon the devout soul to sing,

All hail the power of Jesus' name,
Let angels prostrate fall,
Bring forth the royal diadem
And crown him Lord of all.

One such hymn as I have quoted is worth a dozen of the cheap trashy kind that has neither melody nor common sense. Let it be understood that I am not opposing any hymn simply because it is new. We do have a few really great hymns that are of recent origin. But whether the hymn is new or old, for it to be worth anything it must have worship in it and I am sure it is impossible to worship while using some hymns I have heard.

Another aid to worship which I wish to mention is the responsive reading. Did you ever try to worship without words? Suppose you try it. Just sit down somewhere and try to praise God without words. You cannot do it. You must either use your own words or the words of somebody else, for the mind must think in terms of words. Now the responsive readings furnish you the words for worship. A great many of the Psalms are devotional in their nature and are especially suited to worship. When we say, Great is the Lord and greatly to be praised in the city of our God, and when we say, God is our refuge and strength, a very present help in trouble, we are rendering praise unto our God and this expression deepens the impressions which we already have. Imagine if you can the profound impression upon the pious Jew when he said in the sanctuary, Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the king of glory shall come in. Who is this King of Glory? The Lord, strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory.

With some degree of hesitancy I use one illustration from the present political campaign. Take the speakers of both political parties. Do you not notice what progress they have made in declaring for their respective candidates. At first some of them were hesitant, but now they can speak with great freedom about the virtues of the one whom they want to see elected. What is the significance of this? The more we tell a thing the more strongly do we believe it. They have told it until they now believe it. How much more then are the things of God real to us as we utter them over and over again in the responsive readings.

Now the laymen as well as the ministers can have a part in this. They can furnish the hymnals with the responsive readings and make it possible for the people to worship.

But there is another thing that is necessary before the people can worship in the truest sense, and here the responsibility falls largely on the minister: the people must have the right conception of God. People cannot worship that which they do not love. And they cannot love that which they do not consider worthy of their love. Suppose a hostile army were encamped just outside this city and that at twelve o'clock today the general of this hostile army would come into the city and would expect homage from all the people even to the point of their bowing down in his presence. At the time appointed the people might bow the knee, but I guarantee there would be nothing akin to worship there. They might be on their knees but very likely in their hearts they would be thinking something very different from what their bodily posture would suggest. But on the other hand suppose the one coming to them was coming to give them deliverance and they knew he was worthy of any recognition which they could show, how different would be their feelings.

Now one of the things which will enable the people to worship will be to realize that God is good. And what matchless teaching did our Lord do in this respect. Why, he told Nicodemus that God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have eevrlasting life. In the Sermon on the Mount he said that our Father sends the rain upon the just and the unjust. That is, he is so good that he does not render railing for railing. He also said that not a sparrow should fall to the ground without our Father's notice. He even taught that our Heavenly Father is more anxious to give good gifts than the earthly parent is to give to his offspring. Then add to this the thought that he is anxious for us to have the best and to be the best, promising that he would withhold no good

(Continued on Page Eight)

OPTIMISM | **The President's Letter** | EVANGELISM

Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. John 15:8.

The College Campaign

Word from the different charges and the report of Treasurer Brown indicate encouraging response to this effort. Just now we are side-tracking practically everything else that this campaign may have right of way. The cause and the need both justify this. The campaign will be continued into next month, we trust, until every charge has been covered. We are expecting that the results will be highly gratifying when the work is completed.

Financial Report

This report is being published this week just as it comes to us from the treasurer. We are hoping that he will handle this report weekly through the HERALD, without sending it to us. This will expedite matters for us and at the same time place this phase of the work more completely in the hands of the treasurer, where it seems to us it should be.

Thanksgiving

This day will be gone before you read this. But perhaps you did not have an opportunity on Thanksgiving Day to make your contribution to the Children's Home. In that case do it yet. Send your offering to the superintendent or make it through your church. Let us not fail to make an offering.

Not Too Fast

"Make haste slowly" appears to be a contradiction, but in reality it is a good maxim for pastors on new charges to follow. New confidences and new understandings must be established before too many new things can be successfully undertaken. We suggest that haste be made slowly.

Can You

Send something on budgets? We do not expect large payments now while the college campaign is on, but we must ask that you do not completely forget the budgets. Small amounts from each charge will meet present needs, and when the pressing college claims are out of the way the budget payments can be increased. And of course you will not forget your pastor. While other things are being paid, his needs must not be forgotten.

The Christmas Program

At the request of many persons for material suitable for Christmas programs, the Executive Committee has authorized the Executive Secretaries to prepare a program to meet this demand. The program is ready and can be secured from Rev. J. H. Straughn, D.D., 516 North Charles Street, Baltimore, Md. We trust that many of our churches will make use of this program. It will be sent on request without charge. The only requirement is that an offering be taken for the benefit of the New Century Service, and forwarded to Treasurer Brown for credit on the G. C. B. of the local church. In addition to the benefit derived in preparing and rendering this program, there should be a worthwhile sum realized for the New Century Service.

Christmas Present

What shall it be? The question is answered right now. Here it is: A volume of the Centennial Memorial Book. Thirty-three copies were left in my hands by the conference for distribution. And I know just how to do it, and be quick about it, too. Thirty-three persons give a copy as a Christmas present—either to themselves or to some other good friend. Price only $2.00 and postage. Now for the orders!

Assigned

On November 24, Rev. P. E. Lindley, Lit.D., was assigned to the Gibsonville charge, and on the 26th of November Rev. H. L. Powell to First Church, Thomasville. These brethren will enter promptly upon their work, and find great satisfaction, we trust, in serving their respective charges. We expect to be able to supply the two remaining charges without undue delay.

Activities

On Thursday night, November 22, we were in conference with the Liberty-Siler charge, the meeting being held in the Liberty church. Both churches were represented and a satisfactory conference held. We are hopeful that a pleasing arrangement may be found soon by which these important churches may be supplied.

November 26-26 were given to Vance charge. On Sunday we preached at Gillburg 11 a. m., Flat Rock 3:00 p. m., and Spring Valley 7:30 p. m. A business conference was held at Flat Rock following the preaching. Each church on the charge was represented except New Hope. A committee was created by the conference to assist us in securing a pastor for the charge. This, we think, can be done at an early date. We found the charge in hopeful spirit and ready to go forward with the work of the new year. Bro. Chambliss, the retiring pastor, did good work on the charge, and the esteem of the people follows him to his new field.

As It Should Be

Pastors—old and new—appear to be entering upon their work in the spirit of hope and progressiveness, and the people are making their proper response to this spirit, so far as we are able to check up at this time. This is as it should be, and with this spirit strong among us, the year can not but be one of much fruit-bearing. Our great Head can and will make grace abound for every problem, every need and every opportunity.

Appointments

Dec. 1, Saturday. Quarterly conference West Thomasville charge, Mt. Zion Church.

Dec. 7, Friday. Quarterly conference Halifax charge, Ringwood Church. Hour, 2 p. m.

Dec. 8, Saturday. Quarterly conference Why Not charge. Hour, 1:30 p. m.

Dec. 15. Quarterly conference Fairview-Glen Raven charge, at Fairview Church. Hour, 2 p. m.

Dec. 16. Preaching at Glen Raven 11 a. m.

"As much as in me is I am ready" to serve anywhere, any time, and in every possible way. Command me, brethren, as your fellow laborer and servant in the Lord.

"Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever."

Fraternally,

Nov. 27, 1928. S. W. TAYLOR.

OUR STORY PAGE

ALBERT'S THANKSGIVING

"The Redskins won't get you, boy, if you stick by me," said Kit Carson, and Albert at once became his shadow.

It happened that three years before, the boy had been captured by Indians and adopted by an old squaw named Star Woman. She grew fond of him and named him Nomani, meaning Fish, which was supposed to be a nice name for a boy. Star Woman was feared by the Tribe because she was believed to know magic. Albert had been grateful for her kindness, but he had been afraid of her too. One of the traders from the Fort found out about him and made the Indians give him back to his own people, that is, white people. The boy's parents had been killed by the Indians, so no wonder he had no love for redskins.

As Albert was leaving the Indian camp, Star Woman had whispered in his ear: "You will be back here before the first flake of snow."

It was getting very cold, and the wonder was that the snow had held off so long. When Albert heard that Thanksgiving Day was at hand and the hunters were going out to get meat, he was very anxious. But what boy would doubt the word of so great a hunter as Kit Carson?

"Son," said the frontiersman, his eyes flashing, "I came West as a little tow-headed boy. I had been bound out to learn the saddler's trade, but I ran away. I have managed to get along very well and so will you, if you keep your wits about you."

But Albert was only eight years old, and felt doubtful if his wits could help him much against the wily Indians who were after him. In fact, Indians were prowling in the woods nearby, and not showing themselves nor saying what they wanted, which aroused everybody's suspicions.

"Will you stay at the Fort or come with us?" Albert was asked when the hunters were starting out, and Albert decided to go along and stick close to Kit Carson, who had promised to protect him.

Bread and dried meat was the usual food at the Fort, but plans were afoot to make Thanksgiving a great day, and Chipita, the cook, had promised to cook anything the hunters brought back.

They had good luck and Albert shot a few times, forgetting in his excitement his fear of the Indians. It was not long before he was separated from Kit Carson, but a faithful Indian hunter was near him and he thought he was safe.

Alas! he was not as safe as he thought. As he hastened through the woods following a deer, he suddenly felt something fall over his head—a buffalo robe, he knew the smell. In a moment he was being held in powerful arms and carried swiftly away.

"If your friends come for you, they can not get you," chuckled his captor, as if he knew some wonderful joke. Albert trembled, knowing well the cruel ways of the Indians and wondering what dreadful fate they had in store for him.

On and on they went through the forest, and by and by Albert began to talk to the man.

"Tomorrow they make a great feast at the Fort," he whimpered. "It is the day the palefaces sing to their Big God. Let me go back to the feast and I promise I will go afterwards to Star Woman's wigwam."

The man looked up at the sky, which was very white, and then he grunted, "No." But Albert went on pleading: "If I do not show myself at the feast, Kit Carson and Flat Nose, the trader, will begin to wonder where I am and they will go on a warpath for me. Am I worth a hundred braves? If you will take me back now, I will promise to come out of the Fort right the next day early in the morning and meet you in the edge of the wood."

"Paleface make heap big promise!" grinned the Indian, and that was all he would say, except to grunt again that if the boy's friends did go after him, they would never be able to find him.

"Then I guess it's dog kill dog," thought Albert. "I'll be waiting my chance, and if Mr. Injun gets where I can shoot him, he'll find that I'm no baby he's kidnaping."

And just then something made the Indian stumble, and Albert felt his grasp relax for a second. It was all he needed. Like a rabbit he squirmed free and darted like a squirrel for the nearest tree, rifle in hand. He was up in the branches before his captor could lay hands on him. Higher he went and then settled in a crotch and pointed down with his rifle.

The Indian squinted up, still grinning.

"All right, shoot me," he challenged, meaning to make the boy waste all his shot.

Quick as a flash, bang! went Albert's gun, and the Indian sank to the ground with a bad wound in his shoulder and the knowledge that the boy could shoot a moving target. The sound of the shot brought Indians out from the trees.

"Remember," said the wounded Indian, "Star Woman says to bring him alive. It will be easy. Sit down and wait. He will come down."

One of the braves took some herbs out of his pouch and pressed them into his companion's wound. Then they moved into the bushes out of sight, casting some pretty dirty looks up at the boy in the tree.

Albert sat quietly where he was, praying for Kit Carson and his friends. Then he thought: "What a trap they will walk into! If I shout they will come to rescue me and the Indians will shoot them from the bushes."

Then he looked about him and saw that the branches of the next tree grew close to the one in which he was perched. Very carefully and softly he slid over the rough bark into the cover of the evergreen. The next tree was not so close but that did not worry the boy, who was like a monkey in the trees. He made a great leap and landed into its friendly branches.

One of the Indian watchers began cautiously climbing behind him, but a shot from the rifle stopped him, unwounded but scared.

By the sun, Albert guided his strange journey and moved slowly towards the Fort. Then he saw a curl of smoke and heard voices.

"Mis-ter Car-son!" he yelled.

There was an answering cry and at the same moment he felt something cold on his nose. It was snowing.

He called a warning to his rescuers, but they heard no more from the Indians. They never knew why Albert was left in peace after that, but the reason was the snow. The first flake had fallen followed by many more flakes, and Star Woman's power over the boy was believed gone. What had made the Indians so careless with their captive was that they

believed him to be under Star Woman's spell. Had she not said: "He will come back to me before the first flake of snow!" Now something had broken the spell, and Albert was his own man.

The next day at the Fort was one of unmixed joy, especially for Albert who was free from his enemies and under the protection and guidance of Kit Carson, his ideal. As he ate and drank he kept saying in his heart:

"O God, thank you, thank you! I will be good and honest and trust in thee always."

And he had the true spirit of Thanksgiving which still lives in our hearts in 1928 when we can buy meat from the butcher and Indians no longer prowl outside the wall.—*Selected.*

Worship

(Continued from Page Five)

thing from those who walk uprightly and you see what a wonderful Savior we have. How different is this picture which our Lord gave of the Father from the one I once had in that I thought of God as sitting upon a throne watching for every misstep which we make in order that he might punish us. I am glad that I no longer have this conception of Him but I think of Him now as the one altogether lovely and one who is so anxious about us that it even grieves his heart for us to go wrong.

And finally we shall never be able to worship aright until we have some conception of what our salvation cost. And here words fail. But every plan and purpose of the Old Testament, the toils and heartache of every priest and prophet, the blood and agony of all his saints who have given themselves for the truth must enter into our salvation. Then add the blood and agony of all his saints who have given them- to this the fact that God gave the best he had to come and live among us, tread the weary pathway of man, and even tread the winepress alone and then bear the agonies of a cross that we might have life and have it more abundantly, then we can have some conception at least of what our salvation cost. And when we catch a glimpse of this Savior and of the Father even before the Savior came, when we realize his love, his goodness, his kindness, his anxiety for us, we shall not wait for some one to tell us how to worship, but we will fall at his feet and with Thomas of old cry, My Lord and my God. Then we will worship the Father in spirit and in truth, yea we will ascribe blessing and honor and glory unto the Father and unto the Son and unto the Holy Ghost.

THE DEVOTIONAL LIFE

One reason for the present state of the church is an unsustained devotional life. It applies equally to clergy and laity, for both need it equally. The absence is unfortunately more marked in the clergy. I have no reference now to public worship, but to private devotion. It is the misfortune of many never to have collided with a life that wholly depended upon prayer; but once you have met a spiritual force who makes the first hour with God the central act of the day, you do not forget it; and you are dissatisfied with yourself till it takes the same place for you. My hat is off to my Anglo-Catholic brethren who get up daily and go to Holy Communion; the regularity of it braces them, the grace in the sacrament itself strengthens them. But I think it no substitute for private prayer and Bible study. Yet how fitful is this with most of us, while all great spiritual experiments combine to tell us of its effectiveness. Many have at various times begun it, but they never have found a workable technique, and so have repeatedly dropped it. Family worship has gone by the board; partly, I suepect, because it filled the only time there was for religious exercise, without giving adequate returns. For spiritual effort, we all want spiritual results, and unquestionably the most fruitful time is time spent alone with God.

But does anything really happen in prayer? There is no doubt that prayer has ceased to be real for a great many devout people; and this not alone because we are in a hurry, or are bothered by the psychological or metaphysical difficulties, but because we realize the force of Jesus' words. "Your heavenly Father knoweth that ye have need of all these things," and so, why beg? He will give if it is good for us, or withhold if it is not. Many of us today are thankful, but few ask. Now there is a way by which I have found that things can happen in prayer, so that the experience may literally bring with it an enormous adventure and transform life itself. And that is by listening. God is a Father. He has a will. Prayer is a reality. Is there anything impossible in the idea that He will tell us His will, if we listen obediently and openly and willingly? The prophets and the apostles undoubtedly thought so, whatever the modern psychologists think. The deepest spiritual experimentors have thought so, and their lives proved they were not in touch with a Chimera. Sit down with an open mind, clear away sinful or distracting thoughts, keep a pencil and paper handy so that you may not forget directions which come and so be distracted from undivided attention to the next "leading" by trying to remember the last.

It is easy to poke fun at such suggestions as this: but I have tried the Quiet Time as a ground-work in my own devotional life for the past ten years, and it goes on yielding greater comfort and illumination and power all the time. I cannot begin to outline it all in this article, but I know that there is an immense difference in the lives of Christians, laymen and parsons, who make this the first act of their day, and then keep open for running guidance throughout the rest of the day. They have joy and power and courage and influence such as I crave for the whole church. Surrender must come first; but it must be sustained in steady and obedient prayer. I cannot imagine a parson who makes this his steady practice dropping into tame and indeed disgraceful ways. The trouble with the kind of devotion which we have recommended, and used, is its unfruitful and uneventful stupidity. Give people the kind of prayer in which things "take place" —uncomfortable as sometimes those events are, to our pride and our self-conscious fears—and the best of them will begin to pray again.—*Rev. Samuel M. Shoemaker, Jr., in The Living Church.*

Miracles of Regeneration

(Continued from Page One)

know, but He is not through with moral and spiritual creation. It is still as mysterious as it was to Nicodemus, but it is as much a fact today as it was when Jesus first declared its necessary occurrence. And in this mysterious fact we have the one great hope of men born in sin and living in iniquity. Into their conscious degradation and ever deepening misery comes the great light of salvation from both sin and misery.

YOUNG PEOPLE'S WORK

CHRISTIAN ENDEAVOR HELPS

By Grover L. Angel

President C. E. Society, High Point College

DEC. 2: "WHAT IS OUR REASONABLE SERVICE."

Rom. 12:1, 2

(Consecration Meeting)

Points for the Leader

The concluding words of the first verse of our Scripture lesson give us a wonderful theme for our meeting, "Our Reasonable Service." What is our reasonable service, anyway? Is it a requirement of the best of our abilities? This is a partial answer. But each person will be confronted with an entirely different solution, just as no two of us are alike and do not have the same viewpoints on life. Your reasonable service may be entirely different from mine, and vice versa. The thing, however, that we are primarily interested in for this evening is the phase of service that affects all of us in like manner.

The word, "service," is no new word to any of us. Every club or organization to which we belong has something to say about the service we render. The slogan of many business firms has become, "Service with a smile." The idea is followed up in practically every undertaking of a worthwhile nature.

Jesus taught service throughout His entire ministry. The disciple who served best would be counted greatest. He taught His followers that they were saved to serve; that they should minister rather than be ministered unto.

Edward Everett Hale gave us a beautiful expression on the thought in his lines:

"Look up and not down;
Look forward and not back;
Look out and not in;
And lend a hand."

Suitable Songs

"I'll Go Where You Want Me to Go."
"I Gave My Life for Thee."
"The Son of God Goes Forth to War."
"Onward, Christian Soldiers."
"When the Roll Is Called Up Yonder."

Topics for Discussion

(Outline from C. E. World)

I. Reasonable Bodily Service

1. Attendance on church service.
2. Using tongue, hands, feet, ears, eyes, etc.
3. To fill church offices.
4. Giving money.
5. The community chest.
6. "Wearing out shoe-leather."

II. Reasonable Service of Mind and Will

1. Surrender will to Christ.
2. Give best thinking to Christ.
3. Use personalities for Christ.
4. The mental service of studying Him.
5. Yielding ourselves to His transformation.
6. We serve Him by proving Him.

Quotations

"They serve God well, who serve His creatures."—Mrs. Norton.

"And ye shall succor men;
'Tis nobleness to serve;
Help them who cannot help again;
Beware from right to swerve."
—Emerson.

"You know that love will creep in service where it cannot go."—Shakespeare.

Debate Query

"Resolved, That reasonable service may sometimes require one to sacrifice part of his own business."

Poetry to the Point

"If I can stop one heart from breaking,
I shall not live in vain;
If I can ease one life the aching,
Or cool one pain,
Or help one fainting robin
Unto his nest again,
I shall not live in vain."
—Emily Dickinson.

Intermediate Topic: "Practicing the Daily Good Turn." Luke 6:31-38.

Junior Topic: "Practicing the Golden Rule." Matt. 7:12.

SUNDAY SCHOOL LESSON

DEC. 9: PAUL GOES TO ROME

Scripture Basis: Acts 27:1-28, 31; Rom. 1:8-15; Phil. 1:12-14.

Golden Text: "I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth." Rom. 1:16.

Purposeful Pining

Rom. 1:8-15

The epistle to the Romans was written by Paul while in Corinth. It is regarded by many Christians as his supreme work. Corinth was the nearest place he ever got to Rome before his last journey as a prisoner, and as he meditated upon the hope of visiting the Christians there, his heart pined for the privilege of seeing them.

This pining, or longing as he expresses in this passage, was not without purpose. It was with joy and thanksgiving that he learned of their widely-known faith, and he never ceased to remember them in his petitions to the throne of grace. He also continued his request of God that he might go to them that he might impart to them the full knowledge of the gospel of Christ, and thus pay the debt that he conscientiously felt he owed them as well as all others to whom he might have the privilege of preaching.

Providential Protection

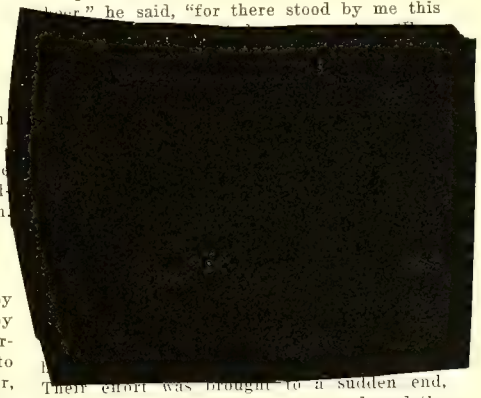
Acts 27:1-28:14

The chief facts of Paul's voyage to Rome are these:

Paul, as a prisoner, was put in charge of one Julius, a captain over a hundred prisoners, who was directed to embark for Rome. The ship on which they started was bound for a seaport on the coast of Asia Minor, where the captain of the guard hoped to find a vessel going to Italy. From Caesarea they sailed to Sidon in Phoenicia, thence northward and westward between the island of Cyprus and the mainland to Myra in Lycia. Here a ship from Alexandria in Egypt was found, which was headed for Italy, and on which the prisoners and guard took passage.

The contrary wind made progress slow, hence at the end of "many days" they had only reached the tip end of Asia Minor at Cnidus. Turning south, the ship passed close to the eastern end of the island of Crete, and followed the southern coast until it arrived at Fair Havens. Here it was deemed advisable to remain until the wind changed or died down, since navigation was dangerous in those days in adverse weather. Anxious to proceed on their voyage, the owner and captain of the ship disregarded the advice of Paul to stay until the winter storm period had about ended, and headed the craft westward, when a gentle south wind seemed to urge them on.

But the favorable wind did not last, for one of those characteristic storms of the Mediterranean Sea from the north came rushing upon them so that they were compelled to do all they could to prepare the ship to withstand the merciless waves. Even the cargo had to be thrown overboard. Many days the sky was dark and the sea was tumultuous. With fatigued bodies, hope began to fail, and Paul's chance to declare the providence of God came. "Be of good [illegible]" he said, "for there stood by me this



[illegible] Their effort was brought to a sudden end, for the bow of the ship ran aground, and the stern was beaten to pieces by the angry waves.

Lest the prisoners should escape, and the lives of the soldiers be required by the Roman law in their stead, the latter proffered the advice that the former be slain. But Julius had learned to trust Paul, and for his sake especially, refused to heed the recommendation of the soldiers. Orders came that all of the 276 on board who could should swim to shore, and the rest get there the best way they could. So, in accordance with the Apostle's word, all were saved.

The islanders, though called barbarians, received their uninvited guests graciously. A fire was speedily built, in the process of which a viper fastened itself to Paul's hand. Believing this was a curse of the gods, the Melitians expected him to drop dead; but when he shook the serpent off into the fire, they changed their minds and declared him to be a god. Paul, about his Master's business "in season and out of season," manifested the power of the true God through him in healing the father of the governor of the island, Publius, as well as many other sick

(Continued on Page Sixteen)

GOLDEN RULE SUNDAY

Dear Pastor:

The International Observance of Golden Rule Sunday has commended itself to the American people, for its spiritual values as well as for its aid to the orphans in the Near East, and we most earnestly recommend active co-operation in the observance this fall.

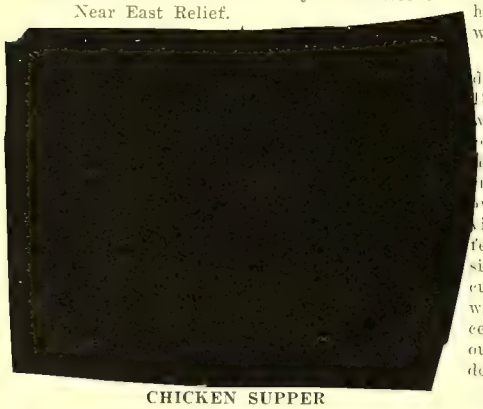
No finer international Christian service has ever been done than that we are now doing through Near East Relief. You are helping, no doubt, in every way to obtain the final $6,000,000 budget to complete the work for the 32,000 remaining orphans. It is unthinkable that we should run away now from this task which we have brought so near to completion: we must "see them through."

Our urgent appeal that you co operate in the Community Campaigns and in the Golden Rule Observance of 1928 is in direct line with the official endorsements by the General Conference, our Board, and the Federal Council of Churches, and with the personal endorsements of many church leaders of all religious bodies who have seen the work and have had a hand in guiding its program.

With sincere appreciation and thanks,

Yours in His service,

LAWRENCE LITTLE, Chairman,
Methodist Protestant Advisory Committee on Near East Relief.



CHICKEN SUPPER

The Missionary Societies of Moriah Church will have a chicken supper at the church on Saturday night, December 1, from 6 to 9 o'clock. A silk memory quilt will be auctioned off for the benefit of the church. The price is only 50 cents a plate for the chicken supper and you will get plenty of extra helpings and other dishes. Come and help a good cause.

Many good Christmas wishes to the Herald and a big, successful year.

MRS. A. V. KIRKMAN, Chairman.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported $189,417.99
No receipts since last report.

Endowment Insurance Fund

Amount previously reported $9,645.21
W. H. Foust 10.00

Total $9,655.21

J. NORMAN WILLS, Treasurer.
November 27, 1928.

—Rev. S. W. Taylor takes Thanksgiving dinner with his mother at Yadkin College today.

COLLEGE INFORMATION

College Spirit. .Life at the college is so fine and wholesome we like to speak of the general spirit on the campus. From administration, faculty and students comes the testimony that everything is running well. We are having the best spirit just now that has been in evidence since the opening of the institution. Everyone seems to be happy and earnest in the work. And of course this enthusiastic college spirit is worth more than all else besides. It is a matter of much gratitude therefore to observe the happiness and co-operation running throughout the college life reducing the friction and irregularities to a minimum.

Debating. .The four literary societies are busy in training the young talent in reading and oratory. It appears now that we will meet several institutions this season in intercollegiate debates. All students are urged to enter these contests and if sucessful at the preliminary, go out to represent High Point College. We are expecting also to send out orators to meet the speakers of other North Carolina colleges in the annual contests this year. Our representative, Keith Harrison, won the first State Oratorical Contest held some time ago in Raleigh. This phase of the student activities receives unusual attention here and we are looking for laurels to be won this season.

Personal Interviews. .This being the middle of the first semester we are having the Dean of the College interview all students who seem to be in danger of failing any courses. The teachers have prepared each a list of students who in their classes show signs of inferior work. This list is turned over to the Dean, who conducts the interview. Students seem to appreciate the conferences and show a fine spirit of responsiveness regarding the work. It all is calculated to point them to their weak points with a view of stimulating them on to a successful completion of the course. There ought, therefore, to be fewer failures in all departments.

It is a pleasure, then, to make this report on the present condition of college life. You will gladly share with us all the joy that rightfully comes from such a glance at our institution at High Point. Come to see us.

P. E. LINDLEY, Chairman,
Information Committee.

HERALD SUBSCRIPTION RECEIPTS

Rev. G. F. Millaway, $3.00; Rev. W. M. Loy, $1.50; Rev. E. G. Lowdermilk, $3.00; Rev. B. M. Williams, $1.50; Rev. E. A. Bingham, $1.50; Rev. M. P. Chambliss, $1.50; Rev. H. F. Surratt, $5.00; Rev. G. L. Reynolds, $1.50; Rev. J. R. Hutton, $1.50; Mrs. H. G. Ellington, $10.50.

—Rev. Frank T. Little, long a prominent member of the Maryland Conference, has just died at the age of 79 years. He retired from the ministry five years ago. He was a very genial brother in his days of health and strength. We missed him at the late General Conference, but learned that the state of his health did not permit his attendance.

—Did you see the eclipse of the moon Tuesday morning?

—King George of England is very ill with pleurisy.

TREASURER'S CORNER

The treasurer and his wife have returned after visiting relatives and friends in Georgia for ten days. This accounts for the delay in sending receipts for remittances.

So far, we have received less than a thousand dollars for the college, and "nary" cent for the other interests. Of course, we are just getting "cranked up" for another year's run, but we ought not to run in "low" too long, unless we want to damage the conference machinery. No one wants to do this, so we are urging our charges to change "gears" as soon as possible and step on the gas.

Please make all checks payable to Geo. R. Brown, Treas. Leave off the "Rev." and the "D. D.," as they do not add anything to the value of checks, and by doing so the treasurer will be saved a little trouble.

Please do not hold your collections. It is impossible for us to pay bills with money that we do not have. Send on what you have even if the amount is small.

GEO. R. BROWN, Treas.,
Box 287,
Reidsville, N. C.

TREASURER'S REPORT

For College

State Street, Lexington, in full	$ 40.00
Liberty, Davidson Charge, in full	10.00
Lineberry, Davidson Charge	5.45
Chapel Hill, Davidson Charge	4.75
First Church, Burlington, in full	250.00
Rehoboth, Granville Charge	30.50
Center, Alamance Charge	21.00
Kannapolis, Kannapolis Charge, in full	10.00
W. Thomasville, W. Thomasville Chg.	12.85
Fallston Charge, in full	233.00
Brown Summit, Haw River charge, superannuates	3.48
J. Clyde Auman, balance Conference Maps	6.50
H. L. Isley, Centennial Memorial Volumes	84.00

The Treasurer's letter, written to the Herald two weeks ago, must have gone astray, or it would have appeared ere this. It was important, and we are sorry it miscarried. We have received nothing with which to pay salaries. Please do not force us to borrow money for this purpose. Save the interest, brethren.

GEO. R. BROWN, Treas.
Reidsville, N. C., Box 287.

(The article we presume Dr. Brown refers to is in this week. We regret the delay in this and other cases. Our columns are much overcrowded now.—Ed.)

—The Ministers' Association of Greensboro at their last meeting passed a resolution in support of the Kellogg Peace Pact to outlaw war. They hope citizens generally will bring their influence to bear upon Congress to the end that this treaty of peace may be speedily ratified.

—Mrs. Ida White Parker, director of the National Plant, Flower and Fruit Guild, New York City, expresses to Rev. C. W. Bates by letter her appreciation of a photograph of Calvary church.

—Rev. N. Brittain preaches the Thanksgiving sermon in Revolution mill village.

FROM PASTORS *and* PEOPLE

Friendship, Fallston Charge.—Thanks to the onference that saw fit to let us have back ur beloved pastor, Bro. Morgan. This is he sixth year he has been on this circuit, nd during this time he has been faithful nd has rendered us great help. We extend o him a hearty welcome and hope that the oming year will be the most successful year et.

Bro. Morgan's sermon last Sunday was great nd touched the hearts of the large crowd resent. The text of this sermon was "God's resence With Us."

Our Sunday school has been enlarging and mproving rapidly. We have just purchased new piano which we are very thankful for.

The Christian Endeavor Society is also making much progress. The young people are displaying great interest in the society. A large crowd is present at each meeting. Much interest has been created by dividing the society into two groups, called the Blues and the Reds. Those of the winning side are to be entertained by the losing side. On the fourth Sunday of this month the Christian Endeavor Society will have a special program. The topic for this meeting will be "Remember God." Everybody is cordially invited to attend.

Last Sunday donations to our college at High Point were made amounting to $124. The following are the ones who made the donations: Rev. J. M. Morgan, $25; Dr. F. H. Lackey, $25; Annie Mae Lackey, $10; Rev. J. D. Morris, $10; N. J. Wright, $10; John Lackey, $10; Dr. A. A. Lackey, $10; Getys Bingham, $5; D. L. Martin, $5; Mrs. W. A. Gantt, $5; Mrs. J. D. Morris, $2; Johnnie Lewis, $2; S. J. Bingham, $1; Jeff Petty, $1; Sid Grigg, $1; J. J. Haynes, $1; H. F. Costner, $1.

We extend our best wishes to our college and sister churches for the coming year.

ANNIE MAE LACKEY, Reporter.

Kannapolis.—The Ladies' Aid Society held their regular monthly meeting at the parsonage Monday night, November 19th. The President, Mrs. N. F. Harris, conducted the devotional. Roll was called and dues collected. The purchasing committee for parsonage furnishings reported that the following articles had been placed in the parsonage: One bed, one pair springs, one dresser, six dining room chairs, one buffet and one oil range; also a four-piece living room suite, chifferabe, rug for dining room, and kitchen cabinet have been placed in the parsonage.

We are getting our parsonage to look like a real preacher's home, and it thrills our hearts that we can do this.

Our society plans to have a chicken supper and bazaar December 8th.

We had 59 present at Sunday school yesterday and the offering amounted to $8.50. This is our Thanksgiving offering, which goes to the Children's Home at High Point.

Our attendance was very good at the 11 o'clock hour, 56 being present. Two new members, Mr. and Mrs. J. H. Lowe, were received into the church. We are very glad to have these nice young people join in with us, as they have been very interested in our church for some time. Our pastor, Rev. E. G. Lowdermilk, brought us a splendid sermon on giving. The sermon proved to be very effective, as our members were very prompt in coming back at the Tabernacle at 2 o'clock to make their pledges for the coming year. We are glad to report that every member volunteered and made their own pledges. At the 7 o'clock services we had a very good congregation, considering the cold weather. Our pastor preached another very interesting sermon on "Lifting Up Christ." We are planning and praying for a successful year and ask the prayers of all Christian people.

MRS. C. B. PRICE, Reporter.

From Kenersville to Kannapolis.—Mrs. Lowdermilk joins me in thanking all the people of Kernersville charge for every favor and kindness shown us during the two-year stay among them. I feel sure that the people of this charge will be pleased with the incoming pastor, Rev. J. D. Cranford. I trust as he goes out among his people that he shall "go out with joy, and be led forth with peace: the mountains and the hills shall break forth before him into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

Mrs. Lowdermilk and I left Kernersville about 3 p. m. on Tuesday, Noverber 13, and reached the parsonage in Kannapolis about sun-down. Took supper at Bro. and Sister Henderson's. Went to the Tabernacle about 7:30 and had what was called a get-together meeting, and to this gathering was served more eats, all of which was much enjoyed. After prayer and a few songs we adjourned, and through the kind invitation of Brother and Sister McLaurin went and spent the night in Concord, and this was made our home until we got our furnishings placed in the parsonage. Two prayer meetings have been held at the tabernacle, and four preaching services since my coming to this place. We have had an average of 50 or more at every preaching service until last night when there was a fall-off in attendance on account of the cold weather, which rushed suddenly in on us.

On yesterday we received two good members who came from the Baptist church. Every member of the tabernacle on yesterday, including the two who joined, signed up, making their pledges for church finance before the night service was held. Most of these pledges were made at the appointed hour at the tabernacle, the people returning for that special purpose.

We have raised our college assessment. We have also made our thank-offering to the Children's Home, amount $8.50.

The Ladies' Aid Society has our many thanks and much appreciation for adding a number of needed furnishings to the parsonage.

E. G. LOWDERMILK.

Box 601, Kannapolis, N. C.

Porter Church.—Our community was made very sad on last Wednesday, November 21, when death came and took from us our beloved friend and neighbor, Mrs. G. H. Thompson.

She was one of our oldest and most faithful members, never being absent from Sunday school and church except when sickness kept her away. She always had a cheerful word and a sunny smile for everybody. To know her was to love her. The church and entire community has suffered a great loss. Her sweet disposition and Christian character was an inspiration to all who knew her.

The funeral service was held Wednesday afternoon at 2 o'clock at the church, conducted by the pastor. She is survived by her husband and seven children. May the Great Comforter be with these dear ones in their sad hours.

Pastor Hill came back to fill his first appointment for the new year on the second Sunday at 11 o'clock and as usual preached an excellent sermon. We were overjoyed to have him return to us for another year.

Mrs. Hill addressed the congregation yesterday at 11 o'clock and brought a most helpful message, which was enjoyed by every one present.

Our first quarterly conference will be held next Saturday afternoon at 1 o'clock. Let every one that can attend and get lined up for the new year.

Mr. and Mrs. Elmer Marbry, of Winston-Salem, former members of our church worshiped with us yesterday. We were glad to have them come back. REPORTER.

Hobbs Chapel, Greensville Circuit.—We expected to have Bro. Cowan with us the second Sunday, but on account of some inconveniences he could not get here. We were glad to have him with us today. He preached a good sermon; wish more people could have heard it than did, but hope the few that did attend will pass the message on to others, and we hope to see more out in the future.

Mrs. Joe Shell came out to play for us, also brought her husband, father and sisters with her to help sing. We enjoyed having them. Hope they will come again.

We are planning to repair our church some time soon, and will appreciate any help that members of other charges can give.

Hope this will be a good year with Bro. Cowan and family, also with Bro. Powell, wherever he goes. We are sorry to see him go, but hope he will serve his people as faithfully wherever he goes as he did here. God be with him and direct him as He sees best.

Don't forget the first quarterly conference at Matthews Chapel Saturday, December 15. Let it be the best yet.

We will take the Thanksgiving offering the second Sunday evening for the Children's Home. Let everybody come prepared to make a generous contribution for the children.

Best wishes to the Herald and its readers.

REPORTER.

Pleasant Grove.—We left the good people of Graham on November 9 for our new field at Pleasant Grove. Our four years' stay in Graham was pleasant and, we hope, profitable. We thank them all for their many favors and kindnesses to us. We reached our new field on the afternoon of the ninth and found the new parsonage was not quite ready for us to take up our abode, so we made our home with Bro. B. E. Kennedy until Tuesday, when we went into the new parsonage.

We have a beautiful home, nicely furnished, and the people are trying to make it pleasant for us.

On last Tuesday night we held our first quarterly conference, with good attendance, and we feel like the new year has started off well. We hope to do all we have been asked to do by the Annual Conference.

On last Saturday evening the Brotherhood met with Bro. George L. Hilton. After the transaction of business we had a splendid talk by Mr. Pope, a banker of Thomasville, after which delicious refreshments were served.

D. R. WILLIAMS.

Denton Charge.—We were glad to be returned to this charge for another year. These good people have been loyal to their pastor and family and to the Kingdom. The cooperation has been fine. We thank each one for the fine spirit in the past and ask that it may be continued.

During the past two Sundays the High Point College running expenses account has been presented at Mt. Ebal, Denton, Canaan, and Piney Grove churches. Each church in the order named subscribed their quota, and the most of it has been paid. We have not presented it yet at Cid. We thank Brother Bethea for helping us at Denton. We also thank each one who helped to raise this much-needed money.

Canaan church voted almost unanimously to build Sunday school rooms to their church on the last Sunday before conference. Since that time they have decided on a plan to build five rooms. The money is now being subscribed to do the work. We feel that these Sunday school rooms will meet a great need and help Canaan to go forward.

On Monday evening, November 19, while the pastor and family were visiting in the home of Mr. Norman Johnson, they received a telephone message that someone had come to see them. We came home and found a great company of the Denton members in the parsonage porch loaded up with good things to eat. I will not try to mention all the names of the donors, or what they brought. But will say they must intend for pastor and family to keep sweet, as they brought 56 pounds of sugar. They did not stop with things we could eat, but also brought towels. And our neighbors and members just keep pounding us with fresh meat. We thank each donor for their gifts and kind remembrance of pastor and family. It is our prayer that these things may help us to render more helpful service to our people.

E. A. BINGHAM.

Burlington, First Church.—Sunday school attendance today was 317 and the offering amounted to $17.32. The absence of the Sunday school superintendent, Mr. W. E. Smith, was noted, as he has been confined to his home with illness for a few days.

The attendance of the Baraca class was 67. In the absence of the regular teacher, Mr. George C. Smith taught the class. We understand that the social committee has already planned for the banquet early in December and at this time we will hold a business session of the class. On of the most important matters to be disposed of, perhaps, will be the election of officers for the new term. We are informed that our fellow Baraca, Mr. Langston Wilson, at Oteen, has gained 32 pounds in weight since entering the sanatorium, and is sitting up some also. We are truly glad to hear this good news and hope he will soon be able to return to his wife and loved ones, restored to good health.

There will be a union Thanksgiving service Thursday morning of this week at 10 o'clock at the First Baptist church. It is the custom of the local Ministerial Association to arrange a union Thanksgiving service each year and it is hoped that as many as can will attend this meeting this week.

The Christian Endeavor Society had a very interesting prayer meeting today at the regular hour, with attendance numbering 21. Miss Mildred McPherson was the leader and the service was helpful. Mrs. Dewey Fogleman is the new president and we are hoping that we will continue to grow. The society voted unanimously to assist in the Christmas program of the church, in the event the program committee should see fit to call upon the society.

The first quarterly conference and business meeting of the church will be held December 5 at 7:30 p. m., and a full attendance of officers and members is greatly desired.

A meeting of the captains and their respective teams is to be held after the midweek prayer meeting this week, and let each captain plan to attend and urge his team members to come.

We are hoping to have Rev. A. G. Dixon, of the Children's Home, and some of the children to render a program in our church next Sunday at the evening hour, although we are not in a position to make this a definite announcement as yet.

We should have mentioned in the beginning that our pastor brought two powerful and stirring messages today. We are indeed grateful to have Bro. Gerringer and his splendid wife and children back with us for the new year.

L. A. BRAXTON, Reporter.

West Forsyth.—The pastor and family are now comfortably and conveniently located in the parsonage at Dosier, having moved into the community on Tuesday, November 20. We have been given a very cordial reception by the good people of West Forsyth charge. Before we arrived one member of Pleasant Hill church had a big load of wood placed in the wood-shed at the parsonage, so we were able to cook our food and keep ourselves warm and comfortable from the beginning of our residence here. We are thankful for the thoughtfulness of Bro. C. G. Hunter in looking after our comfort at the parsonage.

The pastor and family have already been the recipients of a number of things for the kitchen and dining table. Mrs. W. W. Whitman, of Tabernacle church, visited the parsonage last Friday night and brought a large basket filled with different articles of food. This was a pounding from her and two or three others who sent theirs with her. On the previous night Mr. and Mrs. C. G. Hunter and daughter visited us and brought table supplies. We are deeply grateful for these gifts and thank each one who had a part in providing them. We deeply appreciate the kindness of Mrs. C. G. Hunter, who is supplying us with milk without charge. We thank Mrs. Jasper Long for gifts.

Four of the churches on the charge have been visited by the pastor. We have already reported our visit and service with Union Hill church on the second Sunday morning. The third Sunday morning was spent with Pleasant Hill church, where a large congregation greeted us. Rev. C. H. Whitaker, former pastor, was with us and introduced the new pastor. After the service we went to the home of "Rabbit" Whitman, son of Bro. J. A. Whitman. Young Whitman is a noted baseball player, having been a member of the International league during the past season, playing at Reading, Pa. We enjoyed our visit to this home and the splendid dinner served.

On the third Sunday we were at Tabernacle church for the regular appointment there at 3 o'clock. A fairly large congregation was present and the people gave the pastor splendid attention. This church, like Pleasant Hill, is splendidly equipped with a piano.

Last Sunday we were at Harmony Grove church, which is ten miles southeast of the parsonage. That is the smallest church on the charge. We arrived in time for the Sunday school and found over 50 people in the Sunday school, which is under the direction of Brother Gurney Craft as superintendent. The people at this church seemed interested in the church work and are looking forward to a good year's work. We were invited to the hospitable home of Brother and Sister Jarvis for dinner and we were served a splendid chicken dinner. We spent a couple of hours in this home and returned to the parsonage in the afternoon.

Last Sunday night at Pleasant Hill church a very interesting program was given by the missionary societies of the church. The program consisted of an interesting talk by Mrs. Speas, music by the choir, a song by the children and a pageant, "Tithes and Offerings." This was a two-act play presented by six persons. An offering was taken for the Children's Home at High Point. Mrs. J. F. Hunter, president of the missionary society, directed the program of the service, with Mrs. Nell Whitman taking the leading part in the pageant.

With the services next Sunday the pastor will complete the round of regular appointments at the six churches on the charge. We will be at Baltimore at 11 a. m. and at Stony Knoll at 3 o'clock in the afternoon.

Our first quarterly conference will be held at Pleasant Hill church the second Sunday afternoon in December at 2 o'clock. We are looking forward to a good meeting with a large representation of official members from all of the churches.

C. B. WAY, Pastor.

Hebron, Orange Circuit.—The new conference year is starting off nicely and we hope this will be a good year for this church.

We are all glad indeed to have Pastor Williams and family come back to us. Bro. Williams filled his appointment the second Sunday afternoon and again yesterday at 11 o'clock and brought splendid messages each time. He also baptized two infants yesterday before preaching service: Leon, the son of Mr. and Mrs. H. A. Wilson, Jr., and John F., son of Mr. and Mrs. A. K. McAdams.

Tonight the officers of this church will hold a business meeting at the home of Mrs. J. G. Jobe, for the purpose of laying plans for the year's work.

Our Sunday school is in the midst of a "Red and Blue" contest, and already many new members have been added to the Sunday school. Mrs. J. G. Jobe is the Blues captain, and Miss Grace Mebane is captain for the Reds. Much interest is being shown, and we hope to grow greatly in number before the contest ends.

We are planning a Christmas tree and a program by the children and choir.

We will hold a special Thanksgiving service at the church at 11 o'clock Thursday. The offering will go to the Children's Home.

The first quarterly conference will be held Saturday afternoon at 2 o'clock at Union Grove. Let every member strive to be present, as this is an important conference.

MRS. LELIA GILL, Reporter.

Rehoboth, Granville Charge.—Last third Sunday was our regular Sunday for preaching services and we were very glad to welcome our same pastor, Rev. H. F. Fogleman. We hope that we can make this the best year in the history of our church. Mr. Gerringer was also with us on the third Sunday, in the interest of the High Point College. I think about half of our budget was raised.

We were glad to have Mr. J. T. Cozart in our midst again.

Mr. William Wrenn was elected as superintendent of the Sunday school for the coming year. May we render our support to make this work successful, even more this year.

The Woman's Missionary Society met last Wednesday with Mrs. W. O. Cheatham. A very interesting program was rendered. Many members were present and thank-offerings were taken for the Children's Home at High Point. The social hour was enjoyed. Cakes and ice cream were served.

The C. E. Society met last Sunday evening with Mrs. Bob Cawthorn.

The little Mission Band held its meeting at the church last Sunday.

The Woman's Missionary District Rally was held at Union Chapel the 22nd. All of the churches were represented. Mr. and Mrs. Bates were with us on this occasion; also Miss Velna McCulloch. Mrs. Bates gave us a very helpful message on Missions. It was thoroughly enjoyed. We all love her. Mr. Hunter conducted the devotional. Mr. Bates was the speaker for the evening. His lecture was inspiring. Rev. Mr. Fogleman offered the closing prayer. A good meeting and social time was enjoyed by all.

REPORTER.

High Point.—The Sunday school meets every Sunday morning at 9:30 o'clock, and has classes for all ages, from the tiny tots to adults. There are competent superintendents for all departments—Cradle Roll, Beginners, Primary, Junior, Intermediate, Baraeas, Philatheas, and Home Department. Mr. E. L. Douglas is the newly-elected superintendent, and under his leadership the coming year promises to be the best in the history of the school, which has an enrollment of approximately 500.

The Junior church, under the leadership of Rev. E. Lester Ballard, meets every Sunday morning in the assembly room at 11. The interest of the children is kept remarkably well, and the attendance is splendid, averaging 75 to 100.

Last Sunday was observed as "Men for the Ministry" Sunday, and Rev. Mr. Farmer delivered an eloquent and very earnest discourse from Matthew 9:38: "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." His subject was "Why and How I Became a Minister." He said, in part, that there are many different ways of ministry in this day for men and women, but preaching is a vital part of ministry. It requires personality, and the function of the ministry is to awaken the spirituality inherent in every human being. Glenn Frank, the brilliant young scholar and president of the University of Wisconsin before he was 40 years of age, says that our Western civilization is at the turning point, and will either go down in decay or rise upward and onward in progress. It is high time that the church call a large number to the ministry. It is not a matter of vital importance simply to ministers, but parents, as well, to saund a challenge to young people to devote their lives to the Christian ministry. We must sound the challenge before the young people reach maturity, and get too old to be educated. The challenge must come early because the business world and secular professions allure them to service and the pursuit of wealth. Two or three years ago in 17 Methodist Protestant conferences there were 49 unsupplied churches, and there were 150 doors of opportunity for consecrated leaders. Thank God that we have some groups of consecrated young men and women in every college and our Theological Seminary in preparation for this holy calling. We must stop speaking lightly of the Christian minister and his work; last year in 32 plays out of 35 produced in America the Christian minister is held up to ridicule. What a travesty on our boasted civilization that will alolw such dishonor to be cast upon the most sacred profession extant! He gave his personal experience when God's call came to him out in the quiet fields of Ohio while a youth at work with his father. He tried to quench the Spirit, but his godly mother encouraged him by her words and prayers, telling him that she consecrated him to God and prayed before his birth that he might be led into the Christian ministry. It costs somethings for parents to encourage their sons and daughters in this sacrifice. It has meant much to walk with God in faith and love. "He that converteth a sinner saves a soul from death." The only reward a man has is the knowledge that he is deserving of that blessed plaudit, "Well done, thou good and faithful servant!" After this forceful and appealing sermon, a touching prayer was made by Rev. J. H. Moton, a superannuated minister who has spent 51 years of his life in preaching the Gospel. At this service, Prof. Ernest B. Stimson played very beautifully on the pipe organ, "Prayer," from Lohengrin, as the Prelude, the popular "Intermezzio" from Cavalleria Rusticana for the offertory. The anthem by the choir was Maunder's "Praise the Lord, O Jerusalem," and Messrs. Clarence Schultheiss and C. L. Gray, Jr., sang a duet, "Lead, Kindly Light."

At the evening service Mr. Stimson played the lovely Adagio from Mendelssohn's "Moonlight Sonata," and Mr. Arthur Fidler rendered a violin solo, "Traumerei." The anthem was "I Will Lay Me Down in Peace." Rev. Mr. Farmer chose for the subject of his evening message, "Christ's Authority and Our Response."

The annual Thank-offering service of the Woman's Home Missionary Society will be held Sunday evening, December 2nd. Every one is asked and urged to give the amount of one day's wages, salary, or income for the Children's Home. Already the initial offering has been sent in by the Deaf and Dumb class of Wesley Memorial M. E. Sunday school. A personal appeal in the form of a letter has been sent to every family of our church members by the officers of the Woman's Home Society, and they are asking for the largest Thank-offering in ou rhistory. A group of boys and girls from the Home will render the program of the evening. The appeal of homeless and helpless childhood is very strong upon every heart.

"On a Thanksgiving Day,
If you want a good time,
Then give something away."

The topic for the weekly C. E. meeting on Monday evening was "What the Practice of Stewardship Would Mean to the World." After the close of the meeting, the Sunday School Workers' Council was called to hear reports from the different departments, and transact important business.

The combined mid-week prayer meeting and Teacher Training Class will be held on Wednesday evening, as usual.

On Thursday morning the City Union of Christian Endeavor will hold a sunrise praise and prayer service at 7 o'clock at the Central Friends church, at which our pastor, Rev. Roy Farmer, will preside, after which a large number of well-filled baskets of "eats" will be distributed to the needy families of our city. This is a beautiful custom observed by our young people annually.

Last Sunday's Bulletin contained the following Scotch verse, which is timely and appropriate, and we pass it on:

"If, after kirk ye bide a wee
There's some would like to speak to ye;
If after kirk ye rise and flee,
We'll all seem cold and stiff to ye."

We are very sorry to note the accident whicch befel Mrs. Lawrence Leonard last Sunday, when she fell in her home at 1204 Blain street and broke her ankle. She was taken to Guilford General Hospital for treatment. Her friends are hoping that she may have an early recovery.

Our membership extends congratulations to Mr. and Mrs. A. M. Rankin, Jr., upon the arrival of a young son, who will bear the name of Alexander M. Rankin, III, and also to Mr. and Mrs. Eecles Everhart, whose home has been brightened by a little son, who will be called Lee Abels. We are sorry that we shall lose the latter young couple, who are moving to Winston-Salem in a few days to make their residence. Our prayers and best wishes accompany them to their new home.

We are much pleased to learn that Mrs. E. Lester Ballard, who has been ill, is able to be up and about the house.

Master Harry Brown Finch, of Thomasville, spent Sunday with his grandmother, Mrs. W. P. Pickett.

Classes at High Point College will be suspended for one day only, Thursday, for Thanksgiving. A number of students who live near will go to their homes, but the ma-

jority will remain, and will be served a turkey dinner at 1 o'clock in the college dining room.

Reidsville.—We are very glad to have Dr. and Mrs. Brown with us for another year. They have been visiting relatives in Georgia recently, and report a delightful trip.

Mr. F. W. Easter was elected Sunday school superintendent before conference and we are hoping for a good year.

Mr. C. H. Rogers, one of our oldest members, died November 11 and the funeral was conducted by the pastor, assisted by Rev. J. H. West, of the M. E. church.

Mrs. T. W. Setliffe is in a Greensboro hospital and Mrs. C. H. Garrison is in a Danville hospital. We hope for both a speedy recovery.

The W. F. M. S. and W. H. M. S. have united and the following officers were elected: President, Mrs. G. A. Brown; vice-president, Mrs. J. H. Allen; secretary, Mrs. D. L. Carroll; treasurer, Mrs. L. C. Younts. The society will hold a Thanksgiving program next Sunday evening.

The Philathea class met last week with Mrs. Roy Stallings and Misses Nannie and Sadie Pegram as hostesses. After business was transacted a social hour of fun and refreshments was enjoyed. Their December meeting will be in the Sunday school room for their annual Christmas tree.

The Ladies' Aid met with Mrs. S. L. McCollum last week. The weather being rainy, not many were present.

Our folks are going to pound the preacher for Thanksgiving. Hope it will be a good one.

Best wishes for all the churches.

REPORTER.

Enfield.—The Ladies' Aid met Monday afternoon at 3 o'clock in the Hut, with Mrs. P. S. Bellamy and Mrs. Ralph Rives, hostesses. The meeting was presided over by the president, Mrs. Ralph Rives. All sang together, "Faith of Our Fathers;" Mrs. P. S. Bellamy read the Scripture lesson and Mrs. Lilly Whitaker led in prayer; then each member named the things for which they were most thankful.

The sick mentioned were Mrs. Mary Barnhill, Mrs. L. F. Whitaker, Mrs. Lloyd Matthews and Mrs. George Parker. Mrs. Matthews and family have been down with the "flu." She was one of the hostesses but due to her illness she could not be present.

Many items of business were taken up. The order from Japan has arrived and will be put on sale Thursday, December 6th, at the Hut. The sale will begin at 12 o'clock, noon. A salad course will be served, also other eats. Look for the notices about this.

The December meeting will be omitted, due to the busy season. The next meeting will be in January, with Mrs. Lilly Whitaker, Mrs. Hubert Whitaker, Mrs. Stanley Whitaker and Miss Virginia Whitaker, hostesses.

REPORTER.

Whitakers, Whitakers Charge.—Since we are again on the conference map, we will let the readers of the Herald hear from us. We feel very much on the map with Dr. T. M. Johnson as our pastor. We are especially thankful for this, and our prayer is that under his leadership we may all co-operate in everything and great good may be accomplished.

D.r Johnson arrived late Saturday afternoon, November 17, and preached for us the next day. We had very good congregations at both services. Last Sunday he preached at Roseneath.

Our Sunday school is holding up nicely in attendance. Although we had no pastor, all the organizations have held together and worked on. We know that in our helpless condition the Lord has stood by us, and now that we have a pastor to lead us we are still trusting God for His guidance, for we realize we can do nothing without His help.

Our Ladies' Aid held a turkey dinner last Thursday, which proved very successful. We are bending all our efforts toward the building of a parsonage, which we hope soon to begin on.

We want the prayers of all who are interested in us, for there is a great work to be done here.

Mr. and Mrs. J. M. Cutchin, Jr., expect to spend Thanksgiving with Mr. and Mrs. Paschall.

We will hold a union service on Thanksgiving day in the M. E. church, with Dr. Johnson doing the preaching.

We are glad to note that Mr. O. R. Taylor (Mrs. Dr. Cutchin's father) is at home after 11 weeks spent in Park View Hospital as a result of a very serious hurt.

With best wishes for all the churches in our conferences.

MAMIE JOHNSTON.

November 27, 1928.

Winston-Salem, First Church—Whiz! Bang! What hit us? Oh, yes, I know—Conference! We had been sleeping nicely for a whole year. Then all of a sudden a host of people came to our city calling themselves delegates to the M. P. Confrence that was to meet at Winston-Salem. We awoke to see what it was all about. And sure enough there they were, disturbing our peace. We got to work to see what could be done. All of the people were carried to a nice, comfortable place to stay while in our midst. As the meetings moved on we rubbed our eyes to the wonders that were going on around us. Not having a regular pastor living in our city made us lag along for about a year, but having such a delightful awakening, we are ready to start a new year with vim.

Out of this conference we received a great blessing, a new pastor. Rev. and Mrs. H. F. Surratt came to us from Charlotte, N. C. They now reside at 906 Carolina avenue.

Since Conference got us started I do not know what is going to stop us, but this is what we have been doing:

On Tuesday evening, the Women's Home and Foreign Missionary Society held their Thanksgiving meeting at the church. They had as their guests the Young People's Society. A very interesting program was presented in which both societies took part. A short play was given by the young people, "Why the Missionary Meeting Was a Failure." After the business session delicious refreshments were served by the Woman's Society.

On Wednesday evening the weekly prayer meetings were started. There has been no mid-week prayer meeting because of not having a regular pastor residing in the city. It is thought that there will be quite a bit of enthusiasm shown over the meetings. This week Mr. Surratt begins a series of talks on "The Ladder of Christian Graces."

There was a delightful reception given at the church Thursday evening in honor of Mr. and Mrs. Surratt, welcoming them to our church and city. The meeting was opened with prayer by Rev. C. H. Whitaker. A very interesting musical program was then given by members of the church and friends. The principal address of the evening was made by Rev. R. C. Stubbins. The theme of his talk was welcoming Mr. and Mrs. Surratt to the church and to the largest city in Forsyth County. This was followed by a response by Mr. Surratt, who gave the outline of the work he hoped to do, and thanking the people for the way in which they received them into the church.

When the pastor and his wife reached home they were surprised by queer noises they thought were burglars, but happened to be a pile of queer-shaped packages they found on the front porch containing food enough to fill their pantry to overflowing. This was given them in form of a pounding by the members of the church.

Sunday three new members united with the church: Mrs. H. F. Surratt, of Charlotte, and Dr. and Mrs. E. T. Allman, of High Point, N. C. Dr. Allman was formerly of the Children's Home of High Point.

This is just the beginning of what you are going to hear from First Church of Winston-Salem.

We regret to report that last Thursday evening Mrs. W. N. Pegram, one of the oldest members of our church, fell and suffered a broken arm. She is improving rapidly and it is thought that she will soon be able to be out again.

EVELYN SMOTHERS, Reporter.

Liberty Hill, Anderson Charge.—We are glad that our pastor, Rev. G. B. Ferree, has been returned to us for another year. He filled his appointment yesterday, preaching very interesting sermons, morning and night.

The first quarterly conference will be held at this church on Saturday before the second Sunday in December at 2:30 o'clock.

Mr. N. G. McClimon, who has been church treasurer for several years, has resigned. Mr. E. L. Davis has been elected to fill his place.

Bro. Ferree and family are planning to spend Christmas with home folks at Asheboro, N. C. He will be absent from his appointment the fourth Sunday, but will give us the fifth Sunday instead.

The Christian Endeavor Society is planning to give a Christmas pageant the fourth Sunday night in December.

REPORTER.

Glen Raven.—As already reported, Bro. Williams and I exchanged the same day. Through the big-heartedness of Bro. Wiley L. Ward, both families were moved free of charge. For this fine deed all concerned are more than abundantly grateful.

We are highly pleased with our new location. The parsonage is a good house, well arranged and partly furnished. We are also highly pleased with the people.

The attendance so far has been fine, and the interest good. Last night an impressive in-

tallation service was held. This was a new xperience in the ministry of the writer.

On last Saturday night the Sunday school old chicken pie, oyster stew, etc., the proeeds to apply on piano debt. The Ladies' Aid today is purchasing chairs for parsonage lining room.

WM. H. NEESE.

Burlington, N. C., Route 4.

Chestnut Ridge, Orange Charge.—Yesterday was another very good day for us, considering the cold weather. Mr. Williams filled his second appointment the fourth Sunday afternoon; he gave us a very helpful sermon.

Thanksgiving service will be held on Thurday at 2 p. m. Hoping to see a good congregation for this service.

Our Sunday school seems to be moving along very nicely under the leadership of J. T. Hobbs.

Our first communion service will be held the second Sunday in December.

The first quarterly conference will meet at Union Grove church Saturday, December 1, at 8 p. m.

We are glad to learn that our pastor's boy, Archie Gray Williams, is improving; also, Simm Efland and Harold Sharpe.

Best wishes to the Herald and its many readers. REPORTER.

Hollister, Halifax Charge.—Sunday was our regular preaching day. Our pastor, Rev. C. L. Spencer, filled his appointment with a splendid sermon. The congregation was not very large, but all seemed to enjoy the sermon. An offering was taken for the Children's Home. This was our Thanksgiving offering.

An announcement was made that our first quarterly conference would meet with Ringwood church on Friday, December 7. We are looking forward to having President Taylor with us in our conference. All official members are urged to be present.

We have a very good Sunday school. We hope the people will take more interest in the Sunday school and will attend more regularly. We are planning to have a Christmas program. Mrs. Robert Arrington and Miss Sallie Wood have charge of the program. We are going to have a Christmas tree, also.

Since our last report one of our members, Mr. W. A. Ellington, has passed away. Mr. Ellington was a faithful member of Hollister church for a number of years. He attended Sunday school and church regularly as long as his health would permit him. He will be greatly missed in his church and Sunday school.

Our next missionary meeting will be held at the home of Mrs. J. L. Alston. We are expecting to have a good program and we want all the members to be present.

KATHLEEN SHEARIN, Reporter.

Philadelphia, Greensville Circuit.—We're very glad indeed to welcome our new pastor, Rev. E. G. Cowan, on this charge. He delivered his first sermon on Sunday night, which was enjoyed by all.

We're planning on having a Christmas program and tree on Tuesday night, December 25, beginning at 7 o'clock. Everybody come.

Best wishes for a Merry Christmas.

BERNICE PEARSON, Reporter.

Corinth, Littleton Charge.—We certainly did hate to give up our pastor, Rev. N. M. Harrison, who has many friends here, and we are very grateful to Mr. Harrison for the splendid work he has done for us, especially in getting the young people interested in the work, and we wish for him much success in his new work at Charlotte. May greater opportunities be opened up for him to go forth in this great work that he loves so much to do. As Mr. Harrison was called elsewhere, we are very glad that Mr. M. J. Morris, our delegate, saw fit to bring back to us Rev. J. C. Smith, whom we hope to have with us next Sunday morning, December 2.

On Saturday, December 1, at 1 o'clock our first quarterly meeting will be held at the Littleton M. P. church.

On Friday evening, November 16, at eight o'clock, our Christian Endeavor Society had a box party at the home of Mr. and Mrs. M. J. Morris, which was very much enjoyed by every one present, and was very successful; made $31.

Later on we hope to put on better programs and make our meetings more interesting, that still more of our people may join us.

Several of our members attended the funeral of Mr. Ellington at Hollister last Sunday afternoon. REPORTER.

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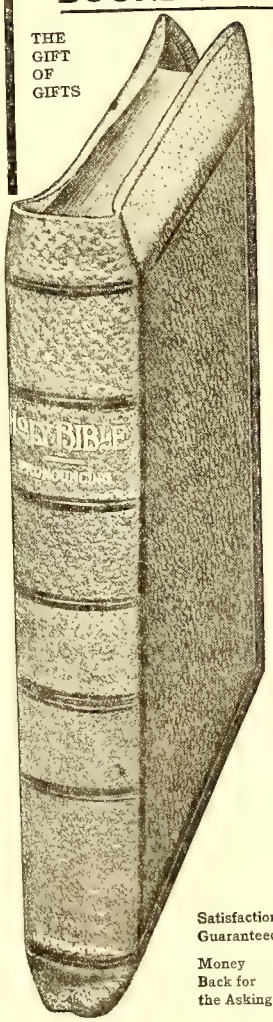

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and of Ar'pad? where *are* the gods of Sĕph-ar-vā'im, Hē'nā, and I'vah? have they delivered Sā-mā'ri-ā out of mine hand?
35 Who *are* they among all the gods of the countries, that have delivered

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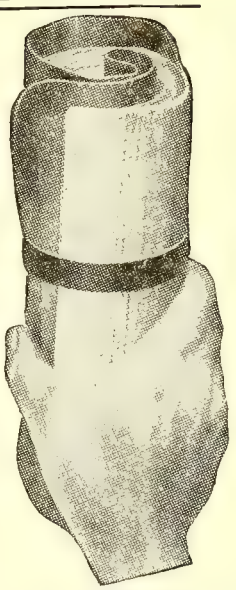

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OUR CHILDREN'S HOME

My Dear Friends:

We are wishing all of you a happy Thanksgiving this week. The prospects for us at the Home are bright for a happy day. The offerings are coming in well, and we are anticipating good offerings from those Sunday schools and churches and individuals who have not yet responded.

We had a most delightful trip recently to Grace church, then on last Sunday we went to Tabernacle and Community Church, Thomasville. The people were good to us and contributed liberally.

Next Sunday we plan to go to West End, Greensboro, Moriah and First Church, High Point. This will be a full day, but our boys and girls will fill it gladly.

Many packages are coming in each day now, and we will make full reports soon.

Christmas Cards

Through the kindness of Mr. Charles Reiner, Jr., Baltimore, Md., we are enabled to offer to our friends a box of 20 beautiful Christmas cards, no two alike, for $1.00. These are cards such as you would pay 10 cents each for at a book store. Let us sell you, thus make a fair profit for the Home. With this profit it is our purpose to permit each child to send a few Christmas cards to their friends. They will be receiving cards and good things, but you know it will give them a special joy to send just a few cards which are their very own. Buy from us.

Faithfully yours,

A. G. DIXON.

SALUTATORY

Well, all I know about it is that our conference in a "brain-storm" did it. I am the treasurer. The treasurer is supposed to handle money, and unless someone gives him money he will have nothing to do but to sit and grin at the honor thrust upon him. At this time he hasn't enough money in the treasury to buy postage for this letter. This means that our treasury is depleted, which means that it is "busted." I hope, dear reader, that you understand what I have said. If you do, will you not answer this "S. O. S." with "oodles" of dollars?

I have arranged with my banker to open an account with him in the name of the North Carolina Annual Conference, Methodist Protetsant Church; but, brethren, it can't be opened with a can-opener. It takes dollars to turn the trick. Who will be the first to help me out of this unpleasant dilemma? Several bills were ordered paid by our conference, and the treasurer was instructed to pay the president's salary monthly, even if he had to borrow money for the purpose. Why not save this interest? We need every dollar we can get for other purposes. Save the interest, brethren, save the interest.

GEO. R. BROWN, Treas.,
Box 287,
Reidsville, N. C.

SUNDAY SCHOOL LESSON

(Continued from Page Nine)

who were brought to him. Tradition has it that Publius was won to Christianity and became bishop of Malta.

Persistent Preaching

Acts 28:15-31

Three months at Malta gave Paul great opportunity to set up the blood-stained banner of King Emmanuel, after which time he, with the other survivors, set sail once more on another vessel from Alexandria which had wintered at Malta, for Rome. Syracuse in Sicily and Rhegium (the modern Reggio) at the tip of the toe of the Italian "boot," were stopping places before they arrived at Puleoli, Rome's chief seaport at that time (now Pozzuoli). From here they traveled over land to the great metropolis of Rome. Word had reached the city of Paul's arrival in Italy, and a number of the Christian brethren came to meet him.

After the first three days, the great missionary called together the chief among the Jews, before whom he declared his innocence of any crime worthy of death, or even imprisonment. Then, deciding upon a certain day, the news was spread that Paul would present the claims of the gospel to all who would come. The response was great, and by expounding, testifying and persuading, a number of believers were added to the kingdom. Much freedom was given him, for, in a house probably rented by his friends for him, he received all who would come unto him and preached the gospel with boldness and effectiveness.

"You say," thundered the attorney, "that at midnight you were cleaning out the office and eight masked men brushed past you and went on into the vault room with revolvers drawn?"

"Yah," said Ole.

"And a moment later a terrific explosion blew the vault door off and the same men went out past you carrying currency and bonds?"

"Yah," said Ole.

"Well, what did you do then?"

"Aye put down my mop."

"Yes, but then what did you do?"

"Vell, Aye say to myself: Dis bane queer way to run a bank."

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Restful Verses of Scripture

The Bible abounds in them. The promises of God, for example. We can rest in them as in easy chairs or downy beds. They exactly fit our needs. They bring us comfort. They refresh us and give us hope. Without them we would be as frightened children crying in the night. With them we are as a child whom his mother comforts and lulls to repose. Without the Bible the future is a dark and stormy sea. We look out upon it and are terrified. We have no life preservers and no life boats. We feel the ship going to pieces and are frantic. A voice comes to us out of the darkness, saying to us, "Be not afraid, it is I." The effect of that voice is magical. Our fears are gone, we are ready to plunge into the deep, to lay hold upon the hand of rescue and hope. God speaks to us out of the Bible and our mourning is turned into joy, our evil forebodings become pleasing anticipations, our despair passes and hope abides.

The very first verse of the Bible brings profound rest to our souls: "In the beginning God created the heaven and the earth." That tells us what kind of a world we are in. It is God's world. It is not a pandemonium. It is not a realm ruled by devils. It is not a playground for demons. This verse takes from our minds a most painful mystery; the mystery of existence, our existence and the existence of the world. Why is all this here? Our souls grow frantic in the effort to understand, but we are baffled. But the quieting voice comes. The world is here because God created it. It is still a mystery, but now it is not a painful but a pleasing mystery. The world enfolds a loving purpose of the good God. It has a reason for being, God's reason, supremely rational because supremely benevolent. Because God made the world we know the world must be very good.

And what a wonderfully restful verse is John 3:16: "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life." God's love and God's thought for us reach on into the eternal future. We are not playthings of a day. God prizes us and would have us forever. We may become His precious jewels. He has done an astonishing thing that we might live on through the ages. He is not willing for us to perish as sickly infants. He wants us to grow up into beauty and strength and be His forever. Doesn't that make us feel better? What would you take for John 3:16? Not all the gold of Ophir.

If you will go through your Bible and mark every verse that has spiritual value for you, it may help you to realize what a valuable book you have.

—The deriving of vast sums for the revenue from the bitter sufferings and grinding pauperism of the people is a terrible offense. If Judas had received one thousand dollars instead of thirty pieces of silver, would that have justified his conduct?—*Canon Wilberforce.*

Determining Moments in Life

As we look back over the course of our lives we discover certain critical points when great decisions were made. We perhaps did not realize at the time that we were playing a game with destiny, but we see now that we were giving shape to all our future. Had we decided differently, all the rest of life would have been different. Sometimes we decided better than we knew; at other times worse than we knew. We believe that we may state it as an invariable rule that when we allowed God to guide us in our decisions we decided better than we knew, and when we decided for ourselves without regard to the divine will we decided worse than we knew. God has a right to direct our lives and will direct our lives if we will permit Him to do so, and in that case will life be satisfactory. If we trust in our own wisdom we will surely make serious mistakes and have to suffer the consequences.

The truly wise man is wise enough to know that it is not in man that walketh to direct his steps. Man has not wisdom enough to find his way through the labyrinth of this world's relationships. Man can learn something by experience, but what a costly lesson it is when it takes up the whole of life. Man needs wisdom before he can acquire it by experience and God graciously offers it to those that humbly ask for it. The crises of life should drive us to God for wisdom. Then all the future will reveal the wisdom of God in our lives and we will know not the bitterness of great regret.

"Faith of Our Fathers, Living Still"

"That marvelous life which began at Bethlehem we know to have been different from any other life ever passed upon the earth. It would be impossible to account for it save by acknowledging a miracle. The more experience in life we have, the more infallibly we learn to count on the certainty of the impossible. I believe in the Virgin Birth; I believe all the other miracles; I believe in the Resurrection. Nor is credence given for the supine reason of conformity, nor even of spiritual comfort. I accept Christ as divine because my reason and my instinct reject every other possible interpretation of Him. He cannot sensibly be classified with other sages and saints. He is a figure of solitary splendor. His greatness is not of this earth. His character is of that celestial quality to be communicated only from one spirit to another spirit."—*Archibald Rutledge in American Magazine, December, 1928.*

—Leave drink alone, absolutely! He who drinks is deliberately disqualifying himself for advancement. Personally, I refuse to take such risk. I do not drink.—*William H. Taft.*

—We are pleased with the beginning of the shower of hymnals at Spencer.

—Congress will occupy a large part of the space in our daily papers for a time. It met in short session last Monday.

Denominational Enterprises

BOARD OF CHRISTIAN EDUCATION MEETING

When the Board of Christian Education met soon after the last General Conference it was voted to hold another meeting this fall. The Executive Committee selected Cambridge, Ohio, and the meeting was held November 20. The following members were present: Rev. G. I. Humphreys, D.D., Rev. C. J. Morton, Mrs. G. W. Ramsey, Rev. Lawrence Little, Rev. F. W. Stephenson, Rev. F. L. Gibbs, and Rev. J. C. Broomfield, D.D. Word was received from most of the other members stating the reasons for their inability to attend.

Reports from the two departments were read and action taken on the recommendations. Dr. Broomfield was unable to remain throughout the session due to engagements in the District Rallies being held in the Pittsburgh Conference. Several matters in which he was particularly interested were discussed before he left.

After the reading of the report from the Secretary of the Department of Educational Institutions, the more important actions taken were as follows: The amount of the surety bonds carried by the Secretary and his office assistant was not changed; the plan of the Secretary to furnish the Educational Secretaries of the Woman's Missionary Work with printed matter, bulletins, etc., relating to the work of the Board was approved; it was voted to inaugurate a campaign for annuities; a Rally Day committee was ordered which shall co-operate with the Secretary in preparing the material for next year's Rally Day program; the proposal to assume fifty per cent of a $1,500 obligation of Westminster College if the college pays the other half was adopted, the total amount remaining in the hands of the Board as an annuity and which shall later become an endowment for the support of a Chair of Bible at Westminster College; the policy of the Board not to assume financial obligations in order to help our colleges or seminary was not changed; the request of Chancellor W. O. Jones, of Kansas City University, to reduce the annual payments on their obligation to the Board of Christian Education from $5,000 to $2,500 was granted; as one item in our educational goal the purpose to bring our senior colleges to a parity was approved; the position of the Secretary in protesting against the church-wide offer of scholarships to ministerial students on the part of one of our colleges was approved; factors considered in making appropriations to our schools were such things as the amount of the endowment, condition of plant, equipment, accrediting, miscellaneous income, faculty salaries, area contributions, competition, indebtedness, location, wealth of constituency, and the probable resources of the Board; the seminary is given, as in the past, a prior claim; action on the request from the Board of Trustees of Adrian College for the return of their endowment was deferred; tentative appropriations were decided upon, later changes if found necessary to be made by the Executive Committee of the Board.

The Executive Secretary reported that during the last quadrennium the educational contributions of the church were paid back to the schools of the areas in the following proportion: Western Maryland, 61 per cent; Adrian, 68 per cent; High Point, 174 per cent; and Westminster College, 456 per cent. During the last four years 70 per cent of the seminary graduates returned to the Western Maryland area, 16 per cent to the Adrian area and 14 per cent to the High Point area.

He reported also that his Department would not receive over $21,000 this year for its work and that the Department of Religious Education would not receive over $8,000, judging from the returns to date for the New Century Service. The reduction made by the General Conference in the percentage allowed the Department of Educational Institutions from 23 per cent to 14 per cent would work serious injury unless the church raises more than $250,000, something it has never yet been able to do. Less than $75,000 for all interests had been raised in the first six months of the fiscal year of the church.

The Executive Secretary of the Department of Religious Education suggested the advisability of a more adequate approach to our young people with the missionary program of the church, of holding a youth's congress during the Christmas holidays and of the Executive Secretaries attending the meetings of the other denominational Boards.

The following actions were taken: The Secretary was instructed to prepare some program material to be used for Christian Endeavor Day; the two Executive Secretaries with Rev. F. L. Gibbs were constituted a committee to purchase standard text books to be used in the Leadership Training Conference, and $250 was appropriated for this purpose; an adjustment of Mr. Gibbs' salary was made in the amount of $166.66 to correct an error made at the June meeting; the Secretary was instructed to plan for at least two Denominational Standard Leadership Training Schools, to be held possibly at Westminster, Maryland and Adrian; to charge tuition fees in the Leadership Training Schools throughout the church, 25 cents for those taking courses for credit in the Young People's Division and $1.00 for those taking courses for credit in the Standard Leadership Training Division; to permit the Department to employ at least three additional workers for the next season's schools; to endorse the principles, standards and program as set up by the International Council of Religious Education regarding the Standard Leadership Training curriculum; that each instructor be required to prepare the same kind of outline for his work, regardless of his former work; that the Executive Secretaries, together with such other assistants as they may see fit to employ, constitute the Committee on Accrediting Instructors; to approve the constitution, as amended, for use by the Annual Conference Councils of Religious Education and that all changes desired by the Councils to be submitted to the Board of Christian Education for final approval; that a college education be required of those seeking accrediting as instructors in the Leadership Training Schools, exception being made only in extraordinary cases; to consider the advisability of holding three regional Standard Leadership Training Schools instead of two; and to make an adjustment in Mr. Little's salary while attending the university.

Other matters relating to both Departments were discussed but no formal action taken. The meeting adjourned after the larger part of two days had been spent in considering the work of the Board.

Following the adjournment the Advisory Council opened its sessions, under the direction of the Department of Religious Education, with eleven of the Annual Conference Young People's Unions represented. Nearly three days were spent

in conferences, discussions and earnest consideration of the various problems the church is facing in the conduct and development of the Leadership Training Schools. Various committees were appointed which gave to the more important questions special consideration. Their reports were submitted to the entire group for consideration and final action. The new constitution for the Councils was adopted, the organization and curriculum perfected, plans for twenty-three summer schools made, action taken for a similar meeting next year, arrangements made to study further the possibility of a Youth Congress, and for the development of the correspondence courses. Special features of the gathering were the worship service prepared by Mrs. H. W. Maier for the opening session and the devotional hours in charge of President H. L. Feeman, of Adrian. No pains were spared by Rev. Geo. H. Miller, D.D., and the people of the Cambridge church to make the visit pleasant. It was a delightful and profitable meeting.

FRANK W. STEPHENSON.

RESUME OF THE ACTIONS OF THE EXECUTIVE COMMITTEE MEETING OF BOARD OF MISSIONS

Held in Pittsburgh, Pa., Nov. 22-23, 1928

The meeting was called to order by the President, G. H. Miller, all the members of the committee being present. Prayer was offered by Mrs. A. G. Dixon and Dr. J. C. Broomfield.

The minutes of the last meeting were read and approved.

After the communications were read the Executive Secretaries presented their reports.

On motion $6.50 per month was added to the appropriation for the Boys' Work in India to cover the increased expense for living rooms for the boys in the school.

The minutes of the meetings of the Mission in India held August 15, October 11 and 18 were read and approved and their requests granted.

A letter was read from Miss Frank in India stating that she expects to be married soon, and therefore wished to be released at the termination of her present contract; the request was granted.

On motion the Mission in India was authorized to employ the necessary native help at the time of Miss Frank's release.

The minutes of the meeting of the Mission in Japan, held October 23, 1928, were read and approved and its recommendations indorsed.

The work report of Paul Warner was read and the committee congratulates the Kuwana mission and its pastor, Rev. Tomera, on becoming a conference church.

The committee rejoices in the proposed plans of the Japan Mission by which they will celebrate the completion of their program to raise the Japanese share of the building fund.

On motion by J. W. Hawley and seconded by G. W. Haddaway the new charter of the Board of Missions was submitted to the General Conference Executive Committee for review.

The resignation of Miss Edna Dexter to take effect June 1, 1929, was accepted. The disposition of her time until that date was left to Dr. Woodford.

Owing to ill health Miss Bessie Eiss is unable to continue her work at Dillionvale, Ohio. Her resignation was accepted.

Letters of appreciation for the splendid service rendered our Home Mission work were ordered sent to Miss Dexter and Miss Eiss.

The Executive Secretary was asked to look after the matter of $5,000 left the W. H. M. S. in the estate of Mrs. Lizzie Copp.

The matter of securing added slides for illustrated lectures was left to the Executive Secretary.

Action was taken requesting the Anniversary Committee of the W. F. M. S. to co-operate with the Executive Committee of the Board of Missions in making plans for the May meeting which will include the meeting of all the Boards of the church.

J. W. Hawley reported the result of his negotiations with the Executive Committee of the W. F. M. S. and in harmony with the Board's policy of publicity the results of these negotiations were ordered published. The paper presented for the consideration of the Executive Committee of the W. F. M. S. was as follows:

Meeting of the Executive Board of the Woman's Foreign Missionary Society of the Methodist Protestant Church held at their office in the city of Pittsburgh, on the —— day of November, 1928.

Whereas, at the twenty-fifth quadrennial session of the General Conference of the Methodist Protestant Church held in the city of Baltimore, State of Maryland, in the month of May, 1928, action was taken looking to the unification of the missionary activities of the church and to that end action was taken that hereafter the missionary activities would be under the control of managers, designated by the said conference, under the name of the Board of Missions of the Methodist Protestant Church, and since the adjournment of said conference, the persons so designated as managers or officers thereof have met and organized under the name of the Board of Missions of the Methodist Protestant Church, and elected officers for the active prosecution of the work, and have taken further action providing for the obtaining of a charter on application to the Court of Common Pleas of Allegheny County, and

Whereas, by virtue of said action the work of the Woman's Foreign Missionary Society of the Methodist Protestant Church, represented by this Board, has been transferred to the Board of Missions organized as above recited, and that the future management of the missionary activities shall henceforth be carried on by said Board of Missions except in so far as property rights are concerned.

It is therefore resolved:

First. That the management of the missionary activities of the Methodist Protestant Church, in so far as heretofore carried on by this society, shall be in the future carried on under the jurisdiction and management of the Board of Missions, and that so far as the missionary activities are concerned, the jurisdiction and management thereof by this society shall cease upon being assumed by the Board of Missions.

Second. That the title to the property, real and personal, now held by this society shall continue to be held by this society and the income therefrom, upon receipt, shall be transferred by this society to the Board of Missions.

Third. That the Branches and Auxiliaries now existing shall organize in harmony with the action of the Board of Missions and be under the authority and jurisdiction of said Board in the same manner as they have heretofore been under this society, and

Whereas, in conforming with the action of the General Conference, it will be necessary to continue the corporate

(Continued on Page Five)

OPTIMISM | **The President's Letter** | EVANGELISM

Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.—John 15:8.

Christmas

The most popular, the most joyous, the holiest of all festive seasons is drawing near. The church should prepare for its coming. Whatever the world may do about Christmas, the church must make it honor Christ. The time that commemorates His birth can not be for His followers a season of frivolity and worldliness. It must be for them a time of worship and praise and honor to the Christ of Bethlehem's manger. Nothing is more fitting on Christmas morning than for the people who love Christ to assemble in His church and offer unto Him the gold, frankincense and myrrh of loving hearts, as He is worshiped and His name praised. We earnestly urge that our people hold such services.

We call attention again to the Christmas program that is being offered without charge by the Board of Christian Education. If you have not already secured this program, please do so. You wil no doubt find it pleasing, and easily adapted to local conditions. Order from Rev. J. H. Straughn, D.D., 516 North Charles Street, Baltimore. The only stipulation is that you take an offering for the G. C. B., and take credit for the amount on the budget of the local church.

The College Campaign

We must keep this to the fore for a few days yet until the work can be completed. The workers who have been loaned for this purpose have been diligent, and the people have responded well, at least in a number of places. Several churches and charges have promptly paid their allotments, and thus provided ready cash for immediate college needs. For this, and for what is yet to be paid, and likewise, where the will is good but the means lacking—for all this we are grateful. And while we are paying, and willing to pay, let us not forget to pray. God can accomplish things for us in the least expected ways, and far beyond our fondest hopes. Let us pray. And without ceasing, let us pray.

Officials

Should attend the sessions of the quarterly conference. This is to the local charge what the annual conference is to all the charges within the conference district. When officials are present, the business of a quarterly conference can go forward with enthusiasm and confidence; for "In the multitude of counsellors there is safety." There are occasions, of course, when every official can not be present; but these occasions should be the exception. The rule with every official should be to attend every quarterly conference. We trust that the conferences this year may be so interesting that every official will want to attend, and will do so, not only because it is his duty to do so, but because he finds pleasure in it. We hope to have something to say later about the relation of the congregation to the business of the church.

Encouraging

We note with interest and pleasure the way pastors and reporters of the various charges write. "We have been given a very cordial reception by the good people of —— charge"; "We are indeed grateful to have Bro. —— and his splendid wife and children back with us for the new year"; "We are all glad indeed to have Pastor —— and his family come back to us"; "Our folks are going to pound the preacher for Thanksgiving"; "We feel very much on the map, with —— as our pastor"; "We are highly pleased with our new location. The parsonage is a good house, well arranged and partly furnished. We are also highly pleased with the people"; "Sunday, three new members united with the church —this is just the beginning of what you are going to hear from First church ——"; "We are glad to be returned to this charge for another year. These good people have been loyal to their pastor and family, and to the Kingdom"; "On last Tuesday night we held our first quarterly conference, with good attendance, and we feel like the new year has started off well. We hope to do all we have been asked to do by the annual conference."

These are some of the things that pastors and reporters are saying through the Herald. We like the ring of these reports. It indicates a pleased, hopeful, and progressive spirit. And now let us venture the hope that this good spirit of love, co-operation, and zeal is to continue through the year, and that nothing shall be permitted to mar this good prospect for a year of much fruit bearing.

Our Treasurer

For three years Bro. V. W. Idol rendered the conference faithful and efficient service as conference treasurer, but the pressure of business has made it necessary for him to decline re-election. Rev. Geo. R. Brown was chosen by the conference to succeed Bro. Idol in this important office. This affords Dr. Brown an outlet for his surplus energy, and at the same time gives the church a continuation of the splendid service rendered by Bro. Idol. Dr. Brown is entering zealously upon the work of his office, and will be heard from frequently through the Herald. In fact, he has readily consented to handle the weekly financial reports, and in connection with this he will have valuable information to give out from time to time in regard to the status of the treasury. We predict that the conference will realize great satisfaction in having Dr. Brown handle this business; and we predict further that Dr. Brown will realize an abundance of hard but pleasant work. Brethren, keep him busy! keep him busy! He likes it.

Activities

On Friday, November 30, we were in meeting with the Group Insurance Committee, and a brief meeting, also, of the New Century Service Commission.

On Saturday, December 1, we were with Bro. Whitehead at Mt. Zion church, West Thomasville charge, for quarterly meeting. As three churches were not represented, it was thought best to postpone the meeting to Friday night, December 14. On this date the conference will be held in the West Thomasville church. Hour, 7:30 p. m. A full representation from each church is expected.

On Sunday morning, December 2, it was our privilege to worship with the First church, High Point. We enjoyed the service, and the fellowship of the folks. Bro. Farmer is giving his untiring efforts to the work, and is winning the full confidence of his people.

Our goals for the new conference year are in process of preparation, and will be published soon.

Appointments

Dec. 7.—Ringwood church, Halifax charge, in quarterly conference. Hour, 2 p. m.

Dec. 8.—Quarterly conference, Why Not charge. Hour, 1:30. Preaching, 11 a. m. (We do not have information as to church.)

Dec. 9.—Why Not charge. Preaching: 11 a. m., Love Joy; Macedonia, 2:30 p. m.; Seagrove, 7:30 p. m.

Dec. 15-16.—Fairview, Glen Raven charge. Quarterly conference at Fairview church Saturday, 2 p. m. Preaching at Glen Raven Sunday, 11 a. m.

Dec. 16.—Belmont, Mt. Hermon charge. Hour, 7:30 p. m. (Tentative.)

"Now the God of all hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost."

Fraternally,

S. W. Taylor.

Dec. 5, 1928.

Story of a Preacher and a Turkey

A Greensboro preacher received a Thanksgiving turkey. He was so pleased that he told his congregation, but added that he would not tell them where he was keeping the fowl. Some of the boys thought they knew where or could find out. They furthermore thought that it would be a good joke on the parson to take his turkey by night and transfer it to the coop of another preacher not far away. They decided to do so. But one of the boys thought this would be carrying the joke too far, and he went to the preacher and told him of the plot, and warned him that the next night at eleven o'clock was the time when the action was to take place. The preacher, forewarned, was forearmed. He decided to watch the thieves, follow them and when they had left the turkey and gone away, he would seize the bird and restore it to its rightful place, thus having the laugh on the boys the next morning. The boys went according to their plan and the preacher went according to his plan. But the preacher overlooked one risk. As he was going home about midnight with the big bird in a bag over his shoulder, he was accosted by a policeman and asked to explain. He explained, but the policeman was a new man on the beat and he thought the explanation too thin. "You will have to tell that to the judge; I will take you to the police station and keep you under guard till court meets in the morning." This issue of the affair did not strike the preacher as quite so funny as the issue he expected. However, he was permitted to retain the turkey, but he did not carry it home on his shoulder. But he understood the broad grin on many faces he met for some time to come.

Resume of Actions—Board of Missions

(Continued from Page Three)

existence of this society for the purpose of holding title to the property; to that end

Be it resolved, That at the next annual meeting of the Executive Board of the Woman's Foreign Missionary Society to be held in May, 1929, action be taken at said meeting authorizing and amending the By-Laws so that the By-Laws shall provide that this society shall be managed by a Board of Managers consisting of five women designated by the Board of Missions and chosen from its number as elected by the General Conference.

The foregoing preambles and resolution were presented to the Executive Committee at a meeting held on the 21st day of October, 1928, and upon motion duly seconded the said preambles and resolutions were recommended for favorable adoption to the Executive Board at its regular meeting in May, 1929.

J. W. Hawley, *Recording Secretary,*
Board of Missions.

BILLYBOY'S THANKSGIVING

Billyboy had heard a great deal about Thanksgiving offerings. At Sabbath school it had been talked about and at home and at church.

"What is a Thanksgiving offering, Mother?" he asked. Whenever Billyboy wanted to know anything he just asked some one and almost always he found out exactly what he wanted to know.

"Why, a Thanksgiving offering," said Mother, "is a present we give on Thanksgiving day to some of God's people because we want to thank Him for being so good to us all the year round. At our church this year we are going to thank God by sending money to take care of the little boys and girls whose mothers and fathers have gone to heaven."

Billyboy was satisfied and went out to the sandpile to help Dod, his year-and-a-half older brother, make frog houses. Dod was getting to be a great big boy, was in the second grade at school and had lost a tooth. Billyboy had been very much interested in that tooth. Daddy had told Dod to put the tooth under his pillow and see what he would find next morning. In the morning the tooth was gone and in its place there was a bright, shining new dime. Of course you and I know that Daddy had put the dime there but Billyboy thought it was very wonderful. Gee! but he did wish he could lose a tooth. He thought and thought about it. He knew he was too young, but how he did wish he could!

At last he decided to see what he could do. He picked out a lower front tooth to work on and began pushing it and punching it and wiggling it every time he could get a chance when no one was looking, until at last it really began to loosen a little. He kept on working at it until finally it got to be quite loose, then very loose, and at last, the very day before Thanksgiving, he tied a string around it and Dod helped him with a good, hard jerk and the tooth came out. It hurt a little, of course, but a real man has to stand some little pain in this world, thought Billyboy, so that didn't matter.

That night the tooth was placed under Billyboy's pillow and next morning, sure enough, there was the wonderful dime in its place.

On Thanksgiving morning Mother was getting ready to go to the service at the church when Billyboy came puffing upstairs, his new dime tightly clasped in his fat little hand.

"Here, Mother," he said, "put this money in an envelope and write my name on it."

"Why, what's that for, Billyboy? That's your tooth money, isn't it?" asked Mother.

"Yes'm. That's why I pulled my tooth out. I was just 'bliged to have a Thanksgiving offering."—*The Presbyterian.*

—We thank the pastors who have sent lists of prospective subscribers to the Herald. We will begin sending sample copies this week.

YOUNG PEOPLE'S WORK

CHRISTIAN ENDEAVOR HELPS

By Grover L. Angel

President C. E. Society, High Point College

DEC. 9: "HOW SHOULD A CHRISTIAN'S CHRISTMAS BE DIFFERENT?"

Luke 2:15; II Cor. 9:15

(Don't you think the members of your society would be happier if you planned, as a society, some project to carry out the Christmas idea? Keeping the Christ in Christmas is the duty of each individual. There are many ways in which we could do this: There are numerous things we could do for the little children at our Children's Home; we can send cards to the workers on the mission fields; we can sing carols on the eve of Christmas to shut-ins, and other friends and relatives, we could send a basket of food for some poor family's dinner. We could go on and on naming things that we could do, but let's leave it up to the society to find some worthy project to carry out. Remember that Christmas should be unselfish.)

Suggested Program

Quiet music. (Preferably a Christmas anthem).
Opening prayer.
Hymn: "It Came Upon a Midnight Clear."
Scripture lesson.
Announcement of topic and leader's talk.
Special music.
Answering of questions.
Sentence prayers.
Debate.
Topics for discussion.
Sentence prayers.
Poem.
Planning of Christmas project.
Hymn: "I Heard the Bells on Christmas Day."
Benediction by a member.

Points for the Leader

"How Should a Christian's Christmas Be Different?" This is, indeed, a peculiar question to be asked. And yet we are forced to ask it because of the irreverent manner in which the birth of our Lord has been celebrated in the past few years. In reality the celebration should not be different to any individual from that of another. Christians are the only people who have a purpose in celebrating the occasion, and for them it should be a day of peace, joy, and happiness, and a spirit of good will toward God and man. The gifts we give should be a manifestation of the love He has kindled in our hearts, and a commemoration of God's greatest Gift to the world and mankind.

The first Christmas was a day of quiet and stillness. Should we not observe the day in this manner? Fireworks, drinking, and the like detract from the spirit of the event, and it remains for us as Christian Endeavorers to look down on such irreverence in a way that will aid the abolishing of such methods of celebration. Other things, too, which we may not think of detract from the day unless they are dealt with in a very careful manner: such as, Christmas trees, Santa Claus, and the like. However, if used in the right way these can be made to add to the spirit of the time rather than diverting attention from the essential meaning.

Let it not be a day of commercial gain, of greed, and unselfishness, but a day that He would approve.

Questions to Be Answered

1. Is it wrong for Christians to give expensive presents to friends and loved ones when there are other causes that are hindered on account of financial support?

2. Should we send greetings that have no suggestion of Jesus?

Topics for Discussion

1. Making Christmas mean more to the home and its individual members.

Appropriate Quotations

"The Christian Christmas should not leave one bankrupt in body, spirit and money. It should help to strengthen Christian attitudes that will last throughout the year."—C. E. Quarterly.

Newly every Christmas morn
For each soul the Christ in born.
New the needs of every year,
New the pain and new the fear,
New the grief and sad surprise
Holds in waiting for our eyes.
For this pain, surprise and grief,
Christ is born to bring relief!
Hallelujah!
—Rebecca Perley Reed.

Poetry to the Point

MAGI

We are less wise—less kingly,
And not like unto them
Who followed in the darkness
The star of Bethlehem . . .
Who brought their myrrh and jewels
Across the Syrian sands.
We have no gifts to offer—
We come with empty hands.

But stars and stars are blazing,
And each must seek his own,
When through the vesper silence,
The myrial lights have thrown
Their flame of garish luster,
Their flickering candle-shine:
The privilege of choosing,
This shall be yours and mine!

The star that each shall follow,
Not holy as the one
That led the wise od monarchs
To worship Mary's son;
But bright, perhaps, with visions,
With dreams and songs that call . . .
Oh, the stars and stars are shining
And we are magi all.
—Catherine Parmenter.

—Calvary church received a notable accession to her membership last Sunday morning. Bro. J. C. Coe and family and Mrs. Hanner were gladly received. All live in Greensboro and it seems altogether fitting that they be members of a Greensboro church. We wish all Methodist Protestants living in Greensboro would join some Greensboro Methodist Protestant Church.

SUNDAY SCHOOL LESSON

DEC. 16: PAUL AND HIS FRIENDS

Scripture Basis: Acts 20:36-38; Rom. 16:1-4; Phil. 2:25-30; Philemon.

Golden Text: A friend loveth at all times. Prov. 17:17.

Ephesian Elders

We recall (Lesson for Oct. 28) that Paul on his last journey to Jerusalem, stopped at Miletus, 25 miles south of Ephesus, and sent for the Ephesian elders that he might advise with them. After admonishing them in words of tenderness and love concerning the care of the churches, he prayed with them, fell on their necks and kissed them, and departed to see them no more. "Paul's prayer for them as they all knelt, their weeping, their embracing Paul and kissing him and sorrowing because they were not to see him again—is one of the most expressive pictures of Christian friendship in all the books ever written."

Phoebe

Paul characterized Phoebe in three terms: (1) "Our sister." He spoke of the members of the churches as of families, thus emphasizing the close relationship existing between them. (2) "Who is a servant of the church that is at Cenchreae." The term used here is between the words "servant" and "deaconess," as we know them. Phoebe had probably voluntarily devoted herself "to minister unto the saints" by means of charity and hospitality. (3) "A helper of many, and of mine own self." "Many of the early Christian communities had the appearance of clients under a patron, and probably the community of Cenchreae met in the house of Phoebe. She also devoted her influence and means to the assistance of 'brethren' landing at that port. Paul was among those whom she benefited." It is generally thought that she carried Paul's letter to the Romans, and the apostle bespoke for her a Christian welcome.

Priscilla and Aquila

These were a devoted husband and wife, whom the apostle met at Corinth. The man was a tent-maker, so they worked together and Paul abode in his house while there. (Acts 18:1-3). This couple was among those who were driven from Rome by Claudius in A. D. 52, because of the disturbances caused by the Jews. There is no record to deny that they were converted to Christianity while Paul worked with them at Corinth. "Not only did they become Christians, but they also became fast and devoted friends of Paul, and he fully reciprocated their affection for him." They went to Ephesus with Paul, and stayed there while he went into Syria, doing Christian work. When Claudius' temporary decree was lifted, they returned to Rome and ministered to their spiritual father while he was in Rome. Probably during the riot in Ephesus, they risked their lives for the sake of this worthy friend. The only reason that can be given for the wife's name being placed ahead of her husband's is that she was probably the stronger character.

Epaphroditus

Epaphroditus was doubtless a native of Philippi, the first town Paul visited in Macedonia, and was thought to have been a convert of the apostle at that time. He bore the gift of the Philippian Christians to Paul

at Rome, and while there worked so diligently as "Paul's attendant and as his assistant in missionary work" that he "was sick nigh unto death." But he recovered, and returned to Philippi with "the wonderful letter which Paul sent back again, the Epistle of Christian joy." "Paul calls him 'my brother and fellow-worker and fellow-soldier.' 'The three words are arranged in an ascending scale: common sympathy, common work, common danger and toil and suffering.'"

Onesimus

Onesimus, meaning "profitable," "helpful," was a slave of Philemon in Colossae, who had become unprofitable by running away and perhaps taking some of his master's goods with him. He came to Rome; Paul was in Rome; the two came together. No more need be said, for a mere reading of the life of Paul convinces the reader that a man could not come under the influence of such a man of God without being affected for good by the gospel he taught. So Onesimus was converted. Paul would have kept him, so acceptable had his services become, but he knew that he must return to his master to manifest the Christian spirit. He sent a letter to the Colossians by Onesimus and Tychicus, and furthermore, wrote one to Philemon in behalf of his returned slave, in which he lovingly requests that he be received as a Christion brother. We have only to read the short Epistle to Philemon to discover the diplomacy and sympathy the writer used in dealing with this delicate situation.

Philemon

"Philemon was probably the pastor, or bishop, of the church at Colossae in Asia Minor. Though a pastor, he was a slaveholder, a circumstance which we must not judge by modern standards. Christianity took the world as it found it, and began as it could and where it could to introduce the sublime mystery of the New Manhood." The two whom Paul greets at the beginning of his letter, Apphia and Archippus, are no doubt the wife and son, respectively, of Philemon. It was at this house that the Colossian Christians often met, for the head of the home was noted for his hospitality, and was doubtless a man of means. "The relation between the apostle and Philemon was so close and intimate that St. Paul does not hesitate to press him, on the basis of it, to forgive his slave, Onesimus, for stealing and running away."

Friendship

Friendship is power and riches all to me;
Friendship's another element of life:
Water and fire not of more general use,
To the support and comfort of the world,
Than Friendship to the being of my joy:
I would do everything to serve a Friend.
—Southern.

—A collision near this city on the High Point road last Sunday night put four men in Clinic hospital with serious injuries and killed W. A. Jeffreys, of Durham. One car was filled with students of Duke University. The accident is attributed to a heavy fog and to a curve in the road near Thomas swimming pool.

—I saw on the street the other day an idiot who was smoking a cigaret. Don't ask me who it was.

DIXON - WILLIAMS - SMATHERS REUNION

On Thanksgiving Day about 300 of the descendants of Robert L. Dixon, Patrick Williams, Robert Williams, Billie Williams, Johnnie Williams, met at our Children's Home at High Point, N. C., for their annual reunion.

Dr. A. G. Dixon, superintendent of the Children's Home, is president of the association; Rev. Geo. W. Williams is vice-president, and Miss Bessie Dixon, secretary and treasurer.

At 11 o'clock the crowd was called together in the chapel of the Home. The children rendered a very interesting program. Rev. J. S. Williams, of Asheville, made the principal address. A splendid talk was also made by Rev. Roy Farmer, pastor of First Church, High Point. The meeting was then thrown open for any who wished to speak a few words and several responded appropriately. Someone mentioned in their talk that the Williams family had been so closely identified with the organization and growth of Flat Rock church that if you even mention Flat Rock you think of the Williams family. The church activities of the Dixon family mainly center around Midway church. L. R. Dixon, father of the writer, was superintendent of the Sunday school for nearly 40 years. He died four years ago at the age of 74 and was still superintendent of the Sunday school. John F. Dixon, father of Rev. A. G. Dixon, was a great Sunday school worker wherever he went. He organized many Sunday schools and where schools already existed he was in the work.

The same officers were re-elected to serve another year. It was unanimously voted to held the 1929 reunion at Flat Rock church on the Fourth of July.

A long table had been prepared on the lawn of the boys' building. The baskets and boxes were brought and unpacked and placed on the table. The table fairly groaned under the load of good things to eat and the 300 men, women and children did justice to the feast. The 77 children of the Home were guests of the re-union at this picnic.

After the picnic, Rev. J. S. Williams, who brought horse-shoes with him, and Rev. Roy Farmer and others had a game of horse-shoes.

The crowd gathered in groups and memories were refreshed by talking of many incidents of childhood. It was an ideal day, considering the season of the year, and all seemed to thoroughly enjoy the day.

A. C. DIXON.

—Few commercial houses have better collectors than the Odell Hardware Company has in the person of Mr. F. R. Stout. He was trained to the business from boyhood when he was local collector. Now he goes over the state to collect from merchants. He goes to a man with the evident expectation of receiving a payment and he generally succeeds. If he cannot get money from a bankrupt merchant he will take the goods and carry them away in his car.

—If you receive a sample copy of the Herald this week, you will understand that we are sending it to you at the request of your pastor, who believes that you should be a regular reader of the paper. He will appreciate it and so will the publisher of the Herald if you will give your subscription to your pastor who will take pleasure in forwarding it for you.

TREASURER'S CORNER

For College

Orange Chapel, Saxapahaw	$ 5.00
Asheboro, in full	170.00
Hickory Ridge, Forsyth, in full	62.50
Brower's Chapel, Richland	9.15
Piney Grove, Denton, in full	16.50
Canaan, Denton, in full	18.48
Mt. Ebal, Denton, in full	7.86
Winston-Salem, in full	200.00
Henderson, in full	230.00
Belmont, Mount Hermon, in full	39.50
West End, Greensboro	69.00
Spring Church, Spring Church, in full	37.50
Haw River Mission	10.00
Bethel, Alamance, in full	36.20
W. Thomasville, W. Thomasville, in full	11.15
Mt. Pleasant, W. Thomasville	5.50

On A. C. B.

Lebanon, High Point	6.50

We have paid 15 per cent of the ten thousand dollars pledged to the college for current expenses. The other 85 pr cent ought to be paid in the next 30 days. The college needs the money, and we need the college. In order that our need in this respect is met, we must meet the need of the college. This may not be good reasoning, but it is certainly good horse-sense.

We have $6.50 with which to meet a $250.00 obligation. This is some problem, and it can not be solved by any rule of mathematics with which we are familiar. If someone of our church members will tell us how it may be done legitimately, we shall be profoundly grateful. In the meantime we shall borrow the money in accordance with conference action and meet the obligation.

We hope the pastors and churches will check up the items of our reports as they appear in the Herald from time to time, and call our attention to any inaccuracies that may be found. We are exceedingly anxious to have our reports correct in every particular. Please help us to keep them so.

GEO. R. BROWN, Treas.,
Box 287,
Reidsville, N. C.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$189,417.99
George T. Penny	500.00
J. S. Pickett	250.00
H. A. Moffitt	250.00
A. M. Rankin	400.00
C. C. Robbins	400.00
R. M. Cox	100.00
J. F. McCulloch	100.00
Total	$191,417.99

Endowment Insurance Fund

Amount previously reported	$9,655.21
Rev. J. E. Pritchard	25.00
Total	$9,680.21

J. NORMAN WILLS, Treasurer.
December 4, 1928.

—Rev. C. G. Isley should be addressed at Lexington, N. C.

FROM PASTORS *and* PEOPLE

Rehoboth, Granville Circuit.—The Missionary Rally of District No. 2, Vance County, was held Thursday, November 22, at Union Chapel church, with representatives present from each auxiliary. The chairman, Miss Mary White, presided. Miss Lucy Baskett conducted the devotionals at the morning session. After the roll call, minutes of the last meeting were read by the secretary, and reports were heard from each auxiliary. The reports were very interesting, showing the number of active and honorary members. In many instances new members had been added. Interesting plans for better societies were discussed and ways and means of raising money. Several auxiliaries have planned to send boxes to Bethel Home and the Children's Home.

Mrs. C. W. Bates, of Greensboro, made a splendid talk on the achievements of the Woman's Missionary Organization and of the present opportunities for greater service. She explained the new plan, which we hope to be able to follow, and answered many questions concerning the plan, and how to bring about the re-organization of our work.

After the lunch hour, which was also enjoyed, the afternoon session was opened with congregational singing. Rev. R. A. Hunter, of Henderson, conducted the devotionals. The business was next in order. Mrs. L. R. Gooch, chairman of the nominating committee, reported the nomination of the following officers: Miss Crystal Bobbitt, district chairman, and Mrs. Richard Harris, secretary. The nomination was accepted. Mrs. Gooch then commended Miss White, the retiring chairman, for untiring efforts and faithfulness to the organization.

Mr. Bates was the afternoon speaker. He emphasized the great command, "Go ye into all the world, and preach the gospel to every creature." His message inspired us to go forward.

We were glad to have with us Miss Velna McCulloch, also of Greensboro. Miss McCulloch is the thank-offering secretary.

The next meeting will be at Flat Rock church.

MRS. RICHARD HARRIS.

State Street, Lexington.—The members are very glad to welcome Mr. Bethea as pastor for another year. Last Sunday he preached two most inspiring sermons; the subject for the morning service was "The Duty of Thankfulness," and for the evening worship, "The Religion That Helps." Mr. Harold Helms was received into the church at the morning service.

On Sunday afternoon the pastor preached a Thanksgiving sermon at Yadkin College. Mrs. Curtis Koontz spoke in behalf of High Point College. These faithful Methodist Protestants at Yadkin College are expecting to raise their apportionment in full.

We regret to report that Mrs. J. D. Davis continues very ill at her home at Yadkin College.

Our C. E. meeting was not held last week, because the Lexington Township Sunday School Convention was in session at the Presbyterian church. The pastor and several teachers of the Sunday school attended the convention. A young people's conference was held in connection with the convention, and State Street had a good representation at the banquet which was held in the Legion Hut on Tuesday evening. The young people report a most enjoyable and helpful occasion, and are hoping that these conferences will be held regularly.

The union Thanksgiving service will be held in our church Thursday morning at 9 o'clock. Rev. W. S. Holmes, of the Episcopal church, will preach the sermon. Mr. Bethea urged all of the State Street congregation to come to the home of the Lord and return thanks on that day.

At 6:45 Thursday morning the City C. E. Union will have a sunrise service in the City Park. Our Christian Endeavorers are planning to take part in this meeting.

Mr. Bethea reports that the response to the call of High Point College is gratifying. Most of the churches visited have paid their quotas and others expect to raise their this month. Several churches will be visited next Sunday by the representatives. Mr. Bethea is being assisted in this campaign by Mr. Curtis Koontz, Mr. D. A. McLaurin, Mr. J. B. Leonard, Rev. H. W. Maier, and Rev. Mr. Bingham.

Since the last report the women of the church have served an oyster supper and cleared $21.45.

Mr. Lewis Bethea, of High Point College, spent Sunday at the parsonage visiting his parents.

Mrs. J. F. Burkhart is sick at this writing. We hope for her a speedy recovery and an early return to the church services.

REPORTER.

Love Joy, Why Not Circuit.—We are not as inactive as our silence would indicate. Sunday a Thanksgiving offering was taken for the Children's Home at High Point. An offering will be taken once each month for the Home. We are having a large attendance at Sunday school each Sunday. When the church is completed, we hope to increase the attendance 50 or 75 per cent.

The members of the Sunday school are taking an interest in the song service. We have a junior choir, consisting of the children in school. They render a selection at the Sunday school hour. We are interested in the children of our community and it is a pleasure to work with them during the week, and to have them present every Sunday.

Work on the new brick church is progressing rapidly. The walls are finished, the covering on, the windows will be put in at an early date, then the ceiling, flooring and plastering will be done.

It is late to mention our camp meeting, but since we had such a great revival, may I say a few words? There were 42 conversions and several additions to the church. A great interest was manifested throughout the entire meeting which continued through two Sundays. Unusually large crowds attended each service, especially the Sunday and evening services. Rev. C. E. Ridge and Uncle John Hulin did the preaching. We appreciate the wonderful messages they delivered; also the inspiring solos by Brother Ridge. There were several visiting ministers and we were glad to have them with us.

The following officers were elected, or rather re-elected, for the year: Stewards, A. H. Reynolds, G. R. Hamilton and I. F. Russell; trustees, J. P. Saunders, J. A. Russell, J. E. McGee, W. L. Atkins and Leach Russell; class leaders, E. H. Reynolds, A. W. Hulin and M. C. Reynolds; superintendent, D. F. Hulin, and assistant, H. F. Beamon.

Pray for us that we may go forward with renewed vigor to accomplish something worth while and not to leave undone or forget the things that we can do.

VELLIE SUGGS, Reporter.

Gibsonville-Whitakers.—I did not choose to leave Gibsonville. Gibsonville did not send me away. But conference assigned me to Whitakers, and I could not come to Whitakers without leaving Gibsonville; hence, I left, I came. I treasure the memory of two happy years' residence in the City of Roses, among as fine people as may be found anywhere. I treasure the memory of the reception given jointly by the boys' and girls' classes just before leaving, this in honor of me as teacher of the boys' class and in honor of the Junior member of my family as a member of the girls' class. I treasure the memory of a reception given us both by the Christian Endeavor Society, and especially do I treasure a C. E. pin, a thing of beauty, given by this society as an expression of appreciation.

Since conference, in the midst of the flurry incident to moving, I have been engaged, without pay except the invisible salary, in the teaching of geography—telling friends and acquaintances where Whitakers is. It's on the map, but it is often easier for the pupil to ask the teacher than to consult the text-book. If there are those who would like to take this course by correspondence, I will say that Whitakers is 12 miles north of Rocky Mount, on the state highway, paralleling the Atlantic Coast Line Railway, known as No. 40. And if No. 10, from the seashore to the mountains, is the "main street" of North Carolina, No. 40 may be known as the "street whilh is lalled Straight." You do not travel extra distance by making right and left curves or up and down curves to reach your destination.

But the town. The name, "Whitakers," has a historic sound in the annals of our church. And you would not go amiss to call it a little gem of the plains. I do not have in mind so much the outward appearance, though there is nothing in the appearance common or unclean. But I have in mind the people and spirit of the community. You may have heard of the hospitality of the East. It is still here and active. When people meeting you on the street stop to make your acquaintance, the postmaster reaching out through the window to shake hands with you, why you just couldn't feel other than at home. Then the religious and moral activities. Sunday school at ten, teaching the men's class, preaching at 11, quarterly conference at two-thirty, Christian Endeavor (three meetings) at six-forty-five, and preaching at seven-thirty. Monday, conducting chapel for grammer grades and high school, attending a high pressure Ladies' Aid at two-thirty. It is entertaining to see how much fun the ladies can have collecting dues and planning a tur-

key dinner and oyster supper all at the same time. And such faith!—but not without works. It always sounded big to me to hear the Ladies' Aid talk in terms of hundreds of dollars in their work, but this Ladies' Aid talks in terms of thousands. They are going to build a parsonage. Yet mine and I are so comfortably quartered that I would not know but that they have a parsonage had they not told me otherwise. I hope, at least, to keep out of the way and let the folks work.

Tuesday, hunting up folks and attending a district Christian Endeavor convention in Rocky Mount. Wednesday, hunting up more folks and attending a Christian Endeavor prayer meeting with special prayer for the college campaign. Thursday, hunting up more folks and eating the turkey dinner and the oyster supper. Rather I should have said in each instance locating the folks that I may know where they are and that they may know where I am, that I am here; they are not lost that they need to be hunted.

By all the above I feel somewhat initiated.

T. M. JOHNSON.

Pleasant Grove.—Our new pastor, Rev. D. R. Williams, and wife came to us on Friday after conference. Since the parsonage was not quite finished and unfurnished they spent some time in the home of Mr. B. E. Kennedy. The parsonage is now complete and furnished, they have moved in and the church work is starting off nicely.

Brother Williams has certainly been bringing us some splendid sermons. We feel sure he has much in store for us. May we all work together and make this a good year in the Master's vineyard.

It was with sincere regret we gave up our former pastor, Rev. G. L. Reynolds, and family. They have made many friends in the five years they have been with us. We are indeed grateful to them for the splendid work they have done for us, and we wish them continued success in their new field of labor.

The first quarterly conference was held Tuesday night; the reports were good and the conference business was transacted harmoniously.

The young people of the church gave a play at the Hasty High School, "Safety First," and realized the sum of $60.

The workers' conference meets at the church Wednesday evening at 7:30. Plans are to be made for the Christmas program.

MRS. RALPH KENNEDY, Reporter.

Shiloh, Randolph Charge.—Our new pastor, Rev. D. I. Garner, gave us a very interesting and helpful sermon, the subject being, "The Power of Prayer." The congregation seemed well pleased with his splendid discourse. While we regret losing our former pastor, Rev. A. O. Lindley, we feel that we are fortunate in getting Bro. Garner to be with us and we welcome him in our midst. We are confident that he has much in store for us and if we will heed his teachings and co-operate I'm sure we will have a very successful year. We also had Bro. Garrett with us Sunday. He spoke in behalf of the college assessment. Part of this assessment was raised Sunday and Miss Inez Burrow and F. R. Garrett were appointed collectors. Mr. Garrett also gave us some interesting points concerning our Children's Home.

The following officers have been elected for our church for the following year: Trustees, G. L. Whitaker, Eli Garrett, C. U. Burrow, Ed Jordan and E. H. Henderson; stewards, G. L. Whitaker, Charles Hemphill and J. S. Pickett; superintendent, Charles Hemphill; assistant superintendent, F. R. Garrett; collectors for general interest, George Pickett, W. C. Kime and A. L. Kime; class leader, W. P. Pickett; assistant, Mrs. A. L. Kime; organist, Miss Glady Pickett; choir leader, J. H. Hinshaw; reporter, Mrs. W. C. Jones.

Our Sunday school is progressing nicely. We took our thank-offering for the Children's Home Sunday and received $13.30.

Best wishes to the Herald and its readers.

MRS. W. C. JONES, Reporter.

Friendship.—Yesterday Mr. Hill preached a splendid sermon. All seemed to enjoy it.

Prayer meeting on Sunday night was fine, the leader being Mrs. J. H. Harkey.

We are very glad to have Mr. and Mrs. Hill back with us. We trust that this year may be one among the best years yet.

Our community has been made very sad; death took from us our beloved friends and neighbors, Misses Martha Harwood and Myrtle Almond. May the great Comforter be with their homes and friends in their sad hours.

We will have our first quarterly meeting Friday night, December 7, at 7 o'clock; let every one that can attend the meeting.

We are planning a Christmas tree. The pastor and choir will render the program on Monday night, December 24.

Best Christmas wishes to the Herald and its readers.

DOROTHY HARKEY, Reporter.

Calvary, Greensboro.—It was my intention to make a report just after conference of the state of things here at Calvary, but I have been so busy doing other things that the time has passed until any review of last year's activities would be almost ancient history. But I shall at least sum up some of the outstanding things. And first, to say that it was, in many respects, the best year in the history of the church. And that is saying a good deal, for the church made wonderful progress during Brother Gerringer's pastorate. And it is only fair to say that the good work done last year rested on the fundation laid during his ministry. "Paul planted, and Apollos watered," holds good here.

It was a year notable for improvements made to the plant. Among them: The organ put in good repair; a piano purchased for the Hut; 150 song-books purchased; a bulletin board erected on the lawn; a telephone installed in the pastor's study, and the study fitted up for his use; a Sunday school register board made; a new window installed in the front of the church; altar cushions provided, and last, but not least, the new parsonage started. This year sees the parsonage well on the way to completion—we are to have possession by the middle of this month—and a number of other improvements in prospect.

Last year we had a net gain of 24. So far this year we have had eight additions. Sunday school attendance last year averaged some 75 more than any previous year, and bids fair to surpass that record this year. Church attendance so far this year has been better than it was last.

All this has been made possible by the fine spirit of co-operation manifested by the membership and the friends of the church. The folks have a mind to work, and they do it cheerfully and willingly. They are in perfect harmony one with another, so the work goes forward without the frictions that so often interfere with the progress of the Kingdom.

We are entering upon the work of the new year with a fine enthusiasm. Every indication is that the church in all its departments will far surpass the record of last year.

Last Tuesday night, week, the membership gave the preacher and his family a reception and pounding. Both were thoroughly enjoyed by those present. They have our grateful thanks for both.

C. W. BATES, Pastor.

Mt. Zion, Pinnacle Charge.—Sickness seems to be taking a very noticeable toll on our Sunday school attendance. We are sorry to report sickness in the homes of Bro. E. S. Stone, O. W. Barber, Ira Fulk, S. T. Kellam, W. E. Jones, O. P. Jones, T. G. Barber and several other homes we know of that have cases of "flu."

Yet we had a very enthusiastic school today. We started a contest that the entire school has a chance to take part in, whereby our finances will be greatly increased we hope.

Starting with the fiirst Sunday in December and closing with the first Sunday in March, there will be given to the teacher of the class that gets the largest offering one copy of "Amos R. Wells' Select Notes" on the Sunday school lessons for 1929, and to the person that makes the largest contribution personally there will be given one copy of Bunyan's "Pilgrim's Progress."

The first quarterly conference for Pinnacle and Mt. Zion will be held at Pinnacle Saturday before the third Sunday in this month at 1:30 p. m.

Our membership extends congratulations to Mr. and Mrs. J. N. Jones upon the arrival of a new daughter.

Our Sunday school offered a special prayer in behalf of the sick of our community today.

We are very glad to note the progress that our folks at Spencer—among the other good people, Bro C. R. Jackson. We are very proud to notice his untiring interest. Bro. Jackson is really one of Mt. Zion's boys, anyway. Bro. Jackson, the membership of old Mt. Zion extends to you and yours their very hearty congratulations on the success you and your very efficient co-workers in His vineyard are accomplishing at Spencer. May the Lord continue to add His blessing to your efforts, is our prayer.

We will have a Christmas program, provided the "flu" don't get too strong throughout the membership.

REPORTER.

Kannapolis.—Our Sunday school is growing in number as well as interest. We had 67 present yesterday. Some of our Methodist Protestant people that have not been coming to church have started coming to Sunday school and church, so we feel like we are doing good work. Our attendance was good at the 11 o'clock services, 69 being present.

Pastor Lowdermilk baptized four children, Norman, Lillian, Royce, and Ernest Galloway. He then brought us a good sermon which seemed to put the congregation in good heart, for we know we are a little flock now, but we are looking forward to the time in the near future when this tabernacle will not hold us. Another good crowd gathered at the tabernacle for the night services; 46 present.

We are very sorry Mrs. Lowdermilk could not be with us yesterday, as she was sick. She went to spend Thanksgiving in Greensboro with her mother, and was not able to get back. We all missed her and hope she will soon be well and back with us again, as she has meant so much to us the short time she has been here.

On Monday night, November 19, between 30 and 40 persons, including some of our good old people from Concord church, gave our pastor a pounding. All marched in to the dining room and after loading the table with good things to eat we assembled to the living room, where several good talks were made.

We are planning a great year in Kannapolis and ask the prayers of every reader.

REPORTER.

Draper.—We are glad to have for our pastor for another year Rev. Bro. Totten.

A few of us went to Leaksville today and had prayer meeting.

We held our first quarterly meeting on Saturday, December 1. We had a good meeting; everybody was in a good humor.

S. C. CRAIG, Reporter.

Spencer.—We were very glad to have our pastor, Rev. W. F. Ashburn, with us Sunday. He brought us two very helpful and interesting sermons. We are hoping for a good year in our new church.

We want to thank Mrs. J. J. Cranford, of Orange church, Saxapahaw, for $2.00 for our new church; Rev. and Mrs. Geo. R. Brown for Hymnals, $1.50; Mr. G. B. Harris, Henderson, for Hymnals, $5.00; Rev. T. Glen Madison, Westminster, Md., one Hymnal. Bro. Madison was our pastor two years and we appreciate his gift so much and pray God to bless all who have helped us in this time of need. We thank you.

We are planning to have a Christmas program.

Our appointments are the first and third Sundays, 11 a. m. and 7 p. m.

MRS. A. L. MOORE.

Fairview, Anderson Charge.—We were glad to be returned to this charge. The people are so loyal to their church and pastor. We are glad for the fine spirit of co-operation. May the Lord help us as we enter in upon the new conference year that we may have greater zeal and courage.

Not depending upon our own strength, but fully depending upon the Lord. For the Lord has promised to be with His people, neither forsake nor fail them. On last Wednesday evening at 7:15 there was a Thanksgiving service at Fairview which was enjoyed by all present, and was a very profitable service.

After we were dismissed everybody stood around and talked longer than usual. I am in the habit of talking until nearly every one else leaves, but this time they kept staying. When we went to our car it was loaded with many good things to eat, they had so completely filled it that there was no room for our children, so Bro. Lawrence Naley got them in his car and carried them to the parsonage.

There was more placed in the car Sunday. I will not try to mention all the names of the donors or what they brought. We thank each donor for their gifts and kind remembrance of pastor and family. It is our prayer that these gifts will help us to render more helpful service to our people.

The writer filled his appointments yesterday at Fairview; good congregation at each service. Pastor and family were invited to take dinner with one of Fairview's oldest and most faithful members, Bro. Robert Wyatt. It being his 71st birthday, his children gathered at his home and set him a birthday dinner. May the Lord bless Bro. Wyatt and may he live to see many more happy birthdays.

Best wishes to the Herald and its readers.

G. B. FERREE.

Kannapolis Charge.—On Monday night of November 26th a number of the people of Kannapolis decided to get together. The place of meeting was made by choice to be at the parsonage. In this assemblage were fathers, mothers, sons, daughters, little, old and young. The crowd was a merry crowd, smiling and waiting to be smiled at. Contrary to general rules of visitors, they knocked for entrance at the back doors, which were opened unto them, and straightway they made their own way to the kitchen, not saying by that act that they were either hungry or desired anything to eat, but from the least to the greatest, so far as the writer could see, left a number of packages containing many good things to eat. These articles changed the looks of the kitchen and pantry very much, and also gave the occupants of the parsonage assurance that they would have something good to eat for quite a while. Through the invitation of the writer the people marched to the living room and after talking for a while in a social way, a talk was made by the pastor and others; this then was following by reading and prayer, after which the good people dispersed at leisure.

Mrs. Lowdermilk joins the writer in thanking all, including some of the good people from Concord, who had any part in showering these blessings upon us.

E. G. LOWDERMILK, Pastor.

Moriah.—We are getting things lined up, and hope to make this the best year yet.

Thursday, November 22, the ladies of the church were invited to an all-day sewing party at the parsonage. Each lady took sandwiches and the hostess served coffee. The day was enjoyed and the following articles were made: 14 pair pillow-cases, four sheets, four dresses, one coat, two blouses, two slips. These, together with three bolts of denim, 35 yards of ginghams, three quilts, nine quarts of fruit, one gallon of vinegar and two pints of jelly, some potatoes and pumpkins given by the Junior Missionary Society, were taken to the M. P. Children's Home last Wednesday as our Thanksgiving gift.

Saturday night a chicken supper was served at the church for the benefit of the Missionary Societies. The plates sold for 50 cents, and such a supper! If you readers want to know what you missed, ask someone who ate supper with us. We cleared about $24.

Sunday we had an all-day service with dinner on the grounds. Sunday school and preaching in the morning and at 2:30 p. m. a splendid Thanksgiving program was given by pupils of the M. P. Children's Home. The children did fine and we were very glad to have them. We were glad also to have Mrs. Dixon. She told of some of the things they are trying to do, and some of the great needs of the Home. Our thank-offering amounted to $34.50.

We are planning a very interesting program for Christmas, which will include a Christmas tree, treats for the children and a real live Santa Claus.

Mr. Ed Kirkman continues quite ill. Our hearts go out in sympathy to the wife and children.

MRS. J. S. WOOD, Reporter.

Friendship, Mt. Hermon Circuit.—At our regular eleven o'clock service this morning Bro. Carroll preached a splendid sermon. He announced that the college fund had been raised with a few dollars over, which were turned into the church treasury.

The C. E. Society held its regular meeting this evening at 7 o'clock with Mr. J. A. Sharpe as leader. The attendance was good, several visitors being present. We were glad to have them with us and urge them to come again. Among the visitors was Rev. D. I. Garner, of the Randolph charge. We were delighted to have Mr. Garner and hope that he will visit us again.

The Thanksgiving service, which was held at our church under the auspices of the Woman's Missionary Society on Thanksgiving night, was very inspirational. The playlet, "Tithes and Offerings," should awaken us to a sense of our duty of stewardship in the church. The offering taken was a very liberal one and will be used for the support of the Children's Home at High Point.

The Sunday school training class wil meet with Mr. and Mrs. D. I. Offman, as usual, Friday night. Every one is urged to attend.

The Woman's Home Missionary Society met with Mrs. D. I. Offman on Tuesday evening, November 19. After the business session a delightful social hour was enjoyed during which the hostess served delicious refreshments.

As the Christmas season approaches, let us not forget the real meaning of the holiday. Let us remember that it is celebrated as the birthday of our Savior, who gave even Himself for the world. Let us give gifts to charity as well as to our friends at Christmastide, for Christ Himself said, "Inasmuch as ye did it unto the least of these, my brethren, ye did it unto me."

MAE PATTERSON, Reporter.

West Thomasville Charge.—I have now been to all of the churches on this charge. I find that the people are very much interested in the work of their churches and that they are willing to do their part in this work.

We have put on a campaign at three of the churches to raise the assessment for the college. The assessment has been paid in full at West Thomasville. Mt. Pleasant has pledged or paid its part. The matter was presented at Spring Hill last Sunday. They would have raised all of the amount but bad

weather and sickness kept many of the members away. The other churches promise to pay their part at an early date.

The new church at Spring Hill is about ready to be opened for church services. The Sunday school rooms will not be erady to be used for some time. The people at Spring Hill have a church that they should be proud of. It is a brick veneer building. The auditorium will seat a large crowd. The Sunday school rooms have been well planned.

The people at Canaan are planning to begin work on their Sunday school rooms in the near future. These people have a large Sunday school, and the rooms will add much to their work.

T. J. WHITEHEAD, Pastor.

Charlotte Church, Richland Circuit.—Our new pastor, Rev. T. E. Pierce, filled his first appointment at our church December 2 at 11 o'clock. He preached a fine sermon and we are glad to have him and Mrs. Pierce with us. There was a good crowd present and we feel that this is going to be a good year for our church and circuit.

Our Sunday school is doing very well. We took our Thanksgiving offering for the Children's Home, November 25, which amounted to $12. Our offering December 2nd also goes to the Children's Home, amounting to about five dollars.

Miss Sallie McCain is in the hospital at Gastonia; also, Mrs. R. M. Bulla is in the High Point hospital for treatment. We hope they will be able to return home soon.

Our first quarterly conference will be held at Giles Chapel Saturday, December 8, at 7 p. m. Every church is requested to be present. REPORTER.

Concord.—A beautiful and impressive service was held Sunday at the 11 o'clock hour. Mr. Hendry brought a short message on "The Inner Circle," after which the Lord's Supper was observed. A large congregation, including several visitors, was present and communed. A communion service tray and glasses, gift from Mrs. J. R. Helms, and a splendid Sunday school bulletin board from the S. S. Workers' Council were formally presented to the church at this service.

The new church bulletin, which carries the names of all officers for the new year, made its first appearance Sunday and is a great improvement over last year's. The first issue was given by Mr. L. R. Wensil, one of our church leaders, in memory of his mother, who recently passed on.

The Sunday school Thanksgiving offering amounted to $50.00, which goes to the Children's Home.

Mrs. L. M. Williams recently entertained the members of the choir at an oyster supper in the dining room of the Sunday school building. This was an enjoyable occasion, and the choir appreciates Mrs. Williams' generosity.

The Ladies' Aid Society is holding a Christmas meeting tonight (Monday) with Mrs. L. E. Beaver.

On Friday night of this week the Brotherhood supper will be held and all men of the church have been invited.

Miss Ethel Blackwelder, who is teaching in Kernersville, spent the week-end with home-folks here.

The Christian Endeavor Societies and Missionary Societies have recently elected new officers. Mrs. Ernest Litaker heads the missionary work this year, and the writer is general president of the C. E. work. Other officers for the C. E. societies are: Miss Mae Aycock, president Young People's Society; Miss Dora Eliza Bundy, superintendent Intermediate, and Miss Maggie Mann, superintendent Junior Society.

The pastor has moved his office and study into the new Sunday school building and can be found there from 9 till 12 each day.

MRS. D. A. McLAURIN.

Asheboro.—Since I am serving a very conservative people I cannot report any of the big receptions and welcome services which some of the brethren have been reporting; however, I am settled down to hard work and am trying to render the best service possible under the circumstances. Congregations have been fairly good at the preaching services and the Sunday school is doing fairly well. We have held the first quarterly conference and have set up machinery for carrying on the year's work. One thing decided on at the quarterly ronference was to try to keep in closer touch with our out-of-town members this year. We have something like 90 members who live somewhere else and some of them we never hear from, even though we send our communications to them. While at conference this year we heard of two of our members in another town in North Carolina who joined another M. P. church two or three years ago without getting letters or letting us know about it. It does seem that people who join other churches might ask for letters.

Our college assessment has been paid in full and in addition we have furnished severa speakers for other churches in this section. It has been the writer's privilege to hear two good sermons the past two Sunday afternoons while out in the interest of the college assessment. The first was preached by Brother T. A. Williams, on the Randleman charge, and the other by Brother Pierce, on the Richland charge. Both of these new pastors preached with earnestness and made fine impressions.

Our Every Member Canvass was made yesterday afternoon in so far as the Stewards could find the people. It will be completed as early as possible.

Brother James C. Bunch has been elected church treasurer to succeed Brother W. C. Hendricks, who rendered five years of faithful service.

Miss Edna Holder, one of our members, a student at High Point College, was operated on for appendicitis at High Point last week. She is getting along nicely now.

Our quarterly communion service was held yesterday at the morning hour and was well attended. Almost the entire congregation present took part in the service.

Joseph Ross, Jr., who is a student at the University of North Carolina, and Elmer Calicott, who is taking a business course in Greensboro, and Miss Louise Swaim, of Salem College, have been at home during the past few days.

Mrs. N. M. Harrison and Nat Mason, Jr., who have been here with Mrs. J. S. Lewis for several months, have gone to Charlotte to live, where Rev. N. M. Harrison is serving the Charlotte church. We miss them very greatly.

Brother Clarence Lovett, who has been clerk of the court here since the death of his brother, more than a year ago, has accepted a position in High Point, though we are glad to know he will be at home frequently.

Our campaign for subscriptions for the Herald is on this week and will probably run into next week.

Brother W. C. Hammer, member of our church and Congressman from this district, has returned to Washington for the opening of Congress. J. E. PRITCHARD.

Orange Charge.—The first quarterly conference met at Union Grove church Saturday, December 1. Each church was represented. The reports from the different officers were good. Sunday school superintendents' reports were especially good.

The financial report was encouraging. Enough funds were in hand to pay our college assessment ($200) in full. Checks for this amount have been sent to Rev. George R. Brown, treasurer.

Bro. Cicero H. Jones was re-elected secretary of the conference. Bro. W. A. Davies was re-elected financial agent for the charge.

The work seems to be starting off nicely. Thanksgiving services were held at each church on Thanksgiving day. Offerings were received at each place for our Children's Home. These services were held in connection with the Woman's Home Missionary Society program.

Christmas programs are being planned for each church. At these services Christmas offerings will be received. These services will be announced later.

All appointment have been filled to date. Congregations have been good.

We are hoping and praying that this may be our best year on this charge. The outlook for this now is good.

B. M. WILLIAMS.

Cid, Denton Charge.—Rev. E. A. Bingham, accompanied by Rev. Ed Hill, of Denton, filled his appointment at Cid yesterday; a good-sized congregation was present. His sermon was fine. We were glad to have Mr. Hill with us. The college issue was presented in a fine way.

We are having a very good Sunday school. Two weeks ago we had 91 present—the largest number we have ever had.

Mrs. A. J. Belk, who has been away for 12 weeks, returned home yesterday. She stayed in a High Point hospital four weeks, then went to her sister, Mrs. Floyd, at Greensboro. She is not able to do much work as yet. She has had the sympathy of her many friends.

We welcome Bro. Bingham back. May we have a prosperous year.

MRS. N. W. LANIER, Reporter.

Davidson Circuit.—We are now in the midst of what appears to us, great, big-hearted folks. They have received us with open hearts and given us every evidence of progressive co-operation.

They are supplying the parsonage with fixtures and our stomachs with eats, and our fireplaces with fuel. Mrs. W. A. Frank, being nearest by, remembers us most frequently.

Hardly a day passes that does not bring to us some substantial token of her kindness.

One strong evidence of their goodness it the fact that we haven't been able to learn they they ever asked for a change of pastors. They stay until they ask to be released and then leave with the people tugging at them to stay longer. They have something good to say about all their pastors. They think and speak of Bro. Hulin, who served them 13 years, as their spiritual father, and indeed he is.

To my mind wonderful opportunities are before this charge, and I will be greatly disappointed if this does not in the near future become one of the best charges in the conference. They have got the stuff in them.

W. D. REED.

Handf, N. C.

P. S.: Now, listen, Davidson. We are going to hold our first quarterly conference at Liberty on Saturday before the third Sunday in December at 1 o'clock. Now, officials, show your stuff; come on and let's make this a jaw-bone-breaker for attendance.

W. D. R.

Lexington, State Street. — The Union Thanksgiving service was held in our church Thursday morning. All denominations in town were well represented and the service, led by Dr. Holmes of the Episcopal church, was uplifting and helpful. The services Sunday were all well attended. The collection from Sunday school was liberal, as is always the case on this occasion each year when all are asked for a special contribution for the Children's Home.

The sermon Sunday morning was appropriate and very helpful and good, the subject being "Cast thy bread upon the waters."

The Missionary Society will meet Thursday afternoon at 3 o'clock with Mrs. Bethea at the parsonage.

The entire membership of the church is asked to meet with the workers' council next Sunday night just after the preaching service. Business of importance will be discussed at this time and all are urged to be there.

Haw River-Welch Memorial Tidings.—My stay at Haw River charge was just one year. This is my shortest pastorate, but it was one of the most pleasant. The people were very kind indeed. They responded to our needs and made us comfortable and happy. Even since we have moved, the kindnesses have continued. One of the last favors rendered was on the part of Bro. John Warren, who killed and dressed our hogs and refused a cent of pay. Haw River has some as good people as are to be found anywhere. While developments might be a bit slow, I believe there is as great possibility on this field as is to be found on any country charge in the conference. We leave this work with the greatest reluctance and will always carry in our hearts great love for the good people. God bless them and Bro. Trollinger, their new pastor. I can heartily commend them to the pastor, as well as I can the new pastor to the people. It is to be expected that this and other years of Bro. Trollinger's labors with this good people will be record years.

Immediately after conference the hardships of the moving began and we soon found ourselves among the good people of Welch Memorial. It was at once found that this church is a hive of busy workers, and to know this people is to love them. The two things very evident are that they want to make their church a success in the Kingdam, and that they are anxious to make their pastor and family comfortable. The people began at once to supply the parsonage with the necessary furnishings and among the articles that have arrived are the following: Beautiful parlor suite, beautiful bed room dressers, and good, substantial iron beds with springs, coal heaters, floor coverings, window shades, hall-tree. The brethren who are good at using the brush are now re-painting one of the rooms which is to be used by the "preacher woman." Other improvements are to be made in the near future. But this is not all by any means. Another one of the samples came on the night of November 29. The pastor had called a congregational conference for that night. On good time for the conference a goodly number of people had gathered in front of the church. But at the appointed time when the pastor attempted to call the conference to order he found that the crowd that had assembled in front of the church had disappeared. Presently a messenger informed the pastor that he was wanted at the parsonage. On arriving the pastor found his crowd. These good people had found their way into the dining room and other parts of the building. And, to be sure, they did not go empty-handed. They carried with them great quantities of good things and piled them on the dining table until it overflowed and then the floor was brought into service. This was some pounding—75 pounds of sugar and other things in the same proportion. The pastor tried to thank the people for this kindness, but it was indeed difficult to find words. But he would rather prove his appreciation by actions. He did manage to say, "Come again," and it goes without saying that it was suggested that we strictly follow the Discipline and have the regular congregational conferences each month and that they be as well attended as was the first one.

On last Wednesday evening the children from the Children's Home were with us and rendered a fine Thanksgiving program. We thank you, children, and invite you to come again.

On Thanksgiving morning our Christian Endeavor furnished more than 30 baskets to the city C. E. Union to be distributed to the poor. This was a splendid contribution for this church to this cause.

Christmas programs are now being prepared by our people. There will be three programs rendered in this church during the Christmas season.

At the present time quite a number of our people are shut in because of sickness. We are having quite an epidemic.

A canvass for the Herald is being made this month that the subscriptions might begin with the beginning of the year.

GEO. L. CURRY.

High Point.—Appropriate to the season of Thanksgiving, on last Sunday morning Rev. R. I. Farmer chose as his text Luke 17:16, "And he was a Samaritan," the occasion of the healing of the lepers by Jesus, when one saw that he was cleansed turned back and fell down on his face, glorifying God and giving Him thanks. The speaker said in part that gratitude is a basic virtue; a grateful mind is a great mind. Cicero said that gratitude is the mother of virtue. The sin most often practiced today is ingratitude, which Shakespeare described as "a marble-hearted fiend." "Were not ten cleansed, but where are the nine?" There are not more than one out of ten Americans today who give thanks for their innumerable bounties. Some people say that they have nothing for which to be grateful, but let every one give thanks that he does not have the disease of leprosy. In Chicago a number of years ago the brave Nat Spencer rescued 23 lives when the steamer, "Lady Elgin" was wrecked on Lake Michigan, and it is a fact of history that not one of the 23 returned to thank their rescuer! We fritter away our life until we come to give it up, and then realize its value when it is too late. Let us thank God for life while it is in our possession. When in trouble or sorrow or when a loved one is in imminent danger of death, too many of us promise God that if He will deliver us we will stop sinning and serve Him. What God wants is our daily life of devotion, and He is counting what you and I do now at the present time. Some peope live with nothing of which to boast except distinguished ancestors dead and gone, and they are like the humble potato—the only good part of them is under ground. A good, unselfish mother, who had spent her strength for her family, lay dying; a son patted her on the head and said: "You have been such a wonderful mother to all of us," and she exclaimed, "Why did you never say that before?" This grateful man was a Samaritan and an alien, which fact shows that life's best attitudes often are shown by unexpected persons. The woman at the well was surprised that Jesus would even speak to her because she was of that despised race. Neither position, race, nor place of habitation can determine religious devotion. He who came from the lowly and despised Nazareth was the Redeemer and Savior of the world. What are you giving to the life about you? History records only what we do now, and not what we intended to be or do. It is fine to say to a soldier, "Thank you for being wounded for me," but how much greater it is to be grateful to the one "who was wounded for our transgressions and bruised for our iniquities, and by His stripes we are healed!" It would sweeten our daily family life so much if we always expressed our gratitude and thanks for "all the little, nameless, unremembered acts of kindness and of love." At this service we were delighted to see Rev. S. W. Taylor, president of the Annual Conference, who led in a beautiful prayer.

The evening service was given over to the annual thank-offering of the Woman's Home Missionary Society. A splendid program was presented by 20 boys and girls from the Home, who have been well trained by Miss Cleo Harrell, one of their teachers. This program was composed of choruses, songs, and readings, and was greatly enjoyed by an unusually large and appreciative audience. Dr. Dixon, the new superintendent, made an interesting address, and the offering was taken by the following girls: Misses Rosalie Andrews, Esther Pritchard, Lois Snipes, Dorothy Rankin, Annette Pickens, and Margaret Neese.

This collection amounted to $265.10, which is by far the largest in the history of the society. The members are rejoicing over this unexpected contribution from the church and wish to extend most cordial thanks to each and every one who helped to make this splendid donation possible. Several contributions from people outside of our denomination were received, notably from Dr. J. C. Broomfield, the Central Friends church of High Point through Mr. A. S. Parker, the Deaf and Dumb Sunday school class of Wesley Memorial M. E. church, Mr. A. W. Klemme, and others. It is always more blessed to give than to receive, and may Heaven's richest blessings attend these grateful people, who did not forget the homeless and helpless children at this happy Thanksgiving season.

The Missionary Circles met Monday. Circle No. 1 was made happy by the addition of two new members, Mesdames L. R. Johnston and C. R. Hinshaw, who will, we feel sure, prove worth-while and efficient recruits.

The Brotherhood Supper will be held Thursday evening in the assembly room. These get-together meetings are seasons of good fellowship and social life for the men of the congregation.

We were much pleased to have Dr. and Mrs. S. K. Spahr, of Greensboro, worship with us Sunday morning. Mrs. S. W. Taylor was another welcome visitor at our service.

Dr. R. M. Andrews left Sunday for Fort Worth, Texas, where he is attending a meeting of the Southern Association of Schools and Colleges. He will study the requirements of the association with the idea of making a request for admittance at some time in the future. This is the only standard agency for colleges in the South, and requirements for admittance are very rigid. The greatest obstacle now is lack of sufficient endowment. The College already meets the requirement of scholarship.

The church parsonage on North Main street, erected 24 years ago, has been sold to Messrs. R. T. and C. L. Amos for $20,000. A new site will be purchased and house for the pastor and family will be erected in a short time.

Mr. and Mrs. E. L. Ballard have bought a new home at 805 East Lexington avenue, and have moved into it. They moved their phone number with them, 2638.

Halifax.—We held our regular service at Eden church yesterday at 11 a. m. We had a very good crowd and a good service. The people here are making their plans for the new year, and we are expecting a good year at Eden.

After the service one of the members hinted that they had a little surprise for the pastor, but when we saw it we found that it was not a little surprise. It was one of these big Methodist poundings, just like they always give the pastor on this work. We will not undertake to give names this time, as many of the packages did not have names on them. We want to thank all the members of Eden church for this kind remembrance, and assure you that we appreciate it. We will try to prove it by giving better service this year.

We preached at Union yesterday in the afternoon; had a good crowd and a good service. We preached at Bethesda last night. We had a thanksgiving program here, and the offering at each place yesterday was taken for the Children's Home.

Our quarterly conference will meet at Ringwood church next Friday, December 7. We are expecting our president to be with us at that time.

C. L. SPENCER, Pastor.

Glen Raven.—At Glen Raven church Sunday night we had the pleasure of hearing Rev. R. I. Farmer, of our church in High Point. Bro. Farmer came at the pastor's request and presented the college assessment claim. The speaker proved himslf to be an interesting and forceful speaker. An offering of seven dollars in cash was received, and pledges totaling fifteen dollars were mads.

On Saturday, December 15, at 2 p. m., the first quarterly conference for the charge will convene at Fairview church. President Taylor will be with us and preside. On Sunday following, Bro. Taylor will preach at Glen Raven at 11 a. m.

On next Sunday, December 9, the pastor will meet the regular appointments at Fairview church, morning and at night.

We are finding much work to do over here in the way of pastoral visiting, as well as everything else a pastor is expected to do. A question that rises in my mind just now is this: Is a pastor duty bound to do everything he is expected to do, and be everything he is expected to be? Wm. H. NEESE.

Haw River Mission.—We are very glad to have as our new pastor Rev. M. P. Chambliss. We feel he will be a great help to our church and community, and for him to serve as our pastor means a great gain to us.

He filled his first appointment the fourth Sunday in November. There was a very large number out to hear him, and he gave us two very helpful sermons.

We have changed our Christian Endeavor service from Wednesday to Thursday night, so our pastor can be with us. Last Thursday night instead of having our service at the church we went to Mr. and Mrs. Sandy Hughes' home for our service, all members carrying a Thanksgiving gift to the old couple. Our pastor gave us a very interesting talk.

Our Sunday school is doing nicely. Last year was the best year we have had for years. We are having an average attendance of about 95, and we hope to raise this average in the coming year.

We took our regular Thanksgiving offering last Sunday for the Children's Home, which proved very good.

Pray for us that we may have a prosperous year and do great things for our Master.

MAUDE MONTGOMERY,
RUBY SYKES,
Reporters.

West Forsyth.—The pastor completed his round of appointments to the six churches last Sunday. We were at Baltimore at 11 o'clock and at Stony Knoll at 2:30 o'clock. There were large and attentive congregations.

We will be at Union Hill church next Sunday morning at 11 o'clock. From there we will hurry back to Pleasant Hill church for the meeting of the first quarterly conference at 2 o'clock. We are looking for a good attendance from all of the churches.

This writer will try to be brief in his reports, but we cannot refrain from mentioning the fact that the good people of Pleasant Hill church have continued their "poundings" of the pastor and family. We thank Brother J. D. Anderson, Brother "Rabbit" Whitman, Mrs. John Hunter, and Mr. Creech for these gifts for our pantry.

C. B. WAY, Pastor.

WHERE ARE THEY?

The list below represents the former members of the Children's Home Family of High Point, who have outgrown the Home and have gone out into the world here and there to make their lives count.

These are they whose names are still on the register of First Church, High Point, and whose whereabouts are unknown to pastor and members. Some are doubtless nearby; others are some distance away. Some of the young ladies have changed their names; others are expecting to, perhaps. Some have united with other churches, but have not requested a letter of transfer.

Will the readers of this paper kindly help us to locate them? Are any of them related to you, and you know where they live? Is one or more of them an attendant or member of your church? We are trying to help the boys and girls in the Home now, and desire to help them as much as we can after they leave, especially by endeavoring to keep them in the fold of Christ and mmbers of our churches.

If you will kindly take the time to drop the writer a card or a letter, it will be greatly appreciated.

Edna May Bell, Lillian Braswell, Bertha Brown, Ethel Brown, Hobart Brown, Robert Brown, Wade Bulla, George Caldwell, Cleo Clouse, Benjamin Craddock, Lewis Craddock, Charles Crickmore, George Crickmore, Mildred Croker, Walter Exom, Arline Hauser, Clarence D. Hauser, Lawrence Hiatt, Kathleen McClure, Lula Lee McManus, Samuel Markland, Charles Nash, Ernest Nash, Bynum Phillips, Palmer Phillips, Virgil P. Randall, Grace Robbins, Adam Shoe, William Shoe, Mae Sykes, Mary Sykes, Ethel Tarkington, Lucy Tweed, Emma Upton, William Upton.

E. LESTER BALLARD,
805 E. Lexington Ave.,
High Point, N. C.

A REQUEST

I am authorized by the other Methodist Protestant pastors of Greensboro to say that we shall esteem it a privilege if any members of the churches of our denomination having friends or loved ones in any of the hospitals of the day from time to time, will inform us of the same. Just give the name of the person, and the hospital, and we shall get in touch with the case. We are here to serve not only the members of our local churches, but to bring such cheer and comfort as we may to any others whom we are informed of. Write the pastor you wish to have call, or to me. C. W. BATES,
1113 Bellevue St.,
Greensboro, N. C.

—Bro. R. H. Brooks, of Grace church, is a patient in Guilford Sanitarium. He has our sympathy. His friends hope that by virtue of his splendid vitality he will surmount his present troubles and return to his place where he is much missed by many friends and associates.

IN HONOR OF THE DEAD

Bishop

Mrs. Kate Garrett Bishop, for the past three years a resident of Clinton, S. C., died at her home Friday morning, November 16th, following a long illness of heart trouble. While she had been confined to her bed for the past three or four months, her death was rather unexpected and brought profound sorrow to the family and a wide circle of friends and relatives.

Mrs. Bishop was born at Cross Anchor, S. C., in 1873, a daughter of Moses H. and Sallie Taylor Garrett, of that community, where she had lived her entire life, until she with her family moved to Clinton, S. C., about three years ago.

She was a loyal and devoted member of Yarborough Chapel Methodist Protestant Church at Cross Anchor, S. C., and for a long time a subscriber to the Methodist Protestant Herald, which she dearly loved and enjoyed reading. She loved the Sunday school and every organization of the church, never missing one of its services if she was able to attend. She was always liberal to every cause. Mrs. Bishop was for some time treasurer of her Sunday school class and Missionary Society. The ministers were always welcome in her home. The sunshine of her happy smile will be missed by old and young alike. She was a devoted wife and mother and always manifested eager interest in the welfare of others.

We can't understand why these loved ones are taken, but we realize that she will be glad to know that we are reconciled to the will of her Father, who knows best when to call His own home. In realizing this, may we strive to do our duty and live better lives in accord with her examples.

The funeral service was held from Yarborough Chapel Methodist Protestant Church at Cross Anchor, S. C., on Sunday afternoon, November 18th, after which she was laid to rest in the New Hope cemetery of Cross Anchor. Rev. O. M. Abney, of Broad Street M. E. Church, Clinton, S. C., conducted the service, assisted by Rev. Mr. Touchberry, of Padgett's Creek Baptist Church, Cross Keys, S. C. A large number of friends and relatives gathered to pay tribute to the passing of Mrs. Bishop, and many beautiful floral offerings were laid on her grave as a token of the high esteem in which she was held.

She is survived by her husband, J. E. Bishop, and the following children: Mrs. T. H. Stevens, of Cross Keys, S. C.; Mrs. W. C. Young, of Asheville, N. C.; A. N. Bishop, of Enoree, S. C.; Mrs. C. N. Mills and Miss Frances Bishop, of Clinton, S. C., and six grandchildren.

Cates

On Saturday, the 24th of November, death claimed one of Concord's oldest members, Mrs. Hester Holt Cates.

Mrs. Cates was 85 years of age. She leaves her husband, Mr. G. W. Cates, of Graham, N. C., and the following children: Mrs. Minnie Zachary, High Point, N. C.; Mrs. George Staley, Liberty, N. C.; Mrs. Ida Lewis, Graham, N. C., and Mr. Lee Cates, of California, and a number of grandchildren and great-grandchildren to mourn their loss.

She was laid to rest at Concord on Monday, November 26. Rev. H. L. Isley, a former pastor, conducted the funeral. The pallbearers were her grandsons, G. R., Everette, Lee, and Howard Zachary, Leslie Lewis and Elbert Staley. The flower girls were her granddaughters.

We extend to the husband and children our sympathy.

A NEIGHBOR.

Crotts

Lee O. Crotts was born December 8, 1911, and died November 20, 1928. He was recovering from a serious operation and his parents thought that he was happy. But his troubles were too heavy and in an hour of loneliness he passed to the great beyond.

Lee was a quiet boy and was loved by all who knew him. He leaves his parents, several brothers and sisters and a host of friends to mourn their loss.

The funeral service was held at Mount Pleasant church on November 23, conducted by the pastor of his parents, assisted by Rev. J. W. Braxton, pastor of Mocksville charge.

T. J. WHITEHEAD.

Fulk

Riley Franklin Fulk died October 17, 1928, aged 79 years and 17 days.

On August 1, 1872, he was united in marriage to Mary Ann Barr. To this union were born four sons and three daughters, one son and one daughter preceding him to the great beyond.

He joined the Methodist Protestant church at Mt. Zion in his late middle age and lived a very consistent member until he was called home. We had the privilege of attending a reunion of relatives and friends at his home the fifth Sunday in September in honor of his 79th birthday. It was a very enjoyable occasion, and the vast crowd gave evidence of the high esteem in which he was held; he seemed to enjoy the day, and passed it very pleasantly with his friends and no doubt thought as little of the early passing as many of the rest of us. This again brings to our minds the reality of the quotation: "Be ye also ready, for in an hour when ye think not the Son of man cometh."

The end came with him without any lingering illness or suffering, seemingly in answer to his request, as he had been talking with friends until late in the night and expressed his desire to go suddenly and without a struggle. Next morning he was found dead in bed and apparently had passed away just as he wished. This should be one comfort to us, that he was granted his last request.

He will be greatly missed in his church, home and community, but, most of all, in his home, where he has so faithfully filled his place so many years. Home will never be the same without him, but Heaven, no doubt, will seem nearer and dearer to his loved ones, remembering that they have one more there waiting and watching for them.

May we all strive to live such lives that we may go some day and join our loved ones in that happy place, where there will be no more sorrow, sickness, pain, or death, but where all is peace and joy.

Funeral services were conducted by the writer, assisted by Bro. W. D. Reed, after which the remains were laid to rest in Mt. Zion cemetery in the presence of a large number of sorrowing friends.

The bereaved have our deepest sympathy.

A. L. HUNTER.

Bradshaw

Jesse G. Bradshaw was born near Salem Methodist Protestant church about 42 years ago. He was the son of the late James T. Bradshaw and Nellie Thompson Bradshaw. He was a descendant of the fifth generation of Thomas Thompson, who ran away from his home in England, was hidden in a barrel by friends, put on a vessel sailing for America. He stopped in the Pennsylvania colony, came to North Carolina, settled at what is now Saxapahaw about the middle of the 18th century.

Jesse professed religion and joined Salem M. P. church while in his teens. He was an efficient steward in his church for a number of years. About 1910 he was married to Miss Pattie Clendenin, of Mount Hermon section of Alamance County. "Jess" was a successful farmer while on his farm near Salem. About 1913 he accepted a position as superintendent of Lake Latham Farm, Mebane, N. C., where he remained for several years. Then he went to Greensboro and worked for the Latham Real Estate Company for some time; thence to Moore's Springs, Stokes County; was there about seven years.

On the 17th day of November he was stricken with paralysis, was rushed to a Winston-Salem hospital. Tuesday morning, November 20, his soul passed into the great beyond to await the resurrection morn.

He leaves a devoted wife, one brother, Charles W. Bradshaw, two sisters, Mrs. W. J. Jennings, Gibsonville, N. C., and Mrs. Vitus Holt, Burlington, N. C.; a number of nieces and nephews, besides many friends and relatives.

His funeral was conducted Wednesday evening at 4 o'clock from the home of his brother, C. W. Bradshaw, by Rev. R. Murphy Williams. Interment was in Green Hill Cemetery, Greensboro.

A large number of friends and relatives were present. Pallbearers were of his friends of Winston-Salem and Danbury, N. C. The floral offerings were beautiful, and were borne by his nieces and nephews.

Let us heed the admonition: "Be ye also ready, for at such a time as ye think not the Son of man cometh."

J. NEWLIN THOMPSON.

Graham, N. C.

Moore

Rebecca J. Moore died November 27, 1928. Funeral services were conducted at Chestnut Ridge church November 28 by the writer, assisted by Rev. M. Ivey Crutchfield.

Sister Moore lived to be 75 years of age. She had been a member of Chestnut Ridge church for more than 50 years. She was always faithful and true. A good woman is gone.

May God comfort the bereaved ones, especially her brother, W. A. Moore, with whom she lived and who is now left alone.

B. M. WILLIAMS.

—Seventy-three people a day lose their lives by automobile accidents. You don't know when you start out what will happen to you.

Our Children's Home

Northville, Randleman, $2.66; Mizpah, Haw River, $2.10; Pleasant Union, Mt. Pleasant, $1.42; Hickory Ridge, Forsyth, $6.58; Lebanon, $5.77; Laurel Hill, Fallston, $4.29; Haw River Mission, $5.97; First church, Charlotte, $12.36; Bethany, Randolph, $1.25; Mitchell's Grove, Guilford, $2.21; Shiloh, Randolph, $3.15; Mt. Ritenberry, $1.00; Union Chapel, Mocksville, $1.53; Community, Thomasville, (recital) $32.15; Grace, $7.30; Grace Baraca, $9.00; Harris Chapel, Vance, $1.94; Tabernacle, Tabernacle (recital), $46.29; Lincolnton, $2.31; Union Chapel, Mocksville, $1.75; Siler City, Liberty-Siler City, $3.28; Shoals, Pinnacle, $6.21; Maple Springs, Forsyth, $6.03; Fair Grove, Haw River, $3.50; Union Grove, Orange, $2.50; Mebane, $11.75; Flat Rock, Flat Rock, $2.53; Mt. Carmel, Forsyth, $4.75; Concord, $25.00; Reidsville, $2.66; Shiloh, N. Davidson, $33.63; Salem, Saxapahaw, $3.25; Rehoboth, Granville, $7.30; Friendship, Haw River, $15.00; Mrs. M. E. Moore, Siler City, $5.00; Bethel, Flat Rock, $5.40; Bethesda, N. Davidson, $5.36; Denton, Denton, $14.09; Center, Alamance, $12.60; Mrs. J. J. Crawford, $1.00; Eden Aid Society, Halifax, $5.45; C. E. McCulloch, Wilmington, $10.00; Shady Grove, Moriah, $6.05; Mt. Lebanon Ladies' Aid, Randleman, $15.00; Kannapolis, $8.50; Chase City, $8.00; Flat Rock, Vance, $8.00; West End, Greensboro, $11.43; Mt. Moriah, Fallston, $7.00; Mt. Pleasant, Mt. Pleasant, $18.00; A. G. Gray, $2.00; Bethel, Alamance, $13.90; New Zion, Why Not, $2.10; Haw River Mission, $9.16; Asheboro, $35.00; Eden, Halifax, $5.00; Mt. Pleasant, N. Davidson, $42.60; Mizpah, Haw River, S. S. and Intermediates, $5.30; First Church, High Point, $38.24; Second Grade in the Ray Street School, High Point, $1.10; Friendship, Fallston, $22.60; C. A. Howard, Cornelius, $40.00; Mrs. S. B. Troxler, $11.00; Whitakers Chapel, Enfield, $36.00; Gideon's Grove, Flat Rock, $5.00; A Friend, $1.00; Woman's Auxiliary, Liberty, $10.00; Gray's Chapel, Randolph, $4.50; Hickory Grove, Guilford, $1.85 Ladies' Aid, Yadkin College, $5.00; Mrs. J. M. Cheek, Burlington, $5.00; Mrs. Walter L. Edgar, Curtis, Ohio, $5.00; Belmont, Mt. Hermon, $6.44; Matthews Chapel, Greenville, $3.65; Bess Chapel, $5.00; Hollister, Halifax, $10.00; Ringwood, Halifax, $2.00; English Street, $9.00; Mrs. Circie Coble Phillips, $5.00; Hebron, Orange, $11.00; C. A. Howell, Draper, $1.77; Mrs. Nettie Burroughs, $1.00; Misses Mattie Whitaker and Suie Whitaker, $2.00; W. F. M. S., Harmony, Yarboroughs, $12.00; Bethesda, Halifax, $5.00; Hon. Harry Shaw, Fairmont, W. Va., $25.00; Mrs. W. C. Lassiter, $5.00; Fair Grove, Haw River, $4.00; R. J. Clary, Wesley's Chapel, Greenville, $2.50; Annye Hull, $5.00; Jesse E. Smith, Janera, Ohio, $5.50; Rev. R. L. Shipley, New Ark, N. J., $11.00; Mrs. James Falls, New Ark, N. J., $20.00; Liberty, Liberty-Siler City, $21.00; Mrs. J. E. Welborn, Liberty, $1.00; Sherman Chapel, Belknap, Iowa, $2.50; Bethel, Randolph, $8.00; J. W. Hopkins, $5.00; Shiloh, Randolph, $16.00; Salem, Saxapahaw, $6.18; C. E. S., Friendship, Fallston, $15.00; Corinth, Littleton, $5.00; J. W. Magee, $5.00; Mrs. T. B. Richard, Lawndale, $8.00; Union Grove, South Winston, $14.50; Mrs. S. M. Johnson, $1.00; Mrs. Maud Markland, $2.00; Sunday school, from Mrs. L. G. Wood, $1.75; Mrs. L. G. Wood's "card class," $1.25; Mr. and Mrs. J. Roy Turner, $5.00; Mrs. C. B. Johnson, $2.00; Haw River Circuit, $24.15.

I have a list the pastor sent me in which he thought that he had reported what part of this belonged to each church, but as there was $6.00 undesignated I will just credit the $24.15 to Haw River Circuit and each church can be credited on my list later.

These dear people from Haw River also sent us 21 chickens, one bag of turnips, two bags of potatoes, one-half side of meat, and one box of boys' clothing from Fair Grove; 18 chickens, one box of boys' clothing and two bushels of sweet potatoes from Midway; 11 chickens, 40 pounds sugar, canned fruit, clothing for boys and girls, 14 brooms and one quilt from Brown Summit; 11 chickens, two bags of potatoes, one bag of corn, canned fruit, 48 pounds flour, and three gallons sorghum from Friendship; and 17 chickens, one pair blankets and five pounds sugar from Mizpah. All this besides the cash reported above.

From Shiloh, Randolph, we have received 15 chickens; and from Melangthan Lutheran church, $1.00 from the pastor's wife, Mrs. Lyerly, and three chickens from three of their lady members, and one chicken from one of the M. E. ladies of the same community.

Mr. C. T. Dixon, Winston-Salem, about $25 worth of shrubbery.

Dr. A. A. York, High Point, bed sheets and pillow-cases.

Mount Carmel church, Forsyth, two bushels wheat, pumpkins, canned fruit, and potatoes.

Hickory Ridge, Forsyth, 14 chickens, one bag sweet potatoes, apples, canned fruit and turnips.

Moriah, five bushels potatoes, pumpkins; Junior Missionary Society, Moriah, canned fruit and jellies.

Welch Memorial, canned fruit, one quilt, pillow-cases and sheet, coffee, post toasties, prunes and jelly.

Liberty, Mrs. J. W. Curtis, canned peaches, and Mr. J. W. Curtis, for the community, six chickens and six bed quilts, besides six quilts already reported.

Ray Street School, High Point, toys for the children, 19 boxes cereals, 60 cans fruit, 28 preserves and jellies, four pounds rice, two boxes macaroni, two boxes cocoanut, two boxes preserves, one box cocoa, three bushels potatoes, three packages apples and oranges.

Driver of Bus No. 37, High Point to Greensboro, one bushel applies and two packages chewing gum. "No. 37" is a great friend of our children.

Lebanon Home Missionary Society and Philathea class, material for 37 dresses, nine dresses ready made, two pair bloomers, two pair pantaloons, one shirt, one blanket, remnants for 13 dresses, seven yards nutty twill, two and one-half boxes thread, 10 pair salt and pepper shakers, one sheet, one pair pillow-cases, four gowns, two towels, 36 yards sheeting.

Siler City, Woman's Auxiliary, one dozen tablets, one dozen pencils, eight boxes of Skiddoo, two dolls, two toy automobiles, four towels, sheeting, and material for several dresses.

Dulins, Mocksville, 20 pounds sugar, canned fruit, peas and beans and 40 cents in money.

Rehoboth, Creswell, a large bag of peanuts and a box of pecans.

Moriah, through a friend, a large bolt of blue denim.

Mineola Manufacturing Company, Gibsonville, a bundle of outing.

Virginia Cotton Mills, Swepsonsville, a bundle of blue shirting.

Thomasville, fruit and two dresses.

Ladies' Aid Society, Enfield, 6 pair pillow-cases and 18 towels.

Mrs. L. N. Vanderwort, Morgantown, W. Va., a box of clothing for boys and girls.

Mrs. J. S. Lewis, of Asheboro, sent us $500 as a bequest from the J. S. Lewis estate. This we are to be permitted to use for a while until our friends help us over the "Hill Difficulty," then this amount will go to Capt. A. M. Rankin, treasurer of the building fund. We are thankful that Bro. Lewis thus remembered the Home.

Now, friends, this is a rather lengthy report this week, but it is the first financial report for three weeks, and our friends are being good to us because they are just thankful to God for His blessings upon them and they are also thankful that there is such a Home through which they may give expression to their gratitude to God.

We have tried to report every item, and wish we could give a longer write-up and mention names in each case. But had we done that this time we could have filled at least two pages in the Herald. It is just fine to get these cheering letters and your good gifts, and then be able to look back into the homes and churches out of which they have come and remember nearly every one of you personally, and then just to breathe a "God bless you" right up to our heavenly Father. If any package has been overlooked, please let us know and we will make amends.

Please Be Clear

It is easy for you to state just what church or what charge you wish given credit. Be perfectly clear, and then records will be clear.

Good News

For a long time Miss Millie Bowman, of sainted memory, gave Bibles in the Home. A few days ago I was planning to ask through the Herald for a volunteer for that work when here came a letter in the mails saying: "Please reserve for me the privilege of giving Bibles when needed in the Home. I am afraid someone will get ahead of me in this." (Signed) Mrs. J. S. Williams.

We thank Mrs. Williams, and we shall be glad for you to share some definite work about the Home. Write us and we will assign you a definite task.

Our Big Love Home

It was Mrs. Maier who gave our Home that name. We like it, and our big hearts in this Love Home take in all of you, and we crave your love and sympathy and co-operation. And we are sure we have it and will continue to have it.

The law of our Home is "The Good of the Child."

Several checks are already in for next week's report.

Faithfully yours in His service,

A. G. DIXON.

POSTPONED

The bazaar and chicken supper has been postponed indefinitely because of sickness.

A. G. DIXON.

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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DR. FRANK CRANE IS DEAD

Dr. Frank Crane, noted American writer, whose short essays appear in hundreds of newspapers in the United States, died at Nice, France, November 6. He was 67 years old. Dr. Crane was the author of many books. Some of them are: "The Religion of Tomorrow," "Footnotes to Life," "Four Hundred Four-Minute Essays," "Adventures in Common Sense." In speaking of his writing, Dr. Crane once said:

"I always try to write constructively, to write about the things I like in a book I have read or a play I have seen. I like to write about the good things that appeal to me, not to dwell on and criticize the bad. I am essentially an optimist, and I like to think of my work as being the business of appreciating people. There is good in every one and it will come to the surface."—Current Events.

BANK DEPOSITS BREAK RECORD

Total deposits of all the banks of the United States now amount to nearly 57 billion dollars, the highest figure ever reached in American history. All the banks have total resources of nearly sixty-nine and one-half billion dollars. The total number of banks in this country is 26,699. Of that total, 18,965 are State banks and 7,734 are National banks.—Current Events.

GOSSIP!

Oh, have you not heard?
Sh! Mum is the word;
It's gossip, you know,
So let us go slow.
Is anyone near?
Can anyone hear?
Now don't breathe a word
The thing sounds absurd!
I know you will doubt
When the story is out.
Of course you will laugh
And call it mere chaff.
But don't tell a soul,
First get the news whole.
I'm last to defame
Another's good name;
All gossip and lies
I loathe and despise.
Yet what can one do
When rumor seems true?
I'm sure Mrs. Smith
Will say it's a myth,
And Jones will taboo
The thing as untrue.
You see it's like this—
The morsel don't miss!—
Do listen! Be still!
Wait a moment until—
Sh! Now not a word,—
I don't want to be heard—
Be patient, I pray,
I know what you'll say,—
Just lend me your ear
And I'll whisper, my dear:—
Our neighbor, the lord,
Has bought a new Ford!
—Grenville Kleiser.

—Bro. Willis Booth was called out of bed last Sunday morning about 1:30 by the cries of a party caught under an overturned auto in front of his house. It was a party of negroes who had been moving at such a high speed that the car could not execute the curve but ran up an embankment and turned over. Bro. Booth and his neighbor, Mr. Apple, went to the rescue of the imprisoned party and by strenuous effort at length succeeded in releasing all the party. None seemed seriously hurt, though Bro. Booth received a baptism of blood to the great detriment of a suit of clothes.

WANTED

We are needing four good young cows at the Children's Home—good milkers. What community will give us one or sell us one cheap? Cows must be healthy or the health officer would condemn them. We must know soon. Write or phone.

A. G. DIXON.

HERALD SUBSCRIPTION RECEIPTS

Rev. L. W. Gerringer, $3.00; Rev. O. C Loy, $6.00; Rev. H. F. Surratt, $3.00; Rev B. M. Williams, $1.50; Rev. C. B. Way, $3.00

—Pastor Bates hopes to take his Christmas dinner in the new parsonage.

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Correspondence solicited.

R. M. ANDREWS, *President*

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VOLUME XXXV GREENSBORO, N. C., DECEMBER 13, 1928 NUMBER 6

A Greater Than Jesus Is Here

This title shocks and offends you, and rightly. But wait till you see what it means. We hasten to explain. It means that those who think themselves greater than Jesus are here. We know it by their writings in books and magazines. They have climbed up to a lofty altitude from which they look down upon Jesus. He did pretty well for his day, but he did not know exactly what he was trying to do, did not know what he could do, and he frequently changed his mind. He first thought he would found an earthly kingdom, but he found the world was not ready for it, so he changed his program and contented himself with a future heavenly kingdom, with perhaps a province upon the earth. He was no organizer like his great critics would be in such an enterprise. He didn't even know very well how to make disciples or how to treat them and train them. He did the best a man of his limited intelligence could do with the meager resources he had and he deserves credit for his achievements, but how much greater things and better things he might have done if he had only had the advice of these later-day critics.

What a spectacle such men make! Unworthy to stoop down and unloose the shoes of Jesus, they climb up on their pinnacle of pride and try to belittle Him who was so great that the world of rational men still regards Him as higher and greater than man.

Some Christmas Problems

We do not realize how many friends we have until Christmas approaches and we consider those we would like to make happy with a Christmas present. To some of us this is like the problem that confronted the disciples in the desert—how to make five loaves and two fishes suffice for a multitude. The only solution they could see was for the multitude to go and buy for themselves. But there was another solution, as the sequel showed. How can we make eight dimes, five nickels, and four pennies purchase presents for all our friends? It looks impossible. There would not be enough to make one cent for each. The solution is found only when we discover that there is something more valuable than money or what money will buy which we can give to our friends. Some of the finest expressions of the Christmas spirit do not involve the expenditure of a single penny. On the other hand, large and costly gifts may be made and the true Christmas spirit not be felt by either giver or receiver. The main problem is the development of the true Christmas spirit in our own breasts. This spirit will find some way to express itself and make itself felt. What is the true Christmas spirit? It is the spirit of Christ, the spirit of love and kindliness. How is this spirit to be caught? By being with Christ and learning of Him. By being with Christian people and learning of them. The limitation of our means may be overcome in large measure by a boundless love. Somehow we can do good to all the people we desire to help. If we have not silver and gold, such as we have we can give unto them, and our gifts may cause them to leap for joy more than would the largest gifts of money. This problem can be solved: somehow we can give to as many as we choose.

There is another problem that perplexes those who have unlimited means to purchase what they please. Their problem is how to choose an appropriate gift. There is conflicting advice regarding the difficulty. Some say, send a check and let the receiver decide what the present shall be. Others say, no, this is too easy. It is proper to give thought to the matter, give your mind and heart as well as your money. That leaves you up in the air. You do not know what to do. Well, that is not so unfortunate a situation as it might be. It means that you must consider the matter and try to decide properly. If you cannot do better, you will not go amiss in sending the coin of the realm and explaining your failure to do better.

Christmas brings other and more serious problems. It calls for giving, Christ-like giving, outside the circle of our personal friendships. Christmas will come in vain to us if it does not leave us more like Christ.

If There Were No Pain

Ingersoll would have made this world painless, if he could. So he said, but he probably would have changed his mind if he had considered the consequences. Nothing else could take the place of pain. Pain is painful because it must be to answer its purposes. Pain serves as a warning. It lifts up its voice to prevent destruction or serious injury. Pain saves our hands from being burned off. Pain stays the knife that would seriously wound us. In ten thousand ways pain protects our bodies. Without pain to warn us we would be ground to a pulp or burned to ashes or drowned in the water. Pain was meant to be not our destruction but our salvation. It usually is. We owe to pain we know not how many escapes from death. God could not make us "fool-proof." So He gave us pain. In love and mercy He gave us pain.

We believe the deepest investigation of the subject will disclose the fact that pain makes an important contribution to our moral and spiritual development. If people could not feel pain, we could not make them suffer, and they could not make us suffer.

Pain has an essential place in the present order of the world. It is here by will of the infinitely wise and good Creator and must perform a beneficent service. But John tells us that the present order will pass away and a new order will come in which there will be no more pain. Pain therefore is temporary in its purpose. There is possible escape from it—for the good and the obedient sons of men. But in almost the same breath he tells us that there will be the lake of fire

(Continued on Page Five)

ORDINATION SERMON

(By Rev. J. A. Burgess at the late Winston Conference)

John 3:16: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Love is of God. Love is God, and God is love personalized. Love is characterized negatively by the absence of haughtiness, cruelty and license. Love is characterized positively by the presence of patience, kindness, generosity, courtesy and self-control. Love never seeks its own. Love loses sight of itself in seeking the good of its object for its object's sake. By the love of man for man we mean that within man which leads him to lose sight of himself in seeking the good of his fellow-man for his fellow-man's sake. Such was the love which existed between David and Jonathan. Each lost sight of himself in seeking the good of the other for the other's sake. By the love of man for God we mean that within man which leads him to strive with all his might to possess in his own soul all those moral qualities which are inherent in the divine nature for the glory of God. By the love of God for man we mean that within God which leads him to lose sight of himself in seeking the good of man for man's sake.

Our appreciation of love is always in proportion to the dignity of the one who loves us. There are persons of whom we do not care to have it said that they love us. If we should be told that we are loved by some noted criminal we would perhaps resent the statement. If we should be told that we are loved by some person of extreme poverty and illiteracy we would perhaps receive the statement with indifference. If we should be told that we are loved by the most wealthy, cultured and influential citizen of the state we would be delighted. If we should be told that we are loved by the wealthiest and most refined and worthwhile citizen of the world our joy would be unbounded. Now, in our text we are told that God loves the world. Since we have the message that God loves the world we are interested to know who God is, and what is his character and station in life. The story is told that when a great body of ministers had met for the purpose of formulating a worthy definition of God and found themselves unequal to the task they turned aside to pray for divine guidance. The youngest of their number, a deeply spiritual man, was called upon to lead the prayer. In his opening sentence he said: "O thou who art a Spirit infinite, eternal and unchangeable in thy being, wisdom, power, holiness, goodness and truth." The ideas comprehended in these words became the substance of the new definition. Certainly no higher definition has ever been formulated. God is spirit and personal. God is unchanging and unchangeable in character, "the same yesterday, today and forever." He is the one eternal self-existent being. He is sole creator and preserver. He is the supreme one. He holds in their places the stars and the planets. He numbers the hairs of our heads. He holds in his grasp the destiny of men and of nations. He clothes the lily and he feeds the birds. He is high above us and yet he is ever present with us. It is impossible for us to escape from his authority or hide from his presence. The wealth of the universe is his, material and spiritual. The earth with its coal, its iron, its silver, its gold and its diamonds is his. The earth with its soil, its plants, its flowers and its trees is his. The earth with its fish, its beasts and its birds is his. The world with its history, its poetry, its philosophy and its science is his. The world with its hopes and its fears is his. The world with its moral wealth and its religious wealth is his. There is no wealth material or spiritual but that he has created and sustains and possesses. He is infinitely rich within himself. All virtue has its origin in him. Knowledge, wisdom, power and authroity flow out from him. Love, mercy, truth and goodness are inherent in his nature. Such is the character and station in life of the being who loves this world. The world that God loves is not this material world. It is not this world of mountains, hills, valleys, plains, rivers and oceans. It is not this world of coal, iron, silver, gold and diamonds. It is not this world of flowers, plants and trees. Love is of a person and it always flows to that which is personal. The world that God loves is this personal world. It is this remembering, judging, willing, imagining, thinking world. It is this world of men and women and boys and girls. It is this world of humanity. And there is something astonishing about this. And the more we think about it the more astonishing it becomes. It is not astonishing for parents to love dutiful sons and daughters—sons and daughters that are making good, sons and daughters that are lovable and loving, sons and daughters that honor their parents. Such is perfectly natural. It would be astonishing if it were not so. But the world that God loves is not made up of dutiful sons and daughters. It is not made up of sons and daughters that are lovable and loving. It is not made up of sons and daughters that are making good. It is not made up of sons and daughters that bear his image and manifest his glory. The world that God loves is this lost world. It is this depraved world. It is this enslaved world. It is this ignorant world. It is this bankrupt world. It is this world that is full of atheism, infidelity and agnosticism. It is this world that is full of hatred and cruelty and slander and selfishness and lust. It is this world that hates God and is in a state of rebellion against God and is running away from God and which, if it were possible, would dethrone God and wreck the moral universe. That God should lose sight of himself in seeking the good of such a world is astonishing beyond measure. This is no passing interest which he has in us, but a ceaseless outgoing unto us of his whole moral self for the sole purpose of doing us good. It is not a part of this world that he thus loves. It is the world. It is the whole world. It is every nation. It is every race. It is all mankind. This love is not only all embracing, but it takes cognizance of the individual. It singles him out and flows to him separate and apart from the multitude. These are facts which ought to fill us with an unbounded gratitude and an inexpressible joy. Here is news of such transcendent value that it is utterly impossible to accept it as true except upon the most unanswerable evidence. And we rejoice in the fact that it is not necessary to write the love of God with a question mark. The first channel through which this evidence comes to us is the great book of nature. The older I grow and the more extended is my experience, the more am I convinced that nature when rightly studied and rightly understood and rightly used holds in store for us nothing but that which is good. And that which always blesses can suggest nothing but friendship, and friendship can originate nowhere but in love. In this way we may read the love of God in the warmth and light of the sun, in the sublimity of the mountains, in the beauty of the valleys and the plains, in the majesty of the rivers and the grandeur of the oceans, in the beauty and fragrance of the flowers and the songs of the birds. All nature is but a marvelous display of divine love.

Another channel through which this evidence comes to us is the Bible. Love is the cord that runs through this book and binds all of its parts together. You will find it in the first book and you will find it in all the succeeding books. In the book of Genesis we read that God made man in his image. This can be interpreted in nothing but terms of love. Then we read that God placed him in a beautiful garden in which there grew every tree bearing fruit fit for food and pleasant to the eye to look upon and in the midst of the garden the tree of life—an environment which supplied perfectly his every physical, mental, moral and religious need. This we can interpret in nothing but terms of love. And then we read that when man had disqualified himself to remain there God placed at the east of the garden a flaming sword which turned every way to keep the tree of life lest man should put forth his hand, and take and eat of the fruit of the tree of life and live forever. This is not to be interpreted in terms of hatred, or revenge, or punishment, but in terms of love; for we must remember that even death is infinitely to be preferred to an eternal conscious existence in separation from God and in the grip of sin. Evidence of this love is seen in the ten commandments, in the songs of Israel, in those wonderful prophetic messages and it is written upon every page of the New Testament.

But the supreme evidence of God's love is not to be found in nature, nor in the Bible as God's book of revelation. It is not to be found in what God has done in the great field of his creative acts, nor in what he is now doing in his continuous work of preservation. It is not written: God so loved the world that he performed some great creative act, but God so loved the world that he gave. When we give an object we cease to possess it. We cease to control it. We turn away from it. We forsake it. God so loved the world that he ceased to possess, he ceased to control, he turned away from, he forsook an object. That was the most precious object in all his universe. If God had given for us all the coal, the iron, the silver, the gold and the diamonds of his creation that would have been a great evidence of his love. If God had given for us a thousand blazing stars and a million revolving planets, that would have been a wonderful evidence of his love. If God had given for us ten thousand holy angels to live among us and suffer for us and die for us, that would have been a marvelous evidence of his love. But nothing is said of the gift of coal and iron and silver and gold and diamonds. Nothing is said of the gift of stars and planets. Nothing is said of the gift of holy angels. But God so loved the world that he gave his Son. Now I have five children, and so far as I know I love them equally. If it were possible, and you were to come to me and lay at my feet all the wealth of this state—its mineral wealth, its soil wealth, its wealth of water power, its wealth of flowers and plants and shrubbery, its forest wealth, its social wealth, its industrial and economical wealth, its intellectual wealth, its historical wealth and its wealth of government—the entire wealth of this state, and say, here, take it in exchange for the life of one of your children, and if to this you should add the entire wealth of this southland of ours, and the entire wealth of this great country, and then the entire wealth of this continent, and then the entire wealth of South America, and then the entire wealth of Europe, and then of Asia, and then of Africa, and then of Australia, and then of the islands of the sea, I would not only refuse the oqer, but with all the energy of my soul I would resent it. But God did not have five children. In all eternity God has begotten but one son. God had an only begotten son. Into this son God had poured all his knowledge, all his wisdom, all his power, all his authority, all his love, all his mercy, all his holiness, all his goodness, all his greatness. Into this son God had emptied himself, for, in him dwelleth all the fullness of the God-head bodily. When God gave this son he had nothing left. We would do no violence to this text if we should make it to read: God so loved the world that he gave himself that whosoever believeth in him should not perish, but have everlasting life. God did not give his son to make a pleasure trip down here. God did not give his son to come down here and investigate conditions and report back. God gave his son to take upon himself the form and limitations and inconveniences of man. God gave his son to live among us, to labor, to be tired, to be hungry, to be thirsty, to be slandered, to be persecuted, to be buffeted, to be spat upon, to be crowned with thorns, to be scourged, to shed his blood, to be nailed to the cross, to bear our sins in his own body on the tree, to pour out his very life for us. And when we stand before Calvary and look upon the bruised, bleeding, suffering and dying Son of God and hear his agonizing cry, "My God, my God, why hast thou forsaken me?" we are standing in the supreme evidence of God's love.

This brings us to a most interesting question. What is the explanation of this lavish of love? Why does God love? God loves for the same reason that sparks fly upwards. God loves for the same reason that water seeks its level. God loves for the same reason that the sun radiates heat and light. Sparks have no will in the matter of ascending. They simply obey a law under which they exist. Water has no will in the matter of seeking its level. It can do no otherwise. The sun has no will in the matter of radiating heat and light. It simply obeys the law of its own existence. It must radiate heat and light to be the sun. If the sun were to cease to radiate heat and light it would cease to be the sun. Neither does God have any will in the matter of loving but the will to love. It is the very nature of God to love. Love is the very essence of God and God is the very essence of love. You can never define love but in terms of God and you can never define God but in terms of love. If God were to cease to love he would cease to be God and the universe would be godless. But we must not think of this love as blind, or unintelligent. It is never misdirected. It never makes a mistake. It flows out from the supreme intelligence. And this leads us to ask, why does God love us? There can be but one answer. He loves us because we are worth loving. I do not mean by this to say that we possess any actual value in the sight of God. Such a statement would not be true. In all the realms of God there is no place where he can use a world in the grip of sin. Such a world possesses and can possess no actual value in God's sight. But God looks down through the atheism and infidelity and agnosticism and hatred and lust and falsehood and cruelty and license and ignorance and poverty and slavery of this world and sees a potential value. Not because of what we are does God love us, but because of what he sees he can make of us through an inflow of his grace. He sees that in this way he can break the power of sin and wash away our filth and give us newness of life and lift us up into a state of health and strength and efficiency. This is our encouragement. It differs not to what depths of sin the soul may have sunk, if there is still an open avenue through which

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OPTIMISM | **The President's Letter** | EVANGELISM

Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.—John 15:8.

"The Care of All the Churches"

This is our constant concern, whether we are in the field among the churches or at home. "Without ceasing I make mention of you always in my prayers," and my thought and my effort continually is for an increasing measure of success in the God-given work that we are all trying to do. Pastors will feel free, of course, to call on us for service, and always it will be our pleasure to respond in the full measure of our time and strength. However, the major part of the "care of the churches" is of necessity with the pastors. They are the shepherds, and we look to them to care for the flock. By their wise leading, their zeal, and their unfailing faithfulness, we shall go forward in happiness and to enlarging measures of service.

Halifax

We were with this charge, in their quarterly conference, December 7. The conference was held at Ringwood, and all churches were represented but one. Stewards reported $80.50 paid to date on pastor's salary. The Sunday schools of the charge are going forward hopefully with their work. Two contribute regularly to the Children's Home. We were glad to hear a prominent member of one of these schools say that the reaction was helpful to his school. The other schools were urged to adopt this practice. The college assessment and the other budgets were ordered apportioned to the different churches. An effort will be made to raise the college budget in full now. The pastor urged in his report that the charge press the finances in the early part of the year, and that the every member canvass be made at all of the churches. The spirit of the conference was good, and the charge appears to be starting hopefully upon the work of the new year. Pastor Spencer is in his fifth year on this field. He has the confidence and the co-operation of his people. He will work zealously, wisely and steadfastly along all lines to make this a year of progress for his charge.

Why Not

Saturday and Sunday, December 8-9, were given to this work. On Saturday we were at Love Joy, preaching at 11 a. m. and holding the quarterly conference in the afternoon. The conference was well attended, all churches being represented but one. Reports showed only small amount paid to date on pastor's salary. About $60 was reported raised on college assessment. The Sunday schools are running with usual interest, and the general outlook for the work is hopeful. We found a new brick veneered church building in process of construction at Love Joy. This they hope to complete in the near future. The budgets were ordered apportioned to the various churches on the percentage basis of pastor's salary. Also the assessment for college, superannuates, and Gratitude Gift. The college assessment will be pressed, with the hope of raising the full amount—$170.

On Sunday at 11 a. m. we preached again at Love Joy to a large and appreciative congregation. At this service $28.50 was subscribed to the college assessment, and nearly all was paid in. At 3 p. m. we were at Macedonia, preaching to a small but attentive group. Here $10, the full assessment on this church for college, was padi. This gives the charge about $100 paid to date for college. In the evening it was our privilege to preach at Seagrove. There is pronounced sentiment among our people in and near Seagrove for a church at that place. There does seem to be an opportunity there for us, and we felt inclined to give encouragement to the movement. The matter was left open for one month for prayer, and to determine how many persons may be relied upon to become charter members. We hope that a wise decision may be reached, and we shall pray to that end. Pastor Trogdon is entering hopefully upon the work of the new year. He is liked by his people, and his opportunities for service seem boundless. He seems strongly inclined to move to the parsonage. This would please his people, and no doubt be a decided advantage to him in his work.

We enjoyed our visit to the fields, and our interest and prayers will continue with them. We are indebted to every one who gave us entertainment and contributed to our comfort on this trip.

On December 11 we were called to Burlington to assist in the funeral of Bro. G. A. Cartner, a man whom we received into the church during our pastorate there, and who apparently was in perfect health when we left there a year ago. Our tender sympathies are extended to the stricken family.

Tuesday night, December 11, we were privileged, through the courtesy of Mrs. W. S. Jones, to be in the meeting of the W. H. M. S. of Grace Church. The meeting was held in the commodious home of the Joneses, on West Market Street, and is a fixed part of the yearly program of the society, we understand. We enjoyed being there, and were much pleased and helped by the program and the spirit of the meeting. By unanimous and hearty assent the meeting adopted the unification program of the church, and officers were elected for the new organization. This splendid spirit of conformity is highly commendable. We hope that it may be contagious.

That Christmas Present

We are waiting for your order. You know—that Centennial Memorial Book that we spoke of just recently. Nothing more suitable for a Christmas present. Come on, now ,with your order. We have two, and need thirty-one more. The price is $2.00 and postage. Hurry! Christmas is nearly here.

Children's Home

We are pleased with the long list of contributors appearing in last week's HERALD. This is an indication of a strong interest throughout the conference in the Home. And we are pleased to note several contributions from other conferences, too. The Children's Home is a General Conference institution, and it is encouraging to have it receive general support. Superintendent Dixon and his helpers are grateful for every expression of interest, and they will make every dollar given to the Home count one hundred per cent for the children who are being cared for there. Keep on keeping faith with the Children's Home.

Hymnals for Spencer

Dr. McCulloch's call through the HERALD is being heard. Several books have been provided for our newest church. If you could meet with our little band there and see their happiness and their zeal, you would be gladder still that you helped to provide music for them. Come on with a few more books;

we hardly think that they have enough yet. Send your donation to Mrs. A. L. Moore, Spencer, N. C., Post Office Box 60. Thank you.

More of the Same Kind

"When people meeting you on the street stop to make your acquaintance, the postmaster reaching out through the window to shake hands with you, why you just couldn't feel other than at home"; "While we regret losing our former pastor, Rev. ——, we feel that we are fortunate in getting Bro. —— to be with us, and we welcome him in our midst"; "We are entering upon the work of the new year with a fine enthusiasm. Every indication is that the church in all of its departments will far surpass the record of last year"; "We feel that this is going to be a good year for our church and circuit"; "We are now in the midst of what appears to us great, big-hearted folks. They have received us with open hearts, and given to us every evidence of progressive co-operation."

And so the reports go. But we can not quote more now. We are delighted with the spirit revealed in these reports, and cheered by the hope that this spirit inspires. Success is sure where this attitude prevails.

Much Fruit-Bearing

We are anxious that this shall be a year of much fruit-bearing in every department of the church. The pastor is our hope for this realization. Since he is the leader, we can not hope to reach high standards unless he leads in that direction. We are therefore calling upon our pastors to make this a year of renewed study of the Bible and of church needs and church plans; a year of much prayer and personal consecration, a year of renewed determination to "keep back nothing that is profitable" for the church. But in everything and in every way to so lay hold upon the work that great spiritual harvests may follow.

May the Spirit of God rest with renewing power upon us all.

Appointments

Dec. 14.—West Thomasville church in quarterly conference. Hour, 7:30 p. m.

Dec. 15.—Fairview-Glen Raven charge in quarterly conference at Fairview. Hour, 2 p. m.

Dec. 16.—Glen Raven, 11 a. m. Preaching service.

Dec. 16.—Belmont, 7:30 p. m. Preaching service. (Tentative.)

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Fraternally,

S .W. Taylor.

Dec. 12, 1928.

If There Were No Pain

(Continued from Page One)

for those who are not obedient and good. Those in whom pain has accomplished its moral purpose will be released from pain. Those in whom pain has not accomplished its divine mission will be subjected it seems to a terrible baptism of pain.

Pain brings us to a realization of the seriousness of life. It makes us aware of the spiritual character of our existence. It makes us conscious of moral distinctions and moral deserts. When it has accomplished in us its divine purpose, God will say to us, It is enough!

Ordination Sermon

(Continued from Page Three)

the grace of God can pass into the heart, that soul may be brought back into a state of normalcy, and fill its place and do its work in the great divine plan of life.

And now, we have another very interesting question. To what end does God love us? It is expressed both negatively and positively in the text. For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not *perish*. It is to arrest us in our mad career of self-destruction. It is that we may sink no deeper in atheism, infidelity and agnosticism. It is that we may sink no deeper in hatred, selfishness, lust, slander, ignorance, poverty and slavery. Then it is to stay the hand of sin itself. It is that sin may sap away no more of our vitality. It is that sin may no more strengthen the bonds of our slavery. But we rejoice exceedingly in the fact that this great divine purpose reaches far beyond arresting us in our downward career and staying the hand of sin in its deadly work in the human heart. There is a positive side. It is one of restoration. It is that of refitting the wreck. It is that of bringing us back into a state of normalcy. It is that of giving us a new chance to make good. Read on through the text: but have everlasting life. The very essence of everlasting life is the fullness of life. It is the completeness of life. It is the perfection of life. So in this great outpouring of divine love we may see human bodies free from all defects, bodies full of health and strength, bodies with perfect efficiency of hand and eye and ear and voice, bodies every organ of which functions in a perfectly normal way. In this great love we may read minds that are fully efficient, minds that never fail in memory, or judgment, or will, or imagination. Here we may also read souls that never fail in faith, or reverence, or worship, or obedience, or love, or mercy, or holiness, or friendship, or sacrifice and service, or goodness. Such is the great end of God's love.

So far what are the accomplishments of this love for us? It would be much easier to answer the opposite question, what has it not accomplished for us? It has brought us the Christian church, and the Christian church has brought us the Christian home, and the Christian home as brought us Christian literature, and Christian literature has brought us Christian civilization, and Christian civilization stands solidly behind every victory over the sea and over the land and over the air. It is this fact that stands back of our scientific farming, our manufacturing business, our banking business, our merchandising business, our rail-roading business and our mining business. It is this that has built our orphan homes, our schools and colleges and universities and hospitals. It has given us the radio, the flying machine, the telephone and the automobile. It is putting into life everything that makes its beautiful and rich and sweet and good and strong and glorious—everything that makes life worth living. Nor is this all. It has brought to us a new conception of God. In Christ we see God not only as creator, preserver, judge and king, but as our great heavenly and universal Father. Out of this new conception of God we have that other conception—the universal brotherhood of man. Out of this conception we have every movement looking towards international confidence, international co-operation, international good will and universal and perpetual peace. Nor is this all. It has brought to vast millions of sin-sick souls the consciousness of cleansing from all spiritual filth, of pardon for every

sin and of a new life functioning within. To these it has also brought the consciousness of the presence of a Person to guide them unerringly, and to shield them perfectly, and to fill them with all spiritual benediction, and to make them to abound unto every good work. Nor is this all. To these it has given the assurance of a glorious immortality. And now, a word to the young men who are about to take upon themselves the sacred vows of the Christian ministry. This love has conferred upon you the greatest honor that can come to man. Not only has it called you to repentance and faith, and made you citizens of his kingdom on earth, and adopted you into his heavenly family, and made you heirs of his infinite goodness jointly with his only begotten son, Jesus Christ, but it has called you to be fishers of men, the torch-bearers of human progress. If this love fills you, if it permeates your soul, if it is the dominant power in your life, if it controls you in all your activities, then your efforts will be crowned with success, and in the end you will receive a crown of life which will outshine the stars for brightness. But if it does not, then, it matters not to what heights of oratory you may mount, nor to what heights of scholarship you may ascend, nor how cultured the congregations you may serve, nor how large salary you may draw, nor with what ease you move in society, you will be nothing more than a sounding brass or a tinkling cymbal.

"HIS LIKENESS"

"How does God look?" said my little lass.
At her question I often smiled;
But this time I offered a prayer instead
For guidance to help my child.
"God's face is seen in the heart of a rose,
In the bud of a lily white,
In the brightness of sunshine after rain,
In charms of a moonlight night;
In the beauty of everlasting hills,
The trees with their leafy shade,
In the sky above and the earth beneath,
And all things he has made.
But the dearest picture I ever saw,
The clearest and finest, too,
Is his likeness in hearts that hallow his name,
And seek his work to do."

—*Nettie K. Cole.*

IMMEDIATE OBEDIENCE WISE

There is much in obeying as our Lord did, "straightway." When the Lord gives His servants grace to follow out their convictions as soon as they feel them, then they act courageously. First thoughts are best in the service of God; they are like Gideon's men that lapped. Second thoughts come up timorously and limpingly, and incite us to make provision for the flesh, like those men whom Gideon discarded because they went down on their knees to drink, taking things too leisurely to be fit for the Lord's battles.—*Charles H. Spurgeon.*

—Isn't this a pretty mess? We read this morning that two South American states are at outs with each other and one of them is clamoring for war. And that on the eve of Christmas and while Mr. Hoover is on a visit there! The man or nation that undertakes to keep quarrelsome neighbors from quarreling has some job on hand.

FAITH INDISPENSABLE

The key that unlocks the doors to the choicest treasures in the Divine Kingdom is faith. A Christian is spiritually strong and rich, or weak and poor, according to the measure of his right belief. Faith is the foundation virtue, and when it crumbles all else must fall with it. Peter on the water went down when his faith failed; and so must every man go down when overtaken by a like calamity. The most majestic heroes of the Cross have been those who had unwavering confidence in God and to whom heaven was scarcely less real than earth. It was a fitting thing that St. Paul should have taken a part of his great Chapter on Faith (the Eleventh of Hebrews) to catalogue some of Christianity's mightiest dead. It was through faith that they surmounted the obstacles in their way and ascended the imperishable heights, from which they shall ever shine.—*Selected.*

THE ANVIL OF GOD'S WORD

Last eve I paused beside a blacksmith's door,
And heard the anvil ring the vesper chime;
Then, looking in, I saw upon the floor
Old hammers worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," said he, and then with twinkling eye,
"The anvil wears the hammers out, you know."

"And so," I thought, "the anvil of God's Word
For ages skeptic blows have beat upon,
Yet, though the noise of falling blows is heard,
The anvil is unharmed, the hammers gone."

—*Selected.*

HER KITCHEN BIBLE

There was always a Bible on the window sill or on the kitchen table where Naomi worked. She was a Norwegian girl who had recently come to the land. Those who knew her felt at once that she was going to make a good citizen.

"This is my kitchen Bible," she explained with her foreign accent, when her mistress remarked on its always being there.

The mistress was not surprised to find that she gave the utmost satisfaction as a worker. A Bible with you at your work, a Bible used in odd, spare moments of life, will make a life of sweetness and power.

A home where every one has a Bible and makes everyday use of it is a home which should make any of us feel both rich and happy.—*Queens' Gardens.*

THE PRIVILEGES OF PRAYER

A life of unceasing prayer is a possibility, a duty, a privilege, and a security. Search the Scriptures that you may be intelligently prayerful. Be prayerful that you may intelligently search the Scriptures. Be prayerful and search the Scriptures that you may richly live the Christian life. Without prayer, life, like the cathedral window viewed from the outside, is dull and unpleasing; with prayer, life is like the stained window viewed from within—full of divine beauty and splendor. Wherefore, my beloved, pray without ceasing, and you cannot do other than in everything give thanks.—*Selected.*

OUR STORY PAGE

CHRISTMAS AT THE BATEMAN HOUSE

"Isn't it queer to be in a perfectly strange house in a perfectly strange town on the night before Christmas?" Mary Anthony closed the book she had been reading and looked up at her mother. "Just think of it; not a single solitary soul in this town do we know."

Mrs. Anthony laughed nervously. "Not unless we count Mrs. Bateman."

"The lady who gave us the key? Oh, we won't count her. She wasn't one bit friendly. Why, when I asked her about the Christmas entertainment at the church on the corner, she turned away and said she wasn't going and knew nothing about it. And we strangers just arrived in town!"

"My dear, she looked very sad; maybe she is in trouble. It's odd, but somehow her face seemed familiar to me. And the name, Bateman, the minute I saw it in Cousin Esther's letter it seemed to recall something to my mind. And yet I'm sure I never knew any one by that name."

Opening the letter from Cousin Esther, the one which had brought them so suddenly to Burson, Mrs. Anthony read it again.

"Dear Mary:

"After owing me a letter for all these years it was about time you wrote. Your letter followed me to Burson, where we have been living for the last three years. And now in about five minutes I am starting for South America—to be gone for nearly a year. The wife of a civil engineer never stays anywhere long. And we hate to close it up. Why can't you and little Mary live in it this winter? We're leaving the key at Mrs. Bateman's next door. We call it the twin house because it's just like ours.

"Oh, there's the taxi! Goodbye and do come."

Mrs. Anthony folded the letter and sighed. She almost wished that she had waited until after Christmas before coming. But the house had been so cold. And here it was delightfully warm.

"Never mind, mother," said Mary, "we'll have a merry Christmas all by ourselves. And in the afternoon we'll go to the entertainment at the church. It's for the little tots, but I guess they'll let us look on anyway."

Yawning, Mary said goodnight to her mother and started up the stairs. Pausing for a minute by the window on the landing, she stared wistfully at the house next door. At a brightly lighted window she could see a girl of about her own age with her head bent over a book. "Mrs. Bateman might have introduced me to her daughter," she was thinking resentfully. "Their house doesn't look the least little bit Christmasy; not a holly wreath in any of the windows. Or a sign of a Christmas tree. Maybe she's like Scrooge; doesn't believe in Christmas."

Slowly Mary mounted the rest of the steps. Ah, this was her room. Reaching for the button just inside the door, she pressed it. Instantly the room was flooded with light. A pretty bedroom certainly, all delft blue chintz and white enamel. But what was that on the bed! Mary stared in astonishment. The blue and white quilt that had been so smooth when she had dressed before supper was rumpled. And under it lay a little boy scarcely more than a baby. With his head snuggled deep in the white pillow, he was fast asleep. Mary tiptoed nearer and inspected the little fellow. What long lashes he had and such a chubby flushed face. He must be one of the neighbor's children.

"Mother," she called softly, running into the hall. "Come see what's on my bed."

"On your bed!" Mrs. Anthony answered from the foot of the stair.

"Come and see."

"A baby! Where did he come from?" Plumping down in the blue chintz rocker, Mrs. Anthony stared helplessly at her daughter.

"I don't know. Must have crept up the back stairs while we were in the front room. See—there's his little coat and cap, suit and everything."

"I'd better call up Mrs. Bateman. She'll know whose child it is."

"Wait," cried Mary. "What's this fastened to his sleeve? A Christmas tag! Did you ever!"

"A Chrsitmas present." Turning the card over, the bewildered lady read these words scribbled in pencil: "I just couldn't keep him."

What a pity. How could a mother ever give up a child like that?

"Can we keep him? Oh, mother, please. Till after Christmas anyhow."

"First of all I'm going to notify the police," announced Mrs. Anthony.

That done, there was a hurried rush to the stores before they closed at ten o'clock. It would never do to have the little fellow wake on Christmas morning with not a single toy to greet him. By the time the toys were arranged invitingly on the bed and the tree trimmed, Mary and her mother were more than ready for bed.

And they slept late next morning. Mary on awakening sat up eagerly and started to unwrap the packages at the side of her bed. Then remembering the baby, she ran to get her warm slippers. Oh, they were still in the trunk. She began to unroll the slippers from the old newspaper wrapped around them; then gasped at the words that stretched across that page in big black letters.

Rushing out into the hall, she burst into her mother's room. Holding up the newspaper, she cried: "Call up Mrs. Bateman, oh quick. Just to think of it. Oh, mother! Mother!"

With shaking hands, Mrs. Anthony at last found the number in the book. "Mrs. Bateman? This is Mrs. Anthony. Can you come over here, please. Yes, right away. It's—oh, it's very important."

Scarcely a minute later, the two ladies, followed closely by Mary, were ascending the stairs, Mrs. Anthony trying her best to break the news gently. But at almost the first word Mrs. Bateman rushed ahead. And she was the first one to open the door into the blue room. There sat Bobsy in the midst of his toys, an entrancing smile on his face—Bobsy Bateman.

Mary read again the heading on the paper in her hand: "Bobsy Bateman Stolen From His Home in Burson. Suspicion Points to a Former Nurse, Maggie O'Brien." Underneath were pictures of the baby and mother. And the paper was nearly three months old. Three months since Bobsy had been in his mother's arms!

Well, there isn't very much more to tell. As the news

spread, the house was besieged with people. First, Mr. Bateman and his daughter, then the neighbors. Then pretty much every one in Burson, it seemed to Mary.

After they had all gone except the Bateman family, Mr. Bateman figured things out. "Maggie must have repented. But in the darkness she brought Bobsy back to the wrong house. And now," he cried, turning to Mary and her mother, "suppose we all have Christmas dinner together, and go to the Christmas entertainment at the church this afternoon. I tell you what, nothing can be too Christmasy for me!" And Mary had no complaints to make after that of the Bateman family.—*Selected.*

SOMEBODY CARES

Somebody knows when your heart aches,
And everything seems to go wrong;
Somebody knows when the shadows
Need chasing away with a song;
Somebody knows when you're lonely,
Tired, discouraged and blue;
Somebody wants you to know Him,
And know that He dearly loves you.

Somebody knows when you're tempted,
And your mind grows dizzy and dim;
Somebody cares when you're weakest,
And farthest away from Him;
Somebody grieves when you're fallen,
You're not lost from His sight;
Somebody waits for your coming,
And He'll drive the gloom from your night.

Somebody loves you when weary;
Somebody loves you when strong;
Always is waiting to help you,
He watches you—one of the throng,
Needing His friendship so holy,
Needing His watch-care so true;
His name? We call His name Jesus;
He loves every one, He loves you.

—*Fannie Stafford.*

ON READING THE BIBLE

Read the Bible, and read again, and do not despair of help to understand something of the will and mind of God, though you think they are fast locked up from you. Neither trouble yourself, though you have not commentaries and expositions; pray and read, and read and pray; for a little from God is better than a great deal from man; also, what is from man is uncertain and is often lost and tumbled over by man; but what is from God is fixed as a nail in a sure place. There is nothing that so abides with us as what we receive from God; and the reason why Christians at this day are at such a loss as to some things, is because they are content with what comes from men's mouths, without searching and kneeling before God to know of Him the truth of things. Things which we receive at God's hand come to us as things from the minting-house, though old in themselves, yet new to us. Old truths are always new to us, if they come to us with the smell of heaven upon them.—*John Bunyan.*

FOUR WORDS

There are four words that are able to melt the heart of stone, and turn a nominal Christian into an active one; they will make any man think; they will set a soul on fire, if he gives five minutes a day to them.

These words are death; judgment; heaven; hell.

God says, "It is appointed unto men once to die; and after that, the judgment."

Death—when will it come to your own being? You may be getting near the threescore years and ten that are allotted to man as the period of his probation and preparation. Death cannot be very far off for you. And after this the judgment. Then it is either one of two things for you—eternal bliss in heaven, with the Saviour who gave His life for you, and who loves you with an everlasting love; or hell, everlasting punishment, eternal banishment from the presence of Him who is Life and Light and Love. Or you may not be so old; in fact, you may be very young; but you have absolutely no assurance that your life will last another day. Babies, children, young people, those in the prime of life—are taken away when one least expects it. Death, judgment, heaven, hell.

You may be spared many, many years, but what about that loved one of yours, in your home? What about your friend? Your business associate? Death, judgment; then what? Heaven? or hell?

There is one other thought that is better still. There are some people who will never die. One of these days the Lord will come again, and those who are the members of His body will be caught up to meet Him in the air, caught up with their loved ones who have gone on before, who were members of His body. Then the judgment; then heaven for them; but hell for those who have not received the free gift of eternal life that He offered. We are just as uncertain as to the time of that as we are of the time of any one's death. Should He come today, where would you or your loved ones, or your friends, or your business associate spend eternity—in heaven, or in hell?

Settle this question today for yourself, if it is not already settled. Then, Christians, think about those who have not—in your own home, among your circle of friends, your business associates. Think about them and these four words—death, judgment, heaven, hell!

Go tell them about Jesus who is mighty and willing and longing to save them. "The King's business requireth haste."
—*North Avenue News, Atlanta, Ga.*

—The daily papers bear a report that the W. F. M. S. of our church contemplates a suit at court to settle the controversy between that society and the Board of Missions elected by the last General Conference. A friendly suit may best lead to the way out of an unfortunate situation. When people cannot agree about questions of right it seems proper to submit the questions to experts in such matters. There are many who are sure the W. F. M. S. is pursuing the course of plain duty and there are others who will insist that the Board of Missions is within its rights and on the plain path of duty. We are glad that we do not have to decide the matter though we have an opinion. If it is decided by a tribunal of trained and distinterested men, both parties may accept the decision gracefully. It is too bad for the work of missions to be held up or even embarrassed by a want of agreement among mission workers.

YOUNG PEOPLE'S WORK

CHRISTIAN ENDEAVOR HELPS

By Grover L. Angel
President C. E. Society, High Point College

DEC. 16: GOD'S CHRISTMAS GIFT TO THE WORLD

Scripture: Luke 2:1-16

Try This Program

Quiet music.
Hymn: "Joy to the World."
Opening prayer, by pastor.
Announcements.
Scripture lesson and introductory talk by leader.
Special music.
General participation, questions, topics, etc.
Hymn: "Sunshine in My Soul."
Ten-minute Bible reading.
Poem.
Sentence prayers, closed with Mizpah.

Outline for Leader

Since this is the season of the year when every one is thinking about Christmas gifts, let us study something about "God's Christmas Gift to the World." Very often we become so absorbed in the getting and giving of gifts at Christmas-tide that we lose the spirit of the occasion. The real joy of giving gifts is not in their material value, but in the spirit of love and friendship that they suggest. It was deepest spirit of love for the world that caused God to give His only Son that we might be saved. God's gift was the supreme gift of all time.

The coming of Christ into the world meant more to the world than any other one thing that can ever take place. He gave us a love that will never die. This same love should be reflected in our hearts and minds especially at this season of the year.

Questions to Be Answered

1. Why did God send His Son into a world of sin when heaven is pure and holy?

2. Did Christ's stay on earth accomplish His purpose in coming?

3. What has the coming of Christ into the world done for the home? The community? The nation?

4. What kind of a place do you think the world would have been if it had never heard Christ's teachings?

Topics to Be Discussed

1. God's Christmas Gift a practical gift.

2. God's Christmas Gift a gift of love and sacrifice.

3. God's Christmas Gift a gift of redemption and eternal life.

Ten-Minute Bible Reading

Abundant life (John 10:10); love's gift (John 3:16); eternal life (Romans 6:23); hope (I Peter 1:3-6); peace (John 14:27); forgiveness (I John 1:9); salvation (Acts 2:12); love (I John 3:1-3); unspeakable gift (II Cor. 9:15); joy (I Peter 1:8); a sacrifice (II Cor. 8:9).—C. E. Quarterly.

Poetry to the Point

A thousand years have come and gone,
And near a thousand more,
Since happier light from heaven shone
Than ever shone before,
And in the hearts of old and young
A joy most joyful stirred,
That sent such news from tongue to tongue
As ears had never heard.
And we are glad, and we will sing,
As in the days of yore;
Come all, and hearts made ready bring,
To welcome back once more
The day when first on wintry earth
A summer change began,
And, dawning in a lowly birth,
Uprose the Light of man.

—Thomas T. Lynch.

SUNDAY SCHOOL LESSON

DEC. 23: PAUL'S LAST MESSAGE

Scripture Basis: II Tim. 4:1-18.

Golden Text: I have fought the good fight, I have finished the course, I have kept the faith. II Tim. 4:7.

Timothy

"Timothy was one of the best known of Paul's companions and fellow-laborers." It is very probable that he was a native of the city of Lystra, and was converted to Christianity by Paul's teaching during his first missionary journey. Early in the apostle's career he became a co-worker, and it is interesting to note that he was faithful to him and the service of Christ to the end. His father was a Greek and his mother a Jewess. Paul mentions the faith found in Timothy's mother, Eunice, and his grandmother, Lois, which he declares was evident in him also.

The letters of Paul to Timothy form two of the three "Pastoral Epistles," the other being to Titus. These were written to ministers who had been given charge of churches in Ephesus and the Island of Crete, Timothy the former, and Titus the latter. "The Pastoral Epistles were written to guide them in the discharge of the duties devolving upon them as Christian pastors. . . . —much that is personal, and much also that is concerned with Christian faith and doctrine and practice generally" is contained therein.

The time of the writing of these epistles must be close to the Neronic persecution in A. D. 64. The letter to Titus was doubtless written between the first and second letters to Timothy. "It is universally acknowledged that II Timothy is the very last of Paul's extant epistles."

Timothy Taught

The fact that the messages to Timothy (and Titus) were written to guide the faithful minister in the discharge of his duties, as well as to teach Christian faith, doctrine and practice generally, has already been stated. The closing chapter of the second letters begins with a solemn charge to the writer's spiritual son and co-worker with Christ to fearlessly preach the unadulterated Word of God, which is equally as incumbent upon the ministers of Christ today. It is "the power of God unto salvation to every one that believeth." (Rom. 1:16).

Paul foresaw the time when weak and professed believers would seek the easy, the novel, the compromising forms of religion. It was evident to some extent in his day, but it seems that it was spoken especially for our day. "'Itching ears' are ears that want to be tickled with verbal novelties, with rhetoric and eloquence, with wit and extravagance, with new and strange teachings; the gospel has become tame and familiar to them." "But," says Paul, "avoid these things thyself; endure afflictions for the sake of Christ, if need be; prove the full worth of thy ministry."

Timothy's Trustful Teacher

Paul, then, refers to the status of his own life. He had run the race of life with courage and vigor. He had finished the course that had been laid out for him by the Lord of all. He had kept the faith—"the sacred deposit of historic truth and teaching." In other words, he was conscious of having won the race of life.

The winners of the athletic contests in those days received a crown. It was only a crown of leaves—olive, laurel, parsley, or ivy—but it was much coveted by the contestants. The crown of the faithful apostle was not of leaves, but "of righteousness;" not a material crown, but a crown of glory. Tis trust in the "Righteous Judge," who would thus reward him in the day of reckoning was implicit. It was something well worth while to hope for—not only for him, but for all who are "faithful unto death," and are longing for His appearing.

Triumphant Thought of Transition

Before his closing remarks, Paul briefly depicts his sorrowful condition. Only those who visit Rome today and are shown the Mamertine Prison in which the apostle spent his last days can at all realize his condition. Underground, with only a hole in the ceiling through which he was let down and a meager bit of light entered; the dungeon was cool, damp, and unhealthy. Here he stayed in loneliness, some having left him, others he sent on missions. Only the physician, Luke, ministered unto him. He wanted to see Timothy once more, also John Mark, for he proved to be a worthy assistant. But with it all, he declared, "the Lord stood by me."

Having the Lord with him, he feared not death. He knew it would come, but he was only concerned that the Lord's command to go and preach would be carried on as he had begun it. So, in his thought of the transition that would be his, he gloried in the God and Father of our Lord and Saviour Jesus Christ.

"It is not at all likely that Timothy reached Rome in time to greet his revered 'father in the Lord' and cheer his last hours. Paul was beheaded—on the Ostian Way, according to tradition—some time between the end of A. D. 66 and the death of Nero, which took place on June 9, A. D. 68. Thus one of the noblest of men ended his glorious career, and went to be with Christ, which, he said, 'is very far better.'" (Phil. 1:23).

HERALD SUBSCRIPTION RECEIPTS

Rev. G. F. Millaway, $2.50; Rev. R. C. Stubbins, $3.00; Rev. C. H. Hill, $6.00; Rev. C. E. Ridge, $6.75; Rev. C. L. Spencer, $1.50; Rev. W. H. Neese, $1.50; Rev. H. F. Fogleman, $6.00; Rev. W. D. Reed, $3.00; Rev. J. B. Trogdon, $1.50; Rev. H. F. Surratt, 50 cents; Rev. J. D. Cranford, $1.50; J. E. B. Shutt, $4.00; Mrs. Delano Millaway, $1.50; Miss Inez Hinshaw, $1.50.

—Mrs. Rev. E. G. Lowdermilk underwent an operation at the Clinic Hospital in this city last Tuesday morning. Bro. Lowdermilk called in the afternoon to report that she stood the operation well and gives promise of a good recovery. Dr. Wilkerson and Dr. Ogburn were the surgeons.

Our Children's Home

Mt. Pleasant, West Thomasville, $1.89; Dulins, Mocksville Charge, 40 cents; Spring Hill, West Thomasville, $3.92; Welch Memorial, High Point, $9.00; Philathea Class, Welch Memorial, High Point, $5.00; Rev. and Mrs. Heininger, Grand Rapids, Mich., $4.00; Rev. Ira M. Dinkle, for Sunday school, Clarendon, Va., $7.00; Mrs. John A. Howard, Great Falls, S. C., $5.00; Pleasant Grove, $53.00; Spring Church, Spring Church Charge, $30.00; Spring Church, Spring Church Charge, $2.26 Ray Bible Class, Graham, $9.80; Adrian Class, Uniontown, Pa., $10.00; Mt. Hermon, Creswell, $8.50; Rehoboth, Creswell, $5.35; Asheboro, $24.65; Fairfield, Guilford Charge, $2.00; Rehoboth, Granville Charge, $25.00; Rockingham Charge, $5.10; Bethesda, North Davidson, $16.00; Cid, Denton, $1.10; J. A. Loy, Burlington, Route 1, $5.00; Bethel, Flat Rock, $1.45; Pleasant Union, Mt. Pleasant, $5.12; Midway, Haw River, $5.00; J. S. Fitzgerald, Linwood, Route 1, $5.00; Mount Zion, Pinnacle, $8.60; Union Chapel, Granville, $31.00; Calvary, $17.53; New Hope, Vance, $11.00; Mr. and Mrs. Williams, Flat Rock, Flat Rock Charge, $3.00; Lynchburg, Va., $18.31; Hester A. Billups, Grange, Mo., $5.00; S. S. Rhoades, Iowa and Amanda Hass, $6.50; Stallings, Mecklenburg, $3.60; C. E. Ridge, $5.00; Friendship, $21.60; South Winston, South Winston, $13.00; Pilot, Pinnacle, $4.00; Mount Lebanon, Randleman, $50.00; New Salem, Randleman, $3.00; Mount Lebanon, Randleman, $5.25; E. E. Beber, Garrett, Ind., $4.25; Winston-Salem, $50.83; Laurel Hill, Fallston, $5.55; Eden, Halifax, $5.00; Bethesda, Halifax, $5.00; Friendship, Mt. Hermon, $3.80; Arlington, Ohio, $5.00; Bethel, Mocksville, $8.03; Cedar Falls, Richland, $11.15; Fair Grove, Why Not, $8.50; Mrs. E. S. Welborn, Mt. Pleasant, North Davidson, $5.00; West Forks, Guilford, Ind., $3.46; State Street, $43.27; Amelia Schroeder, Curtice, Ohio, $5.00; Rock Creek, Alamance, $10.00; Gibsonville, $5.48; Lebanon, Spring Church, $9.43; Friendship, North Davidson, $3.00; James Snotherly, $1.00; J. T. Smith, Pageland, Pageland, $5.00; Spencer, W. Va., $10.03; Bethesda, Halifax, $4.67; Worthville, Randleman, $7.19; Reidsville, $9.75; Claiborne, Ohio, $1.50; Siler City, Liberty Siler City, $11.95; Renrock, Ohio, $7.09; South Lexington, $5.58; C. E. S., First Church, High Point, $5.00; Yarborough, Yarborough, $1.80; C. C. Stamey, Fallston, $100.00; Kistlers, Cleveland, $4.00; Spring Valley, Vance, $6.47; Keswick, Iowa, $12.00; Mill Grove, Midland, $5.20; Whitakers, $38.00; Saxapahaw Union Church, Saxapahaw, $22.22; Charlotte, Richland, $19.75; Miss Sophie Meroney, $5.00; Pleasant Hill, Spring Church, $10.00; St. Paul, $8.51; Mount Hermon, Creswell, $1.77; Tabernacle, West Forsyth, $5.00; New Hope, Why Not, $3.25; McChon Chapel, Manchester, Ohio, $3.50; Sapling Ridge, Alamance, $7.16; Philathea Class, First Church Winston, $10.00; Union Grove, Mocksville, 90 cents.

Dear Friends: This, Tuesday morning, finds us hastening away for a splendid donation. It also finds us with a bit of sickness in the Home, although the conditions are better than last week. Several of our boys and girls have had, and some do have, mild cases of flu. We are taking every precaution to check it and keep our children well. So our hands have been so full that the hour is upon us when this must be mailed and we cannot list the gifts of various articles of food and clothing that have come to us during the week. We will do that for the next paper.

We are glad to correct one mistake of last week. The Thanksgiving box from Siler City which was credited to the Woman's Auxiliary should have been credited to the Philathea Class, and the contents of the box were: one dozen tablets, one dozen pencils, eight boxes Skidoo, three pairs bloomers, one shirt, 10 towels, 17½ yards of dress goods and several spools of thread. Thanks for the privilege of making such corrections.

I also fear we neglected to give due credit for eight dressed chickens delivered to us from Kernersville by Mr. Ad Linville on the day before Thanksgiving. If so, we apologize and hereby give the credit and thanks due.

Faithfully yours

A. G. DIXON.

NEW CENTURY SERVICE

Comparative Statement for 1927 and 1928

Those of you who follow with interest the progress of things, especially the finances of the denomination, will look at this.

This statement covers the period of the first six months of the fiscal year, May 1 to October 31, for this present fiscal year and the corresponding six months of the last fiscal year. It is being given because a great many people are supposing lots of things, among them that receipts for this year ought in the very nature of things not to be altogether encouraging. These figures are taken from our ledger account:

From	1927	1928
Budget receipts	$62,896.47	$61,618.34
W. F. M. S.	11,449.23	12,056.52
W. H. M. S.	7,121.60	3,408.49
Totals	$81,467.30	$77,083.35

As you see, budget receipts are a bit less; the W. F. M. S. a bit more, but the big drop is with the W. H. M. S. Now, then, W. H. M. S. ———.

Anyhow, while we take some comfort in just about "holding our own," don't be too comfy about it. All the boards,—oh, well, it's near Christmas, and let's see what can be done.

JAMES H. STRAUGHN,
Ex. Sec.-Treas.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$191,417.99
J. M. Cutchin, Jr.	250.00
Total	$191,667.99

Endowment Insurance Fund

Amount previously reported	$9,680.21
Mr. and Mrs. L. H. Sides	100.00
J. M. Cutchin, Jr.	25.00
Mrs. J. M. Cutchin, Jr.	25.00
Total	$9,830.21

J. NORMAN WILLS, Treasurer.
December 11, 1928.

—Bro. W. F. Grabs advises those who wish to go after apples to go to Mount Airy or vicinity. Apples are brought to Greensboro from that region and sold here from house to house at 40 cents a peck.

Treasurer's Corner

For College:	
Orange, in full	$200.00
Glen Raven, Glen Raven	7.00
Dulins, Mocksville	6.00
New Hope, Why Not	13.04
Lebanon, High Point	33.50
Spring Hill, W. Thomasville	7.75
First, High Point, in full	300.00
Community, Thomasville	125.00
For A. C. B.:	
Mebane	$10.00
Spring Church, Spring Church, in full	90.00

Spring Church on Spring Church Charge is the first to pay its A. C. B. apportionment in full. Who will be second?

We have so many obligations that ought to be met that it is no easy matter to say which ought to "have right of way." Of course the college apportionment is already on the "main line," and is getting up some speed; but if we are to get it in the "terminal" by Christmas, we shall have to "pull the throttle wide open" for the next two weeks.

Some of our brethren have been kind enough to carry the balance on our Gratitude Gift in one of "our" banks for the past nine months, and we ought not to wait much longer before relieving them of this burden. If some member of our church would be willing to take this note out of the bank and carry it until it can be paid, your treasurer will guarantee the interest will be paid quarterly.

When the readers of the Herald tire of the treasurer's "chatter," if they will say so he will "turn off the gas," and promise not to turn it on, except, at intervals. It is our desire to stimulate the members of the church in North Carolina to do better by the interests of the denomination than they have ever done, hence, these weekly reports.

GEO. R. BROWN.
Box 287, Reidsville, N. C.

A NEW BULLETIN IDEA FOR PASTORS

The Layman Company is now putting out its Tithing Pamphlets in four-page Bulletin form, printed on two inside pages only, other two pages blank, for local material. The cost will give a saving of at least $5 per week to any pastor who uses four-page bulletins in his Sunday services. A good opportunity for five or ten weeks of tithe education without expense or special distribution. Twenty subjects to choose from. Sample set, 15 cents. Prices: 40 cents per 100; $3.00 per 1,000.

Please give your denomination, also please mention the M. P. Herald.

THE LAYMAN COMPANY,
730 Rush St.,
Chicago, Ill.

Swapping Masks.—"Yep, I had a beard like yours once, and when I realized how it made me look, I cut it off."

"Well, I had a face like yours once, and when I realized that I couldn't cut it off, I grew this beard."—Frivol.

FROM PASTORS *and* PEOPLE

Winston-Salem.—Mrs. Roy Hauser entertained the Philathea class at her home on Patterson avenue with 15 members, one new member, Mrs. Freo Surratt and one visitor, Mrs. Freck, present.

The president, Mrs. W. C. Tise, presided, and also conducted the devotionals. At the conclusion of the routine of business, the following officers were elected: President, Mrs. W. C. Tise; vice-president, Mrs. H. G. Paschal; secretary, Miss Leota Loggins; assistant secretary, Mrs. W. G. White; teacher, Miss Nannie Watson; assistant teacher, Mrs. J. R. Brewer; reporter, Mrs. J. E. Kirk.

Mrs. W. D. Coble was presented a shower of lovely gifts in celebration of her birthday.

A social hour followed the business meeting and the hostess, assisted by Mrs. R. T. Hauser and Mrs. J. C. Kapp, served delicious refreshments.

Reidsville.—While "poundings" are the order of the day we ask permission to say that we are not left out. We have been pounded. It was a good pounding, too. Sugar, flour, lard, potatoes—Irish and sweet—fresh meat, wood, canned goods galore, and so on, were used to pound us with. The onslaught was terrific for a few moments, but, like the "Boy on the Burning Deck," we stood our ground bravely. We are grateful, and we are trying to prove it.

A few days after we had been pounded we read in the Herald that we were to be given a donation, and we swelled up with pride. "Two donations to the same preacher in the same week," we though, "now we shall have ample occasion to brag, and lord it over the brethren.'" But when we found out that the notice had reference to the donation already received, we felt for the swelling, but it was gone. So I am admonished, Brethren, "that a man ought not to think more highly of himself than he ought to think."

We are working to get things lined up for a good year's work. It is our fervent prayer that success may attend our labors.

GEO. R. BROWN.

Orange Charge—Announcements: Christmas services will be held as follows: Sunday, December 23rd: Hebron, 11 a. m.; Chestnut Ridge, 2 p. m.; Union Grove, 3:30 p. m.; Efland, 7 p. m. Christmas offerings will be received at each church.

B. M. WILLIAMS.

South Lexington Church.—Bro. Isley's sermon last Sunday was very forceful. He has great things in mind for the furtherance of God's kingdom. Let us line up with Bro. Isley and help to carry out his plans.

The first quarterly conference will meet at South Lexington church next Saturday, December 15, at 2 o'clock. Bro. Isley urges all the members to attend, as this will be a very important meeting.

Three new members have united with our church this year: Bro. James Hunt, Sadie Conklyn and Eugene Turner. We are very glad to have them, and trust God to lead us through the year that we may get a great blessing by being in His work.

We are working on a Christmas program. The boys and girls are taking a great interest in our Sunday school and church work. The Christian Endeavor is doing good work also. May God help us to realize the value of serving God.

We will have our Christmas tree on Christmas eve, December 24. We extend a hearty welcome to all.

Pray for us that we may have a good year.

REPORTER.

Hope, Chatham Charge.—Rev. A. O. Lindley brought us an appropriate message last Sunday. I am sure we are going to be well pleased with him and we are hoping for a good year together.

We were very glad indeed to have Mr. H. A. Garrett with us. He spoke for a short while in the interest of our college fund. At the close of his remarks volunteer subscriptions were taken and I am glad to report that we went over the top in raising our quota. Several friends from other churches gave liberal donations, and we appreciate this very much. The congregation was good considering the fact that several of our people were kept away from the services on account of illness.

We are not planning any public entertainment for Christmas, but will have a special program at Sunday school on the 23rd, and a treat for the Sunday school children.

Arrangements are being made to heat our Sunday school rooms and we hope to have it completed in the near future.

The first quarterly meeting will be held at Hickory Grove on Saturday, December 15, at 2 p. m. Let as many of our people as can go.

GARA ANDREW, Reporter.

Bessemer City Church.—We are still moving along, doing very well at present. Our revival meeting closed December 2nd. Bro. Phililps was our pulpit help and delivered some very interesting sermons. We had a very good meeting. Bro. Henderson filled his appointment again yesterday morning with a very interesting sermon. We had 149 in Sunday school. We are planning to have a Christmas program and hope it will be a success. Pray for us that we may succeed in the work for the Master.

LUCY BRACKETT, Reporter.

Stallings, Mecklenburg Charge.—The Ladies' Auxiliary was delightfully entertained at the home of Mrs. R. F. Kinley December 6th. A large attendance was present and the meeting was presided over by the president, Mrs. M. L. Stallings. We had an interesting Christmas program. The members present were: Mrs. P. L. Garmon, Mrs. J. E. Hartis, Mrs. M. L. Stallings Mrs. Carl Stallings, Mrs. Paul Curlee, Mrs. W. C. Hall, Misses Vera Stallings, Irma Drye, Gladys Kiser, Mary Kinley, Etta Hall. Three new members, Mrs. R. F. Kinley, Mrs. Love and Miss Faye Love. We were very glad to have them join our little band, and hope to have others join.

During the summer months the society made a name quilt and gave it to the Children's Home. No name was put on the quilt for less than 25 cents; some paid $5. We cleared $55.96. The money was put on the debt of the church.

Our pastor, Rev. W. C. Hall, gave us a very inspiring and interesting sermon the first Sunday. Many were overjoyed and many gave their hearts to the Lord. We hope many others that are on the wrong road may turn before too late.

The Christian Endeavor Society meets every Sunday night. Interest is taken.

The community set our pastor, Rev. W. C. Hall, a surprise birthday supper on Saturday night, December 8th. Many were present and the table was covered with many good eats. Stallings Ladies' Auxiliary gave him a shirt and tie. Zoar Ladies' Auxiliary gave a pair of gloves and other gifts were given.

The Christmas program will be given on Saturday night before Christmas, December 22; also a treat for the Sunday school.

Best wishes to the Herald and its readers in the coming year.

REPORTER.

Draper.—Sister Totten is very sick. We hope and pray for her recovery. Our budget is coming along nicely. All Christmas entertainments are progressing fine; we hope for the best one we have had. Our Sunday school is growing every Sunday.

L. C. CRAIG.

Tabernacle, Tabernacle Charge.—Since last report we have enjoyed a splendid program given by children of our Methodist Protestant Children's Home. After the program anoffering was taken which amounted to $46.29.

Ladies of the church served lunch to the children, Dr. and Mrs. Dixon and others. We hope they will come again soon.

The Woman's Auxiliary held the regular monthly meeting at the home of Mrs. Vernon Coble Sunday afternoon. A towel shower was given as a Christmas gift to Pine Ridge School.

The Sunday school is planning to have a Christmas tree and program on Christmas eve.

One of our faithful members, Cecil Garner, is seriously ill with pneumonia. We hope for him a speedy recovery.

REPORTER.

Henderson.—Since Conference we have been so busy with the work here that we haven't found time to write a report to the church paper, and our efficient reporter, Mrs. C. L. Finch, being the happy mother of a new daughter, is also finding it difficult to have time to write.

We thank the church for asking for our return and for their cordial welcome to us at the beginning of a new Conference year. Our first quarterly conference has been held, the every-member canvass made and the college assessment paid in full. We are trying to begin the year right and hope that we may be able to keep things going right.

Monday evening we had one of the best meetings of the teachers and officers of the Sunday school that we have had in a long time. The meeting was held at the home of Miss Elizabeth Fox, who is the new superintendent of the Primary department. About 20 were present. Plans were made for a Christmas program to be given Friday evening before Christmas. Every member of the school will have a part in the program and a splendid service is hoped for.

The attendance at our services since Conference has been splendid until last Sunday,

when we felt the results of the flu epidemic which is prevalent here, as elsewhere. Thus far no deaths have occurred in our membership, although a number have been confined to their homes on account of the disease.

Here is wishing for every pastor and charge in the Conference a happy Christmas and the very best Conference year possible.

R. A. HUNTER.

Lexington.—Owing to sickness and absence from town Sunday attendacne was off a little. The services were very interesting and good. At the morning service the importance of the spread of Bibles throughout the land was impressively stresed in a fine address by our pastor, this being the Sunday the American Bible Society asked that this important matter be presented in the churches.

At the evening service a good sized congregation heard another good sermon by the pastor, and immediately after the close the Workers' Council met All members of the church present stayed for the meeting and a few visitors also remained with us. Mr. Luther Koonts was the efficient leader of the meeting. Many important subjects were discussed and plans made for better progress during the coming year.

The children and young people are preparing a Christmas pageant under the direction of Mrs. H. S. Lanier. Mrs. Lanier is especially gifted in this kind of work and will give the children splendid training.

We were pleased to have with us in the service Sunday night Mr. and Mrs. McLaurin and Mr. and Mrs. Newton, of Concord, prominent members of Bro. Hendry's church at Concord.

REPORTER.

High Point.—The December supper meeting of the Brotherhood was held last Thursday eveniny. About 50 members were in attendance. An interesting talk was made by Dean P. E. Lindley, of High Point College, and a humorous debate, which had been arranged by Mr. Ballard, was held.

On Sunday morning Pastor Farmer chose as the subject of a very able discourse, "The Man With a Handicap." Once Robert G. Ingersoll was asked: "If you, with all your knowledge, could change things, would you do so?" He replied that if possible, he would remove pain from life. Our pleasures in life vanish, but pain remains. The common experience of all of us is to want something very earnestly, but to be compelled to do without it. This is a discipline, a spiritual exercise that comes to all of us. Life is like a spelling book, easy at first, but harder on every page, and we grumble at it. Every time God closes a door, He opens another door and a window besides. Livingston wanted to go to China, but instead went to Africa. Robert Louis Stevenson wanted to study law, but, owing to ill health, went to Samoa and wrote books. Handicaps and disappointments are bound to come, but they reveal the essentials of character. "Our light affliction which is but for a moment worketh in us a far more exceeding and eternal weight of glory." Enlargement means expansion or increase, and the soul comes out stronger from the fiery furnace. If Paul had gone east as his inclination led, he would not have gone to Athens, and perhaps would have been a failure. There is no failure in life like giving up. Cowper said, "The clouds that look so big are full of blessings."

At the evening service the pastor brought the message on the subject, "The Gospel in Guideposts."

The Ladies' Aid Society met Monday afternoon in regular monthly session at the home of Mrs. C. L. Whitaker. After the business was concluded the hostesses served delicious refreshments.

Mr. L. R. Johnston, principal of High Point High School, has returned from a trip of several days to Fort Worth, Texas, where he attended a national convention of graded schools and secondary colleges.

High Point is suffering from an epidemic of influenza, and the city schools were closed yesterday (Monday) until December 31st. Fifteen teachers and 500 pupils were ill and not able to meet classes, so Dr. Wingate Andrews and the officials decided it would be best to suspend the school. Many of the out-of-town teachers left for their homes today. The disease seems to be of a mild form, and it is hoped that it will be checked by this precaution.

Mr. and Mrs. C. C. Robbins have returned from an extended trip to points in Florida and to Havana, Cuba.

Rev. and Mrs. E. L. Ballard have moved into their new home at 805 East Lexington Avenue, and the members of the church and C. E. Sosiety gave them a "pounding" last evening.

The Greensboro Daily News of this morning carries a news item of much interest to the women of our church. It is dated Pittsburgh, December 10, and says that legal action is contemplated by the Women's Foreign Missionary Society against the Church Board of Foreign Missions "to prevent a merger of the two organizations and the confiscation of approximately $200,000 worth of real estate and bonds." The treasurer, Mrs. Lida K. East, is authoirty for this statement, and five attorneys have been employed to file suit. The joint Missionary Board appointed at last General Conference will be asked to account for its action.

Mr. H. U. Oakes and family and Mrs. L. R. Peacock went to Yadkin College last Thursday to attend the funeral of their aunt, Mrs. J. D. Davis, who died Wednesday at the home of her sister, Mrs. R. Lee Wright, at Salisbury. Mrs. Davis before marriage was Miss Lizzie Oakes, and was greatly beloved by a large circle of relatives and friends.

Randleman.—We held our first quarterly conference December 8 at New Salem with all churches represented. The usual business was transacted in harmony. The work has started off nicely and we are looking forward to a successful year. Christmas programs are now being prepared by our people.

Our Sunday schools are off on account of the "flu." The day school was closed today (Monday) until after Christmas, as so many of our children were sick. I have been very busy for the last week visiting the sick; trust all will soon be well again.

The thank-offerings that were raised for the Children's Home by our Sunday schools were fine, and for which we are very proud.

Since arriving here we have been remembered with many good things for the pantry. Bro. W. D. Hannon had a ton of coal sent to the parsonage without any charges. The people of Mt. Lebanon soon found that our car-casings were threadbare, so they dressed our Chevrolet up with new shoes, for which we are grateful.

We hope to be able to repay these good people for their thoughtfulness of their pastors and family.

T. A. WILLIAMS.

Efland, Orange Charge.—Our work is progressing nicely. Bro. Williams has filled all appointments. A Thanksgiving service was held on the night of the 29th. An offering of $145.00 was taken at this time for the Children's Home.

The Ladies' Aid and W. F. M. S. met the fifth and quilted two quilts, one for our Children's Home and one for the Bethel Home. A pair of nice pillow cases and a pair of sheets were also sent to the Bethel Home.

Our Sunday school is increasing in attendance and interest. We hope it will continue to grow.

Best wishes to all the Herald readers for a Merry Christmas and a Happy New Year.

MRS. E. S. TAYLOR, Reporter.

Matthews Chapel, Greensville Circuit.—Everything seems to be moving along very nicely with us, and we hope to do more for our Master.

Our Sunday school has been doing good work under the management of J. B. Edwards. He is always on hand.

Our C. E. Society is still going.

Last Sunday was another good day for us. We had with us our new pastor, Rev. E. G. Cowan, who delivered a thanksgiving message, which I'm sure all enjoyed. May we each count our many blessings and strive to do more for Him who has done so much for us.

I am glad to report that Mrs. J. R. Shell, who underwent an operation at Roanoke Rapids Hospital, returned home last Thursday much improved.

Some of the members are planning for a Christmas program at Matthews, so let us get busy.

Best Christmas wishes to all.

ODELL BOWEN, Reporter.

Burlington, First Church.—We held our first quarterly conference on Wednesday evening, December 5th, at 7:30 o'clock, with a fairly good attendance of officers and members of the church. A number of important matters pertaining to the work of the church were attended to at this meeting.

Bro. G. Alexander Cartner, one of our beloved and devoted members, died Sunday night at 11:50 p. m. after a few weeks of ill health, although he was not confined to his room until a day or so before death came to him. He leaves a wife and four children and a host of friends and relatives to mourn their loss. We pray that our heavenly Father will bless the loved ones and comfort them in this dark hour.

The attendance at the Sunday school December 9th was 264 and the offering amounted to $17.41. The new Sunday school superintendent, Mr. Walter Smith, is showing much interest in the work of the school and we predict a good year's work.

On Tuesday evening, December 4th, the Baraca class met in their annual banquet and business meeting, which we hold each year in December. This banquet was thoroughly en

joyed by a great number of the "boys." The supper was served by the good ladies of the church and a better supper would be hard to find. After supper was over, the president called the meeting to order for a brief business session. As this was the appointed time for the election of officers for the coming term, this matter was brought up and the election was as follows: President, Dr. H. M. Patterson; first vice-president, H. L. Graves; second vice-president, C. C. Durham; secretary, L. E. Anthony; first assistant secretary, A. M. Wagoner; second assistant secretary, J. B. Coble; treasurer, Dave DeMoss; reporter, Alvis Rich; assistant reporter, G. F. Isley; teacher, Chas. C. Lindley re-elected unanimously; first assistant teacher, George C. Smith; second assistant teacher, Charles A. Thomas. This is indeed an efficient set of officers and competent and consecrated teacher, and we foresee a good year in the work for the term to come.

A number of our folks have been on the sick list and some are still confined to their homes. Members of our pastor's family have had the "flu," but last reports were that they were better and recovering nicely. Other members sick are: E. M. Braxton, Tucker street; Charles A. Thomas, Oak street. Perhaps there are many others we have not heard about.

Christmas time will soon be here and we trust that as we think of the Great Gift of Christmas that each follower of our Savior will consecrate himself anew to His service. Wishing all the readers a very happy Christmas. L. A. BRAXTON, Reporter.

First Church, Winston-Salem.—Everybody please tune in Station MPCWS now broadcasting, and instead of telling a bedtime story we will tell you something that a real wide-awake church is doing.

The most important thing that has happened since our last report is the Sunday school has been divided into graded classes. Instead of all meeting together as before the Juniors and Intermediates meet to themselves and the adults to themselves. This has already proved to be successful, as the children are taking more interest in the Sunday school work.

The next most important thing was the reorganization of our Christian Endeavor Society. There has been a lot of enthusiasm shown over this move and I think it will prove to be very interesting for the young people of our church. Last Sunday night we started on a trip over the Atlantic Ocean, following Lindbergh's trail. As our trip progresses we will tell you more of this wonderful adventure. If you want to hear about how we have fun on this trip keep up with our report that appears in this paper every two weeks.

Say, folks, do you all attend prayer meeting? What? You didn't think it was interesting? Well, if you feel that way about it I'll guarantee that if you go one time you will try not to miss again. At our church Rev. H. F. Surratt is giving a series of talks on "The Ladder of Christian Graces." We have started our ladder from earth to heaven, the rails are called Faith and the first round has been placed and it "virtue." This Wednesday evening we put the second round in; we do not know what it will be, but one thing we are sure of is that it will be presented in a very interesting manner.

Will everybody please stand by for another two weeks and then I will continue my broadcasting?

EVELYN SMOTHERS, REPORTER.
458 S. Trade St., Winston-Salem, S. C.

Fair Grove, Why Not Circuit.—We are indeed glad to have our pastor, Rev. J. B. Trogdon back. He has preached for us once since conference and brought us an inspiring message.

Death has recently invaded our ranks and taken Mrs. Martitia Auman Boroughs, wife of Calvin Boroughs, and Mrs. Maggie Reynolds Auman, wife of Kelly Auman. They were sisters-in-law and good Christian women. No children survive.

Mr. and Mrs. Jefferson Auman celebrated their golden wedding anniversary December 4. They have eight children, all present except two, who live quite a distance. There were many other relatives and friends present. Mr. and Mrs. Auman received many gifts and quite a number of gold pieces. After a time spent in conversation the company was invited into the dining room where a three-tier cake with a bride and groom on top and fifty candles lighted was on the dining room table. After thanks for the life they have lived and the fine family raised were given by Rev. Joel Trogdon, delicious refreshments were served. Mrs. Eunice Hayworth sang "Will You Love Me When I Am Old?" After returning to the parlor many old songs were sung before the crowd dispersed wishing Mr. and Mrs. Auman many more anniversaries.

Among the many guests were Mrs. Eunice Hayworth, Mrs. Susannah Auman Cagle and Mr. Green Macon, who were attendants or waiters when Mr. and Mrs. Auman were married. REPORTER.

CANCER—A PUBLIC HEALTH PROBLEM

Cancer today is one of the greatest enemies of civilized men and women. Insidious in its development, it lays hold upon its victims, grows upon them, saps their vitality, and too often ends by laying them away in graves prematurely filled. Moreover, it chooses for its victims men and women in the active and productive years of middle life. In North Carolina one person out of every eight who lives beyond the age of 45 dies of cancer. It is the fifth greatest contributor to the State's death rate, being exceeded only by heart diseases, pneumonia, kidney diseases and tuberculosis.

Cancer, therefore, becomes one of the chief among the State's public health problems. But it is much more than that. It is also an outstanding economic, sociological, civic and religious problem. It calls insistently, imperatively, for the serious attention of our people in order that this problem may be solved.

Cancer cells are not of spontaneous generation. They must and do arise from pre-existing normal body cells. Cancer cells are outlaw cells in the family of normal cells. They are the cells which run riot, change their shape, habits and functions, but this does not happen until normal cells have become irritated in one way or another. It is this irritation which changes the normal body cells to cancer cells. A continuous irritation of already inflamed tissue is believed to be the exciting cause of cancer. So it is the little irritations, the benign moles, the suspicious lesions, the peculiarly obstinate indigestions that are calling to you and begging you to help them before they come to be cancerous and kill.

Would that I could get Mohammedan, Jew, Catholic, and Protestant to join hands in the determination to conquer this common enemy! Would that I could get those who can to give of their means enough to put the prevention and treatment of cancer within the reach of every woman who gives herself in the giving of her sons and daughters to the State! Would that I conld make a place for the laboring man, the man too poor to provide protection which is easily provided by the plutocrat, yet too proud to play a part of pauper, a place where the beginning of his destruction through cancer may be removed safely and surely, yet at a price commensurate with his needs!

When thinking of foreign missions, look what we have at home. Does or does not it call to mind the warning: "He that provideth not for his own household is worse than an infidel." Christian people in other states are giving their means to the fighting of cancer within the confines of their own states. They are "getting the beam out of their own eye." When will the citizens of North Carolina, who can finance cancer control, come and do likewise? If Christ could descend into this land of long-leaf pine, just as He ascended into Heaven some nineteen centuries ago, I wonder what position He would take with reference to this problem. I doubt not but that He would give Himself and all that is in Him to the solution of this condition because it was He who said: "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; . . . . I was sick, and ye visited me."—Secretary of State Board of Health.

IN HONOR OF THE DEAD

Hunter

True it is:
"Death rides on every passing breeze;
He lurks in every flower."

We were most distressingly made to realize this fact when on October 7th, last, Blanch Crews Hunter succumbed to the injuries of an automobile accident, which occurred two days previous to her death. She was a member of the faculty of Walnut Cove school, and was returning, after a week-end visit with her parents at Pinnacle, when the untoward circumstance occurred that so untimely ended the bright and promising life.

"Death lies on her like an untimely frost
Upon the sweetest flower of all the fields."

Blanch was just blooming into young womanhood when her life was so suddenly snatched away. Having been born on the second day of August, 1905, her age was 23 years, two months, and seven days. A short, but well lived life, and ending just when young womanhood was unfolding into full beauty. Did we say, "ending?" That can not be. In the beauty of her spirit, and in her good deeds, she lives—and will—in the hearts of those who knew her best and loved her most. She lives here, and in God's summer land she lives in all the glory of a life that death can not touch.

When she was but ten years of age, she professed faith in Christ as her personal Saviour, and united with New Hope Church on Vance charge, where her father was serving as pastor. Later, her membership was transferred to Pinnacle Methodist Protestant Church, and remained there till her death. As a Christian, Blanch was earnest and active. At the time of her death she was a Sunday school teacher, and treasurer of the W. H. M. S. As a friend, she was true and unselfish; as a daughter and sister, she was obedient and affectionate. She was deeply appreciative of the sacrifices that her parents had made on her behalf, and for the influence on her life of her Christian home. She spoke of this very freely and very tenderly in a letter to her parents while she was a student at High Point College. We are filled with an enduring grief because of her untimely death, but despite this, there is much comfort in the assurances of her good life.

The funeral was held in the Pinnacle church, of which she was a member, and was participated in by the following ministers: Rev. R. M. Andrews, Rev. J. E. Pritchard, Rev. P. E. Lindley, and the writer. The very large number of people present, and the beautiful and profuse floral offering attest the high esteem in which the deceased and the family are held. Several other ministers of the conference were present to pay their tribute of loving rspect to the deceased and to mingle with the family their tears of tenderest sympathy. The body was laid to rest in the church cemetery under a covering of flowers, so typical of her pure life.

Besides her father and mother, Blanch is survived by two brothers, Rev. R. A. and Prof. Holt Hunter; and by five sisters, Mrs. J. A. Short, Mrs. Will Edwards, Mrs. Moton Glenn, Mrs. M. S. Hunt, and Miss Nina Hunter. One sister, Mr. Arthur Holloway, preceded her in death. We join the many friends of the deceased, and of the family, in assurances of love and sympathy; we also rejoice with them in the more abundant life upon which she has entered, through Jesus Christ, our Lord. Amen.

S. W. TAYLOR.

December 4, 1928.

Almond

Myrtle Lenora Almond, born December 13, 1907, departed this life November 27, 1928. She professed faith in Christ at the age of 12 years and joined Friendship Methodist Protestant Church, which she dearly loved. All that loving hands could do was done to stay the hand of death in one so young, but how blessed it is to die in the Lord. Her last words were: "Good-bye, mama, how sweet it is to go."

She was confined to her bed a little over a year. I had the pleasure of visiting her many times during that time, and see her soul happy, hear her praising God. When her mama would play the song on the Victrola, "Glory Is Coming Soon," she would praise God. She called that song mine and her favorite. What an inspiration to see Jesus in a life like that, a life that will live on.

Her funeral was conducted at Friendship Methodist Protestant Church by her pastor on November 28, and her body was laid to rest in the cemetery beneath a lovely mound of flowers to await the resurrection morning.

She leaves father, mother, brother, three sisters, a host of friends and realtives to mourn her departure, but we feel assured many years side by side. Be faithful a little linger, and you will be reunited where you can wander hand in hand beside the living waters of that still and sinless land.

"O, who can tell the rapture
Of those to whom it is given
Thus to renew the bonds of earth
Amid the bliss of heaven?"

Will say to the children, we know how sad it is to go home and no mother to greet us but how happy to know we have a mother in heaven. For mother, home and heaven are three of the sweetest words to mortal given.

C. H. HILL, Pastor.

Harwood

Martha Ann Harwood, born March 20, 1904, departed this life November 23, 1928. She professed faith in Christ at an early age, and united with Friendship Methodist Protestant Church, to which she remained loyal until death. She leaves mother, five brothers, three sisters, a host of friends and relatives to mourn her departure, but while we mourn no doubt she is happy in that beautiful place she told her mama about. Her last words were: "O, what a beautiful place I have got." No doubt she saw the place that Jesus had prepared for her. All that doctors, nurses and loving hands could do was done to keep her with us, but her mansion was ready and she had to go and take charge.

On November 24 her funeral was conducted by her pastor, assisted by Rev. J. R. Anderson, of Albemarle, and her body was laid to rest in Friendship cemetery beneath a mound of lovely flowers. Jesus, comfort the bereaved, and help us to say, "Thy will be done."

"By thy hands the boon was given,
Thou hast taken but thine own:
Lord of earth and God of heaven,
Evermore "Thy will be done."

C. H. HILL, Pastor.

Lowder

John Adam Lowder was born January 18, 1890. On December 3, 1928, about 2 o'clock while in the field at work Jesus said, "It's enough; lay down your work and rest." On the following even at 2 o'clock the funeral was held in Friendship Methodist Protestant Church, of which he was a faithful member conducted by the writer, assisted by Rev. J. R. Anderson, pastors of Albemarle Methodist Protestant Church, and Rev. John H. Green, of Salem Methodist Episcopal Church. The large congregation and the beautiful mound of flowers showed how he was loved in his community.

He leaves wife, five children, aged father, three brothers, two sisters, a host of friends and relatives to sorrow here below. Help us to look to the One that can bring comfort to those who mourn. It was said of him that he gave his life serving others. As the poet says:

"We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on the dial.
We should count time by heart-throbs. He most lives
Who thinks most, feels noblest, acts the best."

C. H. HILL, Pastor.

MARRIED

Darr-Jennings

At the Randleman M. P. parsonage, Mr. John Darr and Miss Thelma Jennings were united in marriage on the 24th of November. Mr. Darr is the son of Mrs. Lula Darr, of Lexington. Mrs. Darr is the daughter of Mr. and Mrs. W. A. Jennings, of Worthville. We wish for them much happiness through life.

T. A. WILLIAMS.

Loy-Cable

Saturday evening, December 1, at 7 o'clock, Mr. Rayzelle Coble and Miss Margaret Loy drove to the home of the writer and were happily married, the writer performing the ceremony.

Mrs. Coble is the daughter of the late Columbus Loy and Mrs. Loy, and a sister to Revs. W. M. and O. C. Loy. She is a young lady with a pleasing personality.

Mr. Coble is the son of Mr. and Mrs. Lewis H. Coble, of southern Alamance. He is a young man of sterling character. Both are loyal members of the Methodist Protestant church on Mt. Zion charge.

H. L. ISLEY.

'Rah for the Muzzle.—Willie—"Did Mr. Edison make the first talking machine, pa?"

Pa—"No, my son. God made the first talking machine, but Edison made the first one that could be shut off."—Bell Telephone News.

—Nature never makes the mistake of placing clashing colors together in a floral arrangement, as one will learn who studies natural landscapes.

—From 40,000 to 50,000 pounds of Danish Bald Head cabbage cut from one acre of bottom land is the record of Porter Morgan of Transylvania County, who says he cleared $800 an acre from the crop this season.

—Livestock growers interested in learning more about the job will enjoy the meeting of the Southern Livestock Association to be held at State College in Raleigh, December 18, 19 and 20.

—The extension service of State College has reprinted its circular number 156 on culling poultry. Copies may be had free of charge on application to the agricultural editor.

—Yields of from 250 to 350 bushels of sweet potatoes per acre are reported by Catawba County farmers who planted some 2,000 acres this year.

—If you receive a sample copy of the Herald this week, please take it as an invitation to you to become a regular reader of the paper and as a sign that one of your neighbors wishes you to do this.

—Bro. S. E. Leonard, in charge of the State's Training School for boys at Rocky Mount, tried the virtues of a promise of a Thanksgiving turkey dinner on his boys and found it most efficacious. All met the condition and enjoyed the dinner.

RELIGIOUS EDUCATIONAL ADVISORY COUNCIL MEETS IN ANNUAL SESSION

The second annual meeting of the Religious Education Advisory Council of the Methodist Protestant Church Board of Christian Education convened November 21-23, 1928, in the new Methodist Protestant Church, Cambridge, Ohio. The meeting was called to order by the Executive Secretary, Rev. Lawrence Little, and after conducting a worship service, prepared by Mrs. H. W. Maier, he introduced the following, who responded with brief echoes from their respective fields: Rev. G. I. Humphries, D. D., of Salisbury, Md., president of the Board of Christian Education; Rev. F. W. Stephenson, D. D., Pittsburgh, Pa., Executive Secretary of the Department of Educational Institutions of the Board of Christian Education; Rev. F. L. Gibbs, Durham, N. C., Assistant Secretary, Department of Religious Education; Rev. Harlan L. Feeman, D. D., LL.D., president of Adrian College, Adrian, Mich.; Rev. R. Y. Nicholson, Washington, D. C.; Rev. J. A. Wade, Magnolia, Ark.; Rev. Fred W. Paschall, Asheville, N. C.; Rev. Walter Mollan, Adrian, Mich.; Rev. Geo. W. Beck, Middletown, Ohio; Rev. G. Charles Weaver, Rochester, N. Y.; Rev. E. J. Headley, D. D., Castle Shannon, Pa.; Mrs. Geo. W. Ramsey, Washington, Pa.; Rev. A. R. Corn, Adrian, Mich.; Rev. R. C. Tolbert, Mt. Vernon, Ohio; Rev. Frank W. Lineberry, Jonesboro, Ind.; Rev. F. Lyman Shows, Pollock, La.; Rev. Geo. H. Jackson, Lynbrook, N. Y.; Rev. C. J. Morton, Attica, Ohio; Rev. H. E. Orwick, Mechanicsburg, Ohio; Rev. B. F. Langdon, Cuba, Ill.; Rev. C. J. Kerlin, Logansport, Ind.; Prof. Geo. McLean, Adrian, Mich.; Rev. G. O. McMillan, D. D., president of Westminster College, Tehuacana, Texas; Mrs. J. W. Rhodes, Springfield, Mo.; Mrs. Culbertson, Pittsburgh, Pa., and Rev. I. M. McVey, Cincinnati, Ohio.

Mr. Little then briefly explained the work that was facing the Council and appointed the following committees: Conference Union Organization; Co-operation With Local Church; Evangelism in Religious Education; Leadership Training Schools; Life Service Enlistment and Training; Resolutions; and Findings. These committees lost no time in organizing for their respective tasks. Two busy days followed with most of the time spent on committee work, discussion of committee work, and open forum discussion upon problems related to the program of Religious Education throughout the Methodist Protestant Church.

Regardless of the much work to be done, the council took time to worship and to be sociable. A fellowship supper was arranged in which the members of the council were guests of the officers and teachers of the Sunday school and Christian Endeavor of the Cambridge Church. A happy hour of eats, laughter, jokes, etc., was enjoyed by every one. After this fine fellowship the council members joined with the Cambridge host and hostesses in an evening prayer service. Uplifting addresses were made by a number of those present, including two former pastors of the Cambridge Church, Rev. C. J. Morton and Rev. Frank W. Lineberry. They were followed by Rev. F. W. Stephenson, D. D., Rev. Lawrence Little and Rev. G. I. Humphries, D. D. All these reminded each of us of the personal responsibility each one has in winning the World for Christ.

Rev. H. L. Feeman, D. D., LL.D., also brought a helpful message to the council before each business session which gave us courage and strength for each task.

Achievement! One can hardly estimate the result of one of these meetings to the cause of Christian Education of our Church. One leader remarked that this meeting had made history in that it had gathered the leaders of our Religious Education program around a conference table and had by the adoption of a unified constitution, united the whole Religious Educational program of the Methodist Protestant Church. "This is something," stated the speaker, "that very few churches, with all their wealth and numbers, have not been able to do after much effort." Not only was this plan of organization adopted, but other things of importance were planned; namely, the sponsoring of two Denominational Leadership Training Schools to train instructors; the promoting of 23 Leadership Training Schools during the coming summer; the conducting of district and local Church Standard Leadership Training Schools in Denominational centers.

One outstanding advance in our work revealed at the meeting was the wide acceptance of the standardizing of our Adult Courses to the level of the International Council of Religious Education. Of the 19 Leadership Training Schools conducted last summer, 17 had courses in the Standard Leadership Curriculum with a total of 348 credits awarded. No work of this type had been done prior to the past summer in our Church and this hearty response is indeed encouraging to the Council.

Another thing! Those present will not soon forget the hospitality of the pastor, Dr. Geo. H. Miller, and his church people. Lunch and dinner were prepared by the various circles of the Woman's Auxiliary and lodging and breakfast was provided in the homes of the parishioners. This, plus a well-equipped church furnished all the comfort needed for such a meeting.

At the close of the session on Friday a vote to continue the council for another year was unanimously carried.

F. L. GIBBS, Ass't Sec'y,
Dept. Religious Education.
Box 772, College Station, Durham, N. C.

Fancy-Work

Surgeon: "I'll sew that scalp wound for ten dollars."

Patient: "Gee, Doc, I just want plain sewing, not hemstitching and embroidery."—Ex.

Monotonous Life.—Old Gentleman—"I see that in London a man is run over every half-hour."

Old Lady—"Poor fellow!"—London Punch.

Grateful Victim.—Wife (showing husband expensive fur coat)—"One really can't help but feel sorry for the poor thing that was skinned for this."

Husband—"I appreciate your sympathy."—London Tit-Bits.

—North Carolina is the first state in the Union to complete the testing of all cows for bovine tuberculosis. No trace of the disease was found in 12 counties.

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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LINCOLNTON AND COLLEGE ASSESSMENT

The writer has just visited Lincolnton in the interest of High Point College and found a hearty response! An unusual response! In fact, he was presented with a $100 check by the fine arrangements of the enthusiastic board of stewards. This was Lincolnton's part of the present campaign. That's not all. The Lincolnton church is giving 100 per cent support to their pastor and wife, Rev. and Mrs. Fred Love. They have a budget plan and are paying as they go on all interests of the church. That was the reason for their being able to produce the $100 so easily and deprive the writer of taking the pulpit time for appealing for money. They are a happy pastor and people. Also, $40 placed in their church school treasury in three Sundays and $20 of that amount given to the Children's Home. A people with such a vision of service couldn't be otherwise than happy! Watch Lincolnton station make the honor roll this year:

Merry Christmas to all.

F. L. GIBBS.

—A plot against Hoover's life is reported from Argentine, South America. Bombs were found in a room by the police. But they may not have been aimed against Hoover. Why should anybody wish to kill him?

WOMAN'S MISSIONARY DEPARTMENT

FLAT ROCK W. H. M. S.

The W. H. M. S. of Flat Rock church, Vance charge, met in the home of Mrs. U. J. Parrott on Tuesday evening, November 20, with the president, Miss Mary V. White, presiding. Devotions were conducted by Mrs. U. J. Parrott. The program was then carried out as given in the M. P. Herald.

The new consolidation was discussed, and each member urged by the president to attend the district meeting at Union Chapel Thursday, November 22, and learn more in regard to the consolidation. The society then adjourned, after which delicious refreshments were served by the hostess.

We were glad to have as guests Mrs. Williams and daughter. Mrs. Williams is a sister of Mrs. F. M. White.

MRS. T. P. HESTER, Cor. Sec.

MY DAILY PRAYER

If I can do some good today,
If I can serve along life's way,
If I can something helpful say,
Lord, show me how.

If I can right a human wrong
If I can help to make one strong,
If I can cheer with smile or song,
Lord, show me how.

If I can aid one in distress,
If I can make a burden less,
If I can spread more happiness,
Lord, show me how.

If I can do a kindly deed,
If I can help someone in need,
If I can sow a fruitful seed,
Lord, show me how.

If I can feed a hungry heart,
If I can give a better start,
If I can fill a nobler part,
Lord, show me how.

—Grenville Kleiser.

—The first locomotive built in the United States for regular railway transportation service was carried to Charleston, S. C., by ship on October 23, 1830. It made its first scheduled run on Christmas day of that year. On June 17, 1831, its boiler was destroyed by an explosion. A negro helper was annoyed by the noise of escaping steam at the safety valve and screwed it down, causing the explosion. The Southern has had an engine made after the model of that first one and is displaying it to show the progress in engine-making since that first engine was made. It weighed only four tons.

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"Communion of Saints"

In our church services we glibly repeat, "I believe in the communion of the saints." What do we mean by it? Perhaps some of us mean one thing and others of us another thing, and very likely some of us mean nothing at all or have a meaning so very vague that it would be impossible to define it.

But we should mean something by it or cease to repeat it as a part of worship.

Roman Catholics believe in the communion of saints only for members of that church. Hence to be turned out of the church is to be excommunicated, a dreadful thing since it involves loss of the privileges of church members. Protestants, however, attach a broader meaning to "the communion of saints." They believe that all believers in Christ thereby become saints and enjoy with all other believers a common inheritance in Christ. What we should mean when we say, "I believe in the communion of saints," seems to be that we believe all Christians have equal part in Christ, sharing alike in responsibilities and in privileges. It does not mean a community of goods but it does mean equality in spiritual experiences; not that all have the same degree in grace, but that all may make the same attainments in grace.

Contribution of the First Christmas Day

The world had little knowledge or appreciation of it, but that first Christmas day was the Day of Days in the history of our world. It was a great day when the world was made. The sons of God shouted for joy at the sight of the new creation. But that first Christmas day was a greater day than the day of creation. On that great day God Himself entered the world He had made in the guise of a creature, in the form and person of a man. This seems so *a priori* improbable that to this day many men will not believe it. They think there must be some mistake about it, that men who believe it are under delusion. But after the most careful thought and fullest investigation, the great majority of men, including the great majority of the world's great thinkers, are convinced that it is true, that God became incarnate in human flesh and lived for a generation on earth as a man. Surely such an event takes rank among the greatest events possible. As a rule contemporary historians are not able to measure correctly the movements of their time. This was true of the historians of the generation in which God was seen upon the earth as a man. Strange powers, superhuman powers, emanated from his personality, but men did not discern either the purpose or the power of his life. He did not do the things that men thought God would do. He did and endured some things that men felt sure God would not do or endure. But centuries have now passed and that mysterious personage has become a marvelous figure in the world's history. Today He looms up in ever-increasing proportions. The world does not yet fully understand what it sees.

It seems that this incarnation of God was not an afterthought but a forethought, contemplated in the eternal ages. It was a part of God's original program. Not only did God plan to create the world and people the world, but He also planned to enter into human experience on the plane of man's life and thus accomplish for man what He could not otherwise accomplish. By thus coming to earth He revealed Himself as He could not through the glories of creation. He thus became our God. We were brought to realize as we did not and could not before the tenderness and depth of His love for us. At a tremendous cost to Himself He brought to us a most precious and most affecting revelation of Himself. That first Christmas day was the first of a great series of days, the last of which has not come yet. But the world has been impressed, the thought of the world has been turned back to God, human life has been redeemed from despair, and the future has become richer to every man in Christendom because of that first Christmas day.

A Little Book With a High Aim

In 1896 John Thomas Cooper was graduated from Harvard College. He returned to his native state, West Virginia, and became a prominent lawyer and member of the state legislature. He spent his leisure moments in compiling a devotional book to be used by individuals in the culture of spirituality. He provided in his will for the circulation of this book. The name of it is Via Maxima. Many ministers commend it highly. To us it seems well adapted to its purpose and its purpose is supremely high, to help in reaching life's true goal. It would make an appropriate gift to a friend whom you would help spiritually. It is for sale at 25 cents a copy by the brother of the author, Rev. Arthur B. Cooper, 1453 Race St., Denver, Col.

A Lesson from the "Flu"

Whatever else we may learn from the prevailing epidemic, we may be impressed with the fact of our absolute dependence upon God. In the possession of exuberant health we are likely to be obsessed with the idea that we are in no danger of loss of health. Others may languish in hospitals, but we feel safe. But lo! an invisible swarm of something fills the air and the strongest are laid low. Thousands who were in apparent health yesterday are on beds of pain today. The miracle of it teaches us or should teach us that our lives are in the hand of God and whatever seems good to Him will befall us. But God is gentle and loving in His afflictions. It is consoling to know that we are in the hand of God who knows how and when to heal those who have been smitten. Disease germs are His agents, doing His will.

THE HOME OF THE SOUL

By Hugh Latimer Elderdice, A.M., D.D., LL.D.

(Thirty-first Baccalaureate Sermon of Westminster Theological Seminary)

A popular poet sings of Heaven:

"That Beautiful Land, the Far-away Home of the Soul."

A practical poet sings:

"I know not what the Future hath of marvel or surprise."

The former indulges in "poetic license"; the latter clings to sanctified common sense. Instead of dogmatizing concerning the final abode of "the spirits of just men made perfect," it were well for us to clip the wings of our imagination, keep our feet on solid ground, and, since we cannot discover either the location or the looks of "the Heavenly Jerusalem" until we shall "have crossed the Bar," to fix our thought and center our speech on *another* Home of the Soul—open to us *now* and *here*.

The oldest poem in the Hebrew Psalter is the Ninetieth and its first verse is the text of this sermon: "Lord, Thou hast been our dwelling place in all generations."

What does Moses mean? He seems to contradict himself; for he once prayed: "Look down from Thy holy habitation, from Heaven, and bless Thy people Israel." But in the text he locates Him on earth, and in both references names Him as the Home of a Nation *still living*. If an invisible Spirit above the sky, how could He have been for generations the abode of a Nation in *flesh* and *blood?*

Evidently this ancient "Man of God" is indulging in a reverie—a retrospect of five hundred years of National History. He sees the curtains rise on the panorama of a marvelous past. The first scene is Abraham—"the father of the faithful." Obedient to the call of the true God, he forsakes the altar of his pagan deity, renounces his citizenship, bids his friends a final farewell, turns his back upon his ancestral home, and goes "out, not knowing whither." His son Isaac and his grandson Jacob join his Chaldean caravan bound for Canaan, and with them "he sojourns in the Land of Promise as in a strange country, dwelling in Tabernacles."

The scene shifts to the brickyards of Egypt. With his Burning Bush Commission, Moses lives again his Military career. He sees himself the first National Emancipator in Human History, organizing three million slaves into "the first World's Republic, the United States of Israel." His shepherd's staff is transformed into a mightier weapon than Pharaoh's sword. Without a navy he transports his troops across the Red Sea; without money or Government Bonds, cots or ammunition, he marches his hosts through desert sands forty years. When rations run low, the Manna covers the camp; when canteens are empty, the Rock splits and a fountain flows; when lost at night, a Flame signals the way; and when in doubt by day, a Cloud is the code to guide in the right road to the "Land flowing with milk and honey." With no hospitals nor surgeons nor trained nurses they survive the earthquake and the plague, and are delivered so marvelously from every foe by their National Deity, that they have learned well the battle-cry of their first great leader: "The Eternal God is thy Refuge." And now their old commander closes his reverie, rejoicing that these homeless wanderers had "pitched their tents in the Heart of Him Who has neither beginning of days nor end of life." To Him he pays the tribute of the text:

"From age to age, Lord,
Thou hast been our Home."

This Mosaic conception of God as the Home of His Chosen People while they were yet living on earth was re-echoed five hundred years later by "The Sweet Singer of Israel." Though David was king in a Royal Palace, surrounded by a bodyguard, and protected by veteran warriors outside his fortified citadel, yet he prayed to his great Commander-in-Chief: "Be Thou my strong Habitation, whereunto I may continually resort—for Thou art my Rock and my Fortress." And to every subject of his kingdom who had by faith entered with him into this invisible Stronghold he gave this assurance: "Thou hast made the Most High thy Habitation; there shall no evil befall thee, neither shall any plague come nigh thy tent. For He shall give His Angels charge over thee, to keep thee in all thy ways."

Another thousand years pass and these rhapsodies of the Old Testament Prophet and Poet strike a responsive chord in the hearts of the New Testament Saints. When the Jehovah of the Children of Israel revealed Himself as the Saviour of all nationalities He gave His followers the counsel which has the force of a command: "Abide in Me." The best interpreter of the *New* Home of the Soul was "the beloved Disciple"—John—and he found entrance by two keys: Obedience and Love. "He that keepeth His commandments dwelleth in Him." "God is love; and he that dwelleth in love dwelleth in God." Paul faced his Athenian audience of cultured Greek poets and philosophers and declared that their Unknown God was "not far from any one of us; for in Him we live, and move, and have our being." And to his Christian converts in the Colossian Church he gave the mystical message: "Your life is hid with Christ in God."

The early Church Father—Augustine—addressed the Soul's Center thus: "Thou hast made us for Thyself and we are restless until we rest in Thee.' Luther's ein feste burg ist unser Gott—"a strong city is our God"—was inspired by the Psalmist's creed: "God is our Refuge;" and when the Reformation faced dark hours he would say to Melancthon: "Come, we will sing the forty-sixth Psalm and let them do their worst."

The Modern Conception of God as the Home of the Soul

The man of our day does not conceive of a Transcendent Being sitting upon a starry throne far above the sky; nor does he confine the Risen Christ to the altars of a Church or even to "the third heaven." He can better grasp the Deity as Immanent, and see Him both *above* and *in* all, "Whose Temple is all Space—Whose Altar Earth, Sea, Skies." Some of our devoutest, like Jones Very, visualize Him in "The Present Heaven," and pray:

"Open our eyes that we that world may see!
Open our ears that we Thy Voice may hear,
And in the Spirit-land may ever be,
And feel Thy Presence with us always near."

They are not Pantheists when they sing with Alexander Pope:

"All are but parts of one stupendous whole,
Whose Body Nature is—and God the Soul."

Nor are they Naturalists when they echo the melody of Charlotte Perkins Gilman:

"I feel His Breath in the blowing Wind,
His Pulse in the surging Sea,
And the sunlit Sod is the Breast of God
Whose strength we feel and see.
His Tenderness in the springing Grass,
His Beauty in the Flowers,
His Living Love in the Sun above—
All Here, and Near, and Ours."

Most of us, however, are not poets but only prosaic plodders doomed to daily drudgery. Where is our Heaven on earth? How can we with our feet on the treadmill dwell in God? By giving Him our hearts, thinking His thoughts, echoing His words, sharing His tasks, and submitting to His will. In return He gives us His constant care, provides a bounty that faileth never, proves Himself a conquering comrade in all our mental and spiritual conflicts, and lifts us "out of selfish individualism into fellowship with His Eternal Self and with His vast Family past, present and future." Goldsmith's Village Preacher lived in a "modest mansion" on "forty pounds a year," was "more bent to raise the wretched than to rise," and so preached that the

"Truth from his lips prevailed with double sway,
And fools who came to scoff remained to pray.
The Service past, around the pious man
With ready zeal each honest rustic ran;
E'en children followed, with endearing wile,
And plucked his gown to share the good man's smile.
His ready smile a parent's warmth expressed;
Their welfare pleased him and their cares distressed;
To them his heart, his love, his griefs were given,
But all his serious thoughts had rest in Heaven.
As some tall cliff that lifts its awful form,
Swells from the vale and midway leaves the storm,
Though round its base the rolling clouds are spread,
Eternal sunshine settles on its head."

If we dwell in this Soul Castle while busy with the problems of pulpit and parish our fellows will know where to find us always—serving in the three temples of Mercy, Justice, and Truth. If we show to others the mercy we hope to receive from our Maker, hold the scales of justice with unerring balance without fear or favor, and champion truth alike for friend and foe, our whole community will recognize that we "sojourn in the world and yet apart." And thus finding us in God they will also find God. If we respond to every call of duty, meet all tests of temptation and hardship, "endure as seeing Him who is invisible," they will learn that real religion is not a cold creed but a devoted life, and that the Supreme Being is not only an unseen Personality but also a seen Power.

"God is a Force to *give way to!*
God is a Thing you *have to do!*"

The whole of life's duties may be condensed in one short sentence: Do the thing that ought to be done, at the time it ought to be done, and in the way it ought to be done. He who obeys this rule of conduct will find himself not only *in* but a *part* of God; not in a theological but an ethical sense, not an identity of personality but a kinship in spirit and purpose.

"God in the daily work we've done,
In the daily path we've trod?
Stand still, my heart, for I am a part—
I too—of the Living God!"

Robert Louis Stevenson, the Scotch poet and novelist, spent his life in a pathetic search for health for his frail body and truth for his restless spirit. Seven years before his death on the Samoan Islands he wrote the Requiem for his tombstone:

"Under the wide and starry sky,
Dig the grave and let me lie—
Glad did I live and gladly die,
And I laid me down with a will.
This be the verse you grave for me:
'Here he lies where he loved to be;
Home is the sailor, home from the sea,
And the hunter home from the hill.'"

A sympathetic critic of this "Swan Song" of the sufferer who had long been "an unresting traveler in the spiritual country," concludes that at last he "had come to rest upon certain great convictions in which his spirit had its home." For such sentiments as expressed in the Requiem "imply more than they express; perhaps they mean more than the speaker knows. In them we hear echoes of a Great Voice that calls Home the Thinker to Faith, the Struggler to Achievement, and the Dead from dying to new Faith. In all these the True Life is at once making 'for a land that is very far off,' yet at the same time it is ever coming Home."

MEMBERS OF THE GRADUATING CLASS!

Your faith in Biblical Revelation and your knowledge of Church History have convinced you that God has been the Home of His People in all *past* generations. It is for you to discover Him as *your* Home in the *present* generation. Your task is stupendous. Was ever an age like this? The foes of the Christian Religion are legion. They are found in Temples of Science, Halls of Philosophy, Schools of Sociology, Theological Seminaries, and Christian Churches. Next Tuesday night, with diplomas in hand, you will march down these aisles with high head, happy hearts, and swift steps. Six months from now with bowed heads, and hearts, and trembling voice you may lift your eyes on high and cry: "Where is the Lord God of Elijah?"

While you are calling men to bow before their Maker, some Sophomoric Scientist is calling them to worship the Molecule, the Atom, and the Electron. While you are preaching God is Spirit, some fool Philosopher is proclaiming Materialism: all is Matter. While you are urging the certainty of knowledge of spiritual reality, some know-nothing Agnostic declares that we cannot know any reality outside the realm of the five senses. While you are pleading with your young people to cultivate their Conscience, improve their Memory, and strengthen their Will, some Behaviouristic Psychologist tells them that they have no such invisible guides but are only jumping-jacks, moved by Environment outside and Complexes inside their bodies. While you are demanding of both young and old high standards in conduct, some Moral Outlaw replies that the day of authority is past, and that every person must decide for himself what is Right and what is Wrong. And while you are sweating over your sermon in the pulpit, half your flock will be "listening in" at their home radio, or "joy-riding" in their automobiles fifty miles away, or dozing in some picture show to escape "serious thought and the collection plate."

STAND STEADY AND KEEP SWEET!

Let none of these things move you. Elisha found the Lord God of Israel where He had always been—in the front of Israel's battles. You, too, will learn that the God of our fathers can give you patience, poise, and power in every conflict. You will soon discover only shallow Scientists and half-baked Theologians claim that Nature and Revelation are contradictory for the Works and the Word of God are always in harmony, and you will echo the verdict of the quaint old preacher: "God married Science and Religion in the Garden of Eden, and what God hath joined together, let not man put asunder." You will not worry over the skeptical crank who ventilates his mechanistic philosophy by claiming that you are only a human machine; but will silence him by asking: "Why does not a Ford crank itself?" Or, "Why does it not fill its empty gas tank?" Or, "Why does it not with its own intelligence repair its punctured tire?" There will be no need of more questions for by this time your human gas-bag is punctured and his shifting-gear deadlocked.

Nor will you spend sleepless nights over the latest Intellectual monstrosity—The Intelligentsia of Ethical Bankruptcy. These are they who assassinate all good manners and customs, hallowed by tradition; brand all social and moral reformers as "morons" and "yokels"; advocate a "go-as-you-please pace" in all conduct; and follow but one teacher—"the Prophet of Impulse." Giddy girls and brainless boys may applaud the Theological Professor who would bury the Ten Commandments. He said "Away with such fellows as 'Thou shalt' and 'Thou shalt not.' They are not fit to live in modern Society." But you, as serene dwellers in God, will remain quiet and content; for you will agree with Dean Brown that "The Ten Commandments have been knocking about the world a good while, and that they have a way of taking care of themselves, and, in the end, of justifying their existence."

Nor will you be unduly concerned over the new brand of Social Cynic who sneers at the silly Idealists who preach the Sermon on the Mount to be hard-boiled Industrial, Economic, and Political generation of our day. The Golden Rule, they say, is the wildest dream of insanity, and the only co-operation for human good must be compelled by the Law of Military Might, not by the Christian Law of Love. You will turn your back upon these Jingoes, enter your Church every Sabbath, join your peace-loving flock in the prayer: "Thy Kingdom come," and every day you will see His will being done in you and yours "as it is in heaven."

Nor dare you despair over the Spiritual Poverty of your Local Church. Many of your members may be "cave-dwellers," running to God only in sudden danger; but you will always find at least a few who "abide under the shadow of the Almighty." Listen to a preacher's wife: "I am not troubled with pessimism about life in general, but pessimism about the Church. Being a normal human being who sees sunrise and sunset and changing skies, I know that 'God's in His Heaven, and all's right with the World.' But the Church, our Church, what has it to do with God at all? The Choir that sings His praises on Sundays jazzes throughout the week. The Official Board whose business members do well for themselves have only the left-over of business acumen for the Church. Our Church members can present more alibis in summer Church attendance than a murder trial calls forth. The Sunday School muddles along, instructing children for an hour a week. Does any one take the Church seriously these days? I wonder!" But this good woman soon recovered her poise and swung from pessimism to optimism, as all intelligent, well-informed, and faithful Christians must do or else lose both reason and faith. Hear her conclusion: "Let us think in terms of Individuals. There is a group whose memory is precious to me, scattered individuals that I call 'gatekeepers in the House of the Lord,' men and women who choose to keep the Church 'high and lifted up' in their lives. There was a man who could sing, not well, but better than any one else in the congregation. And he always came to Church. Nobody knows but the unmusical pastor of a small church what that meant. There was the Financial Secretary who could not secure pledges nor collect them, but who reached into his own pocket and gave till it hurt. There was the Woman whose eye was on the Missionary Budget, and who always saw that the Ladies' Aid came across with their share. Then there were the Quiet Souls everywhere who Pray. One learns to know them by the clasp of their hands and the look in their eyes. No, the glory of the Church cannot depart while there are those who pray. The faithful few—the gatekeepers of the Temple—will they grow to a multitude who shall sing the Hallelujah Chorus around the Throne?" Yes, else your preaching is vain, and vain also your Master's mission of World Redemption.

And so the generations come and go, each with its strange names, its peculiar customs, and its changing battlefields. But the Home of the Soul is always the Eternal—"Jesus Christ, the same yesterday, and today, and forever." Wars may change the thrones of kings, and time may crumble the castles of the mightiest monarchs, but "the Imperial Race of Heaven has never lost its Regal Habitation."

APPEALS TO YOUNG MINISTERS

First—Let Your Generation Find You Dwelling in God.

Before you enter your first pulpit be sure of your own personal relationship and intimate association with the Invisible Person Whom you represent. How can you introduce Him to others if you yourself have only "speaking acquaintance" with Him? Constant companionship and identity of plan and purpose alone can qualify to preach with conviction and authority and power the quaint old message: "God created the Earth for Beast, the Sea for Fishes, the Air for Fowls, and Heaven for Angels and Stars. So that Man has no place in which to dwell except in God."

Second—Let Your Parish Find Your Parsonage a Heaven on Earth.

Let it be the Mecca to which your "pilgrims of the night" come for light. Here lead your doubters into faith, your tempted into strength, your discouraged into hope and your sorrowful into solance. As the Shunamite woman with broken heart rushed in her grief to the hut of Elisha, so may your stricken parishioners turn in silence from every Gehazi to unburden their hearts to their well-beloved pastor! And happy indeed your lot if your wife be a worthy helpmate; for then she may share the exalted tribute paid to Mrs. Mattox, in Hangchow, China. Robert Speer tells us that she "had been accustomed to invite little children to her home and make them happy there. Once a Christian teacher was talking to some of them and asked: 'Where do you want to go when you die? To Heaven?' 'No,' they answered. 'To Hell?' 'No.' 'Where then do you want to go?' They replied: 'To Mrs. Mattox's house.'"

(Continued on Page Seven)

Denominational Enterprises

EXTRACTS FROM A LETTER FROM PAUL F. WARNER, JAPAN

Dear Dr. Haddaway:

Ever since I heard that you had been elected as the new Executive Secretary to the Board of Missions, I have been wanting to write to you. Various activities, however, have reduced my time for writing to a minimum. But I do want to send at least a personal word of greeting and felicitation. Your election as secretary is a great source of satisfaction to me persnoally. Having been associated with you in Baltimore and the Maryland Conference I have a first-hand knowledge of your splendid abilities. It is needless to say that I have perfect confidence in you. The fact that others of our Mission have expressed a similar opinion is particularly gratifying to me. It means so much to us missionaries to have full confidence in the Board and its officers. Of course there will be many problems to be solved as a result of the new union. It is my prayer that everything will work out for the best interests of the Kingdom. May God bless you abundantly and use you largely in your new field of service.

The work has been moving steadily at all points. There have been ten baptisms and thirty-one accessions to the various missions. Most of these have been young people of great promise for the future. As district superintendent, I have baptized most of these people and have had the opportunity to meet them personally. There are fifty-five inquirers enrolled, and we are hoping and praying and working that they also may come to know Jesus Christ as their Lord and Savior. More than three thousand tracts have been distributed, and nearly four hundred calls have been made during the quarter. The seed has been faithfully sown. Let us pray the Lord of the harvest for an abundant increase.

One of the outstanding events of the quarter has been the loss of one of our missions. But we are glad to report that it is a progressive loss. Kuwana Mission has become a Conference church. Despaired of several years ago, under the leadership of Pastor Tamura it has taken on new life, and from October 1st will function as a Conference church. It has met the membership and financial requirements of the Conference easily. For the present the Mission's financial responsibility remaining the same; the church of course has raised the amount necessary to meet the Conference requirements, and hereafter will not appear in our reports. We know that you will rejoice with us and join with us in prayers of thanksgiving for Kuwana's achievement. Surely "we shall reap in due season, if we faint not." Sometimes we (of little faith) despair of the time and money and effort that we have apparently vainly spent at some particular point. But who knows when God may give the increase? Be patient with us, brethren, when our work does not progress as rapidly as we hope. Witness Kuwana's success! With undiminished faith, and unslackened hand, let us await His good pleasure.

Since there are but two mission stations in the Yokohama district they may well be reported here also. The work at Oyama continues the same without any startling developments. The work at Tsurumi, however, requires special mention. Our chapel there is supplied by one of our theological students, M. Ohashi, a young man of exceptional earnestness and ability. He has been doing a fine work there. On Sunday, September 16, I visited Oyama, where I preached and conducted a communion service. In the evening I went to Tsurumi, where we had a very helpful communion service together. Less than two days later, on the morning of the 18th, the building which we had rented as a chapel was destroyed by fire!

The origin of the fire is unknown, but it was probably defective wiring. There was no one living in the building at the time. We wish the Misson could afford to keep some one at each of its chapels, not only for the sake of caring for the property, but rather to make the most of every opportunity to spread the Gospel. Of course we lost all our furnishings in the Tsumuri chapel, including a good organ. (If some church at home has an organ to send us, it would be fine, but) the Tsurumi people are going to work heroically. They wish to buy a new organ themselves, with a little aid from the mission! We have rented another place, somewhat smaller but in a much better location, and for less money. The work is going forward after but little interruption. In the near future we hope to have a much better place for our meetings. The mayor of Tsurumi district (which has now become a part of Yokohama City), although not a Christian, is much interested in our work. His daughter is one of our most loyal members. He is willing to build us a building suitable to our needs, on a piece of ground that he owns, and rent it to us for a period of years. If the Mission consents to such a plan, the work at Tsurumi ought to develop very rapidly. If these things come to pass, the particular moving cause will have been the fire. What first appeared to be a calamity has become a blessing! Surely God moves in a myterious, yet none the less wonderful, way!

THE QUADRENNIAL SESSION OF THE FEDERAL COUNCIL

Rev. J. C. Broomfield, D.D.

It was my privilege to attend the Sixth Quadrennial Session of the Federal Council of the Churches of Christ in America, held in Rochester, N. Y., December 5 to 12, and to serve on its Committee of One Hundred having in charge the program, and on its Business Committee, to which all business was referred for review and recommendation to the Council.

Because of the intimacy of contact, I was in a position to receive some very definite impressions, and these I desire to share with you.

The Council is composed of twenty-eight denominational units, and with few exceptions all were present.

The quadrennial meeting of the Council can be regarded as the most significant gathering of Protestantism in America.

When the Council was created in 1908, it was composed exclusively of denominational units. In the meantime other units of united Protestant forces have been admitted, not into membership, but into affiliated relationship, and into administrative responsibility.

In this session, insistent demands from certain groups—such as local and state councils—and urgent appeals from other groups were made for membership in the Council.

To meet the situation a Committee on Function and Struc-

ture of the Federal Council was authorized, and directed to report to the quadrennial meeting in 1932.

If these demands and appeals are granted, the name of the Council may have to read, "The Federal Council of the Churches of Christ and Allied Agencies in America."

I question the value of this prospective omnibus.

The Seneca Hotel was chosen as headquarters for the Council, and under its roof all the delegates were housed and practically all of the meetings held. This made possible a very refreshing social situation.

I was much impressed with the apparent strength and fineness of the men and women in attendance. It was not difficult to conclude that they are among the best the churches can provide, and it was a real delight to mingle with them.

The program provided for three types of meeting—conference in the morning, business session in the afternoon, and inspirational public service in the evening.

In the discussions, in the conference and business sessions, a very small proportion of the delegates participated, and in this small proportion by far the major part was that composed of secretaries of commissions or councils, or those in official position. In this Council of Churches the voice of the pastorate was strangely silent. This ought not to be.

I was impressed also with the apparent secretarial and denominational group consciousness, and with the equally apparent lack of Council consciousness.

To me the Council as a whole manifested a strange hesitancy to defend the acknowledged faith of its units, or to assume corporate responsibility in the choice of new paths, and plans for advance therein.

The Council seemed unable to become articulate. Christian courtesy seemed to stifle Christian courage. There was virtually no willingness to display the sword of Christ when necessary. It seemed impossible to bring the Council down out of its idealism. It was not found walking amid the realism of the daily experiences of man and nations. It talked down to these, but seemed hesitant to do more.

The bigness made the meetings of the Council top-heavy in their emphasis of the Christian ethic, and lacking in their emphasis of the Christian dynamic. Christianity as popularly understood, rather than Christ, was pre-eminent.

This must have been in the mind of the speaker who referred to the "impulsive activism of socially-minded Christians in these days," and to the paralysis of analysis from which we are suffering.

I was reminded of the words of the late Dr. Jowett to the special meeting of the Council held in 1917 in Washington, D. C., when he said: "If you Americans would do less organizing and more agonizing, you would accomplish more."

To me the axis on which the meetings revolved was a question mark. Nearly every new problem, and every new path, was introduced interrogatively. The vision of the Council seemed reasonably clear, but it did not seem sure enough of itself to make the adventure to the limit of its function.

It found itself inevitably seeking shelter under lee of the Administration Committee, the Executive Committee, or the next quadrennial session.

The need of the Council is not more program, but more and greater prophets; not more questions, but more efficient answers to the questions we already have.

The hope of the situation to me is in the fact that the delegates who recognized the call to the church to take advance positions in Kingdom strategy, but hesitated to participate in adopting a Council program relating thereto, will go back to their own denominations and churches, to interest their people in heeding this call.

This leads me to say that notwithstanding my disappointment in some regards, the gathering was eminently worthwhile.

The masterly address of Dr. Cadman on "The Genius of the Protestant Movement, and Its Contribution to the Life of Mankind"; the soul-thrilling sweep of the address of Dr. Speer as he cried out: "An energy that could conquer death, can conquer anything else! Anything is liable to happen in a world in which Jesus is alive again"; the inimitable interpretation by Dr. Stanley Jones of "The Christ of the Final Word"; and the plea of the veteran of Methodist bishops; Bishop Cranston, for less dependence on mere intellectualism, and greater dependence on the Holy Spirit—these and many other deliverances abundantly repaid the visit to Rochester.

P. S.—The other members of our delegation present were Drs. Davis, Brown, Day, and Daugherty. Drs. Makosky and Smith, of the Maryland Conference, and Brothers Wills and Pugh were unable to attend.

Dr. Haddaway, who was in Rochester in connection with letting the contracts for our new Centenary Church, attended several of the sessions.

UNTO US A CHILD IS BORN

Blest Trinity! what wonders Thou hast done!
How glorious Thy unveiling to the sons of men!
The years and centuries passed, and lo, the Son
Came as a little Child in Bethlehem.
He came, whose goings forth had been of old—
The "Scepter out of Israel, the Star
Of Jacob"—Balaam His nation thus foretold;
His tribe of Judah Jacob saw afar;
His family inspired Isaiah said
Would be the stem of Jesse, and His name
The angel gave as Jesus ere His kingly head
Lay on His Virgin mother's breast. He came,
This heir of all things, who had also made
The world! Though mighty God, as Prince of Peace,
His glory with the Father He had laid
Aside; for He had come to bring release
From penalty of sin. O stars of morn,
Sing in sweet harmony! To us is born
This Holy Child—"the Lord our righteousness!"
We are redeemed! The Lord has come to bless!

—*Grace W. Haight.*

THE CHRISTIAN'S DUTY

Remember, man, if the grace of God hath taken hold of thy soul, thou art a man of another world, and, indeed, a subject of another and more noble kingdom—the kingdom of God—which is the kingdom of the gospel, of faith, of grace, of righteousness, and the kingdom of heaven hereafter. In those things thou shouldst exercise thyself, not making heavenly things, which God hath bestowed upon thee, stoop to things that are of the world; but rather here beat down the body, hoist up thy mind to the things that are above, and practically hold forth before all the world the blessed word of life.—*John Bunyan.*

OPTIMISM | **The President's Letter** | EVANGELISM

Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.—John 15:8.

Fairview-Glen Raven

Dec. 15-16.—On Saturday, December 15, we were with this charge in quarterly conference at Fairview church. Only a very small number of the officials were present—three from Fairview and two from Glen Raven. However, the business of the conference was transacted. Pastor Neese had worked out the apportionments for each church and charted them on a large sheet of paper. The apportionments were endorsed by the conference, and will be posted in each church. Reports showed both Sunday schools active, and each makes a monthly contribution to the Children's Home. Reports showed but little financial progress to date. The conference was urged to raise something at once on pastor's salary, a need which they recognized, and to which they will attend. We urged that the apportionments for each church be assessed, as ordered by the last conference.

On Sunday, at 11 a. m., we preached at Glen Raven. Several were present, and the spirit of the service good. We believe that this charge has a good future, and we trust that every necessary effort may be made to keep the work up to the opportunities. Bro. Neese and his family are happy in their new field. They have been gladly received, and the work for the new year is being wisely and earnestly planned. We expect a year of progress on this charge. Our visit with them was enjoyed.

Quarterly Conferences

We must find some way of getting more of the officials present at these meetings. It often happens that only a very small number make plans that affect hundreds of members. This is not well, and should not be so. Best results always follow when most people have a part in shaping the plans of the church. We suggest that pastors and officials study this problem, and try to arrange for holding the quarterly meetings at a time when most officials and other members of the church can be present.

College Assessment

We presume that this matter has been presented at most of our churches, and it is gratifying that a considerable amount has been paid in. However, many churches have not yet finished their totals. We urge that the matter be pressed during the remainder of this month, and that every dollar possible be sent in to Treasurer Brown by January 1.

Conference Order

The Winston conference ordered that the full amount of the budget apportioned to each church—pastor's salary and all conference claims—be assessed to the membership, each member being allowed to make his own assessment where he chooses to do so. Where members do not assess themselves, the stewards and trustees are instructed to assess them, as per the church law. Pastors and stewards will please see that this order of the conference is carried out.

Christmas Greetings

It is too close to Christmas to talk shop much this week, so we are stopping right here. Our hearty Christmas greetings go with this letter to all of our conference family, and to all readers throughout our connection. We hope and pray that the season for all may be one of happiness and peace, and that the Christ of Bethlehem's manger may be at the center of all our joys.

"O holy Child of Bethlehem,
Descend to us, we pray;
Cast out our sins, and enter in,
Be born in us today.
We hear the Christmas angels
The great glad tidings tell;
O come to us, abide with us,
Our Lord Emmanuel."

Appointments

Dec. 23.—Liberty, 11 a. m., preaching service.

Dec. 30.—Greer's church, 11 a. m., corner-stone laying.

Jan. 13.—State Street, 11 a. m., anniversary of the opening of the Sunday school building.

"And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying,

"Glory to God in the highest, and on earth peace, good will toward men."

Fraternally,

Dec. 18, 1928. S. W. Taylor.

The Home of the Soul

(Continued from Page Four)

Third—Let Your Community Find You on Frontiers.

You are to dwell not only with the God of the Past but of the Present and the Future. You are to be the leaders in every adventure of faith. While a Conservative with all discoveries vital and permanent, be a Progressive looking "for more light and truth to break forth from His Word." In his "New Frontiers of Faith," Charles W. Gilkey reminds us that "we cannot go back, even if we would, to the simpler days and the simpler life that are forever behind us now. We can only go across the Old Frontiers into a Twentieth Century world complicated by economic and political, racial and social problems and relationships of which our fathers never dreamed. But it is the perennial faith and the recurrent discovery of vital religion that this New World also is God's Country and that we shall find Him not *behind* us, but *with* us, as we go forward." Rise to His challenge for Leadership in your day, and victory shall be yours!

"Thrice blest is he to whom is given
The instinct that tells
That God is on the field
When He is most invisible."

THE PEACE PACT

It is needless to remark that now the hurly burly of the presidential contest has passed, the churches of the nation await with eager expectation the senate's action upon the Kellogg Pact. As Christmas draws near, what better gift could it bring to America and through her to the world than the senate's prompt, cordial and united ratification of this great instrument?

S. Parkes Cadman,
President of the Federal Council of Churches of Christ in America.

OUR STORY PAGE

MRS. M'GUIRE'S CHRISTMAS TREE

Little Mrs. McGuire was curious and who would not be, if they had lived next door to a little empty brown house for three years, and especially loved company, and detested an empty house.

She was washing her breakfast dishes that morning when a moving van had stopped next door, followed by a shabby old auto, in which were a motherly looking woman and five children ranging in age from fifteen to three years.

"Praises be," said little Mrs. McGuire, "I'm going to have neighbors at last." She watched as they went slowly up the walk, looking around at the unkempt yard, and neglected garden.

Her eyes followed the children wistfully, for she dearly loved children, and she noticed how mannerly and considerate these seemed to be. "I'll bake them a warm apple pie for their dinner. How fortunate it is that brother Jim brought in that sack of apples this morning," she thought.

About eleven o'clock, as she was taking the delicious pie out of the oven, little Mary from next door knocked at the kitchen door.

"Could you please tell us where we get our drinking water?" she said.

"Sure," said Mrs. McGuire. "Right here at my well; there right at the corner." Talking busily, she showed the child where the well was, her keen old eyes all the time taking note of the worn but clean dress, and the thin shoes. "They are very poor, but they are good respectable people," she thought, "I know I am going to like them just fine."

Her good opinion of her neighbors had not changed any when the fall months had sped by, and it only lacked two weeks till Christmas. Her brother, who had brought her a load of wood, asked how her neighbors were making out.

"Sure, and they are the best neighbors a body could ever want," she said, "but it's plain it is hard to keep them youngsters in decent clothes, and feed them. The mother sews and John works after school, and little Edward sells papers, but it takes it all, and nothing to spare. But with all they have to do, they never forget this old woman. They run her errands, carry in her coal, and shovel her paths. I sure do like them children."

One day she was over in the little Keith home, watching Mrs. Keith as she sewed. Mary just home from school was telling her mother about some Christmas trees she had seen down town.

"Mamma, couldn't we have just a little tiny tree this Christmas? Please say 'Yes.' A little one would not cost much."

"Not this year, dear," said her mother, "but I know you children will be happy and contented even if we do not have a tree or gifts this year."

As little Mrs. McGuire slipped out the door and went home, she said, "Now just as sure as my name is McGuire, them children is going to have a tree this Christmas. I haven't much more money than their Ma, but I don't have to worry and plan to get enough to feed them growing youngsters, like she does."

She was standing at her kitchen window the next day when her eyes fell on a straight little evergreen which stood almost on the line between her little home and the little brown house.

"Why Pa's tree, that he planted the year he died, would make the finest Christmas tree, but law me, I just couldn't bear to cut that down. Sure, I'd not be doin' right to do it."

But she could not get the thought out of her head, of what a beautiful Christmas tree it would make. She was standing under it the next day, peering up into the branches, when Mrs. Keith called to her, "Are you looking for fruit in that tree?" she laughed.

"If this wasn't Pa's tree I would cut it for the children's Christmas," she said.

"Now dear Mrs. McGuire, please don't let what those children said about a Christmas tree worry you."

"Well," said little Mrs. McGuire, "I just think so much of them youngsters and they do so much for this old woman that I have a mind to cut down this tree."

"You will do nothing of the kind. Why dear Mrs. McGuire, I would not let you do it." Then a happy thought came to Mrs. Keith.

"Why—perhaps we could trim it a little and use it right there."

"Praises be, would the children think it a rale Christmas tree?"

"Oh, they would be just wild with delight. You know what outdoor children they are."

"It looks like Mr. McGuire planted it for that," said Mrs. McGuire happily.

"I have a few trimmings, and the boys would gladly work nights to get candles."

"No, no, I want it to be a surprise for the boys. We'll let brother Jim in on this. He has no children, and he'll be glad to help."

"Aunt Marie gave me a coat to make over for Mary," said Mrs. Keith. "I thought I could not possibly do it before Christmas, but I'll sit up nights and get it done, and I can make Jean's doll a new coat out of the pieces left over."

"Pa had a foine pocket knife, I don't know of any one I'd rather have it than John, an' I'm goin' to give Edward his game of checkers. Then you know brother Jim keeps me in lard and flour. I'm goin' to make a whooping big batch of doughnuts, and cut out all kinds of things for the children. I'm going to make some tarts too, and little punkin pies, and popcorn balls and—and—"

"Dear Mrs. McGuire, I must not let you do so much."

"Sure an' don't my brother kape me in eats, more than I can use? 'Tis a pity if I can't share my good things with the children," said little Mrs. McGuire.

The two weeks before Christmas went all too fast for the two busy, happy women. The children were all to take part in their Sabbath school entertainment, and were so busy learning their recitations and songs that they did not notice their mother's and Mrs. McGuire's mysterious ways.

The night before Christmas, they were all dressed and ready to start on the long walk to the church, when Mrs. McGuire came running in.

"Brother Jim says if you are all ready, you can ride up town with him, and he will wait till after the program and bring you home."

"Oh, won't that be fun," shouted the children, who had

often wanted a ride in Mr. Green's big car. "But Mamma isn't ready yet. Will he wait just a minute?"

"Mamma has some sewing she just must get done before tomorrow," said their mother, shooing them all into the car. The children looked very sober as Mr. Green started the car.

"What's the matter?" said he.

"It seems so strange to go to church without Mamma," they said, but Mr. Green was so comical, and said so many funny things they were soon enjoying the pleasant ride to the utmost.

The church was crowded, and all listened while the minister told them the ever new story of Christ coming as a little child and His love for the little children. Then after the children had all spoken their recitations, and sung their Christmas songs, and the delicious treat of home-made candy and oranges and apples had been distributed, they were surprised to find Mr. Green waiting at the door for them.

"Oh," said little Jean, "did you hear me say my piece?"

"I sure did," he answered, "I'll tell your Mother you did fine."

They were soon on their way home. As they grew near, Mary was the first to see the light and the beauty of Mrs. McGuire's tree, as it glistened and sparkled in the frosty air.

"Oh, oh, look, oh look," she cried.

"Hey there, you'll fall out of this bus if you stand up like that," said Mr. Green, but he soon had all he could do to keep the rest of the children from falling out. When he stopped the car they rushed pell mell, helter skelter to the tree.

Out came happy Mrs. McGuire and their mother, acting as surprised as the children themselves, and slipping away when they plied them with eager questions.

As Mr. Green, on a stepladder, played Santa Claus, his sister said, "Leave the strings of popcorn and the cranberries, James."

It was long after midnight when the children got to bed, and then they were so happy they talked till nearly morning.

The next day as Mrs. Keith, the girls, and Mrs. McGuire were putting the delicious dinner, furnished by both families, and Mr. Green, on the table, little Edward ran in out of breath.

"Oh come! Come and see! The birds are having the dandiest Christmas dinner in our Christmas tree."—*The Presbyterian.*

WENT HOME ON A PROMISE

It is related of the saintly Frances Ridley Havergal that on the last day of her life she asked a friend to read to her the forty-second chapter of Isaiah.

When the friend read the sixth verse, "I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee," Miss Havergal stopped her.

"Called—held—kept—used," she whispered. "Well, I'll just go home on that."

And she did "go home on that," as on a celestial chariot, and the homegoing was a triumph, with an abundant entrance into the city of God. What word of God have you to go home on?—*Selected.*

—It is our duty to be happy, because happiness lies in contentment with all the divine will concerning us.—*Geo. W. Bethune.*

THE TREASURE OF UNANSWERED PRAYER

Not every true prayer is answered in the way that it is offered. The petitioner's ignorance of the mind of God makes many a supplication unavailing. The indifference or impenitence of the person prayed for keeps back the answer of many an earnest prayer. A measure of self-interest may nullify a multitude of petitions at the throne of grace.

Some of the greatest and best prayers of history must be credited to the unanswered list. Jesus' prayer in the garden for deliverance was not answered. And there is no evidence that His prayer on the cross for His crucifiers to be forgiven was ever answered. Paul's thrice offered prayer that the thorn in the flesh be removed was not answered. We are commanded to pray for all men, but a large number of these fail to get any benefit from them. Christ enjoined prayer for enemies, but there is no assurance that all enemies are blessed or helped by these prayers. In the world war both sides prayed earnestly for final victory, and God could not answer all these prayers.

But all true and believing prayer is answered either by action, reaction, or heavenly treasure. There is an illuminating statement from the lips of Jesus, setting forth how prayer may react richly in behalf of the one who offers it. In the commission of the seventy Jesus said: "And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again." So often a prayer of intercession is not answered because of the unreadiness of the person prayed for to receive the blessing; but a proportionate blessing reacts upon the intercessor. So all prayer, like giving, may bless either the supplicant or the beneficiary, or both.

In Rev. 5:8 there is mention of "golden vials, full of odors, which are the prayers of the saints." These stored-up prayers are most likely unanswered prayers, placed to the eternal credit of faithful saints.

The gymnastic value of supplication should not be lost sight of. No exercise of the soul brings to it more strength than that of prayer. It was Jacob's wrestling that brought him power with God and with men and enabled him to prevail. In the persevering exercise of prayer the soul breathes the invigorating atmosphere of another world. And no such breathing can be lost.

GOD'S WAY

"Let no man when he says, 'Our Father which art in heaven' suppose that he addresses a God without any color of strength, of equity, or of penalty. He is a God who loves you so that He will not suffer wickedness in you, and that if it be needful to purge wickedness out from you by exquisite pains, will employ the pains to purge it out. A God of love and justice will do that which is necessary to be done in order to redeem a soul from death; and whether pains and penalty will be now or hereafter, it will be averaged to the measure of necessity."—*Selected.*

EXPERIENCE MAKES FOR EFFECTIVENESS

A minister of deep religious experience is always effective. I care not how poor his voice is, or how uncomely his countenance, or how awkward his gestures, or how shabby his clothes, or how lame his grammar. By taking care of our own vineyard, we learn how to help others in the care of theirs.—*Spurgeon.*

YOUNG PEOPLE'S WORK

CHRISTIAN ENDEAVOR HELPS

By Grover L. Angel

President C. E. Society, High Point College

DEC. 23: WORSHIPING CHRIST IN STORY AND SONG

Luke 2:1-14

Helps for the Meeting

(A large part of the meeting should be given over to the singing of Christmas carols. Get some talented member to give a Christmas story, as "The Other Wise Man," or "The Gift of the Magi.")

Suggested Program

Quiet Music.
Hymn.
Opening prayer.
Announcements.
Leader's talk.
Scripture lesson.
Poem.
Discussion of topics.
Special music.
Answering of questions.
Season of singing.
Open "story" period for all.
Sentence prayers.
Ten-minute Bible reading.
Christmas story.
Mizpah.

Outline for Leader

The topic for this meeting, "Worshiping Christ in Story and Song," is the last in our series of Christmas lessons. First, we learned "How a Christian's Christmas Should Be Different," and last meeting we studied about "God's Christmas Gift to the World."

The greatest songs that have ever been written have had Christ for a theme.

The songs which we are going to talk about tonight are the ones which honor Christ as the angels did above the hills of Bethlehem.

The other division of our service is concerning the stories written about Christmas. Some of these are based on the idea of Santa Claus, Christmas gifts, and the like. But the ones that honor Christ are the ones exalting Him by telling the story of His birth.

We are going to sing a number of the songs and then we would like for a number of the members to give us a story which helped you to love and appreciate the Saviour.

Topics for Discussion

1. My favorite Christmas song.
2. My favorite Christmas story.

Questions to Be Answered

1. How can we increase the use of songs that tell the story of Jesus?

2. How can we increase the influence of stories that help people to worship Christ?

Suitable Songs

"Holy Night," "Christ Is King," "All Hail the Power of Jesus' Name," "Rock of Ages," "I Love Him," "All Praise to Him," "More About Jesus," "Praise the Name of Jesus," "Sweeter As the Years Go By," "Tell Me the Story of Jesus," "Jesus Is All the World to Me," "He's a Wonderful Saviour to Me," "Since Jesus Came Into My Heart," "Jesus Is All the World to Me."

Poetry to the Point

THE HEART'S ADORATION

"Brightest and best of the sons of the morning,
Dawn on our darkness, and lend us thine aid!
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid!

"Cold on His cradle the dewdrops are shining;
Low lies His head with the beasts of the stall;
Angels adore Him in slumber reclining,
Maker and Monarch and Saviour of all.

"Say, shall we yield Him, in costly devotion
Odors of Edom and offerings divine,
Gems of the mountain and pearls of the ocean,
Myrrh from the forest or gold from the mine?

"Vainly we offer each ample oblation,
Vainly with gifts would His favor secure;
Richer by far is the heart's adoration,
Dearer to God are the prayers of the poor."

—Reginald Heber.

Ten-Minute Bible Reading

Worship with music (Ps. 57:7-11); Nature songs (Ps. 96:12, 13); A new song (Rev. 5: 9, 10); Joyful songs (Ps. 105:43); Singing in Distress (Acts 16:25); Spiritual songs (Col. 3:16); Songs of the heart (Eph. 5:18-20); Songs of adoration (Rev. 15:3, 4); Jesus sang (Mark 14:26); Praise in song (Ps. 33:1-3; Story and song (Ezek. 33:30-33); Tell the story (Deut. 6:7).—C. E. Quarterly.

SUNDAY SCHOOL LESSON

PAUL, THE WORLD CHRISTIAN

Quarterly Review

Golden Text: For me to live is Christ. Phil. 1:21.

Lesson 1—Paul in Ephesus. Acts 19:1-41; Eph. 4:1-16. Golden text: We are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them. Eph. 2:10.

Lesson 2—Spiritual Gifts. I Cor. 12-14. Golden text: Now abideth faith, hope, love, these three; and the greatest of these is love. I Cor. 13:13.

Lesson 3—Christian Stewardship. II Cor. 8:1-9:15. Goldent text: First they gave their own selves to the Lord. II Cor. 8:5.

Lesson 4—Paul's Last Journey to Jerusalem. Acts 20:1-21:17; II Cor. 11:28. Golden text: Remember the words of the Lord Jesus, that he himself said, it is more blessed to give than to receive. Acts 20:35.

Leson 5—World's Temperance Sunday. Rom. 13:1-14. Golden text: Love worketh no ill to his neighbor: love therefore is the fulfilment of the law. Rom. 13:10.

Lesson 6—Peace and Good Will Among Men. Rom. 12:1-21. Golden text: Be not overcome of evil, but overcome evil with good. Rom. 12:21.

Lesson 7—Paul's Experiences in Jerusalem. Acts 21:17-23:35. Golden text: Be strong in the Lord, and in the strength of his might. Eph. 6:10.

Lesson 8—The Prayers of Paul. Acts 20: 36-38; Rom. 1:8-10; Eph. 1:15-23; 3:14-21; I Thes. 1:2-5. Golden text: Rejoice always; pray without ceasing; in everything give thanks. I Thes. 5:16-18.

Lesson 9—Paul Before His Judges. Adts 24:1-26:32. Golden text: I was not disobedient unto the heavenly vision. Arts 26:19.

Lesson 10—Paul Goes to Rome. Acts 27:1-28:31; Rom. 1:8-15; Phil. 1:12-14. Golden text: I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth. Rom. 1:16.

Lesson 11—Paul and His Friends. Acts 20: 36-38; Rom. 16:1-4; Phil. 2:25-30; Philemon. Golden text: A friend loveth at all times. Prov. 17:17.

Lesson 12—Paul's Last Message. II Tim. 4:1-18. Golden text: I have fought a good fight, I have finished the course, I have kept the faith. II Tim. 4:7.

OLD YADKIN AGAIN

If a few more like Miss Vera Garrett could be found the amount necessary to install "Old Yadkin" would soon be in hand. She noticed that the fund was not growing as rapidly as it should and by personal correspondence among friends she was able to send me a nice check for $8.00. Who will be next to take this matter to a number of friends and in this way be able to help out so that the matter can be closed out.

Previously reported in cash and pledges	$ 8.00
Rev. H. S. B. Thompson, cash	1.00
Rev. S. W. Taylor, pledge	1.00
Rev. J. D. Williams, D. D., pledge,	1.00
Rev. H. L. Powell, Pledge	1.00
H. Roland Totten, cash	2.00
Z. V. Walser, cash	1.00
Z. I. Walser, cash	1.00
L. V. Phillips, cash	1.00
M. F. Phillips, cash	1.00
Mrs. Mattie Phillips-Smelge, cash	1.00
Mrs. Mollie P. Garrett, cash	1.00
Total	$20.00

It would be fine to give "Old Yadkin" a nice Christmas gift. How many will respond? Who will be the first?

Yours, anxious to receive,

GEO. L. CURRY.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$191,667.99
M. A. Coble	100.00
W. H. Chilcutt	25.00
Miss Susie Stafford	5.00
J. W. Shaw	5.00
Total	$191,802.99

Endowment Insurance Fund

Amount previously reported	$9,830.21
J. G. Rogers	15.00
Philathea Class, 1st Church, Burling	25.00
Total	$9,870.21

J. NORMAN WILLS, Treasurer.

December 18, 1928.

NOTICE

The first quarterly conference of Guilford Charge made the following appointments for Hickory Grove church: Second Sunday, 3 p. m.; fourth Sunday, 3 p. m., and fifth Sunday, 11 a. m.

J. R. HUTTON, Pastor in Charge.

Greensboro, N. C., Dec. 18, 1928.

—Bro. J. Norman Wills was called upon to address the Bible Class of the First Presbyterian Church last Sunday morning.

BIOGRAPHY OF JOHN EATON BURROUGHS
(1843-1926)

Mr. John Eaton Burroughs was born in what was then Granville County, in an old homestead known as the "old Burroughs place," about two and one-half miles southeast of Dabney, on the Henderson road, March 17, 1843. This day is nationally observed by the Irish as "Irishman's Day." The place is now owned by Mr. William Ellington, who has built a house within a few yards of the old homestead, thus showing quite a contrast in the homes of former days with those of today. The house is a large two-story house with a number of large rooms, each of which has extremely large fireplaces and doors. It is located in the center of a great green lawn, only a few yards from the road. On the left side of the house is a well of refreshing water. The old stables and other buildings have been torn down and replaced with new ones. Several old walnut and locust trees stand in the yard, which would actually tell one that it is an old place, for people of olden days believed in having locusts, out of which they made beer which they served when their intimate friends came to call on them.

His mother was Miss Rebecca Turner before her marriage to Mr. Basil Burroughs. Their ancestors came from England.

Mr. Burroughs' boyhood days resemble those of other boys of his day. They had very little school education. He walked several miles to a little one-teacher school located in an old straw field. "Readin', writin', and 'rithmetic" constituted his course of study. He did not have paper and pencils, but a slate, which lasted a lifetime unless carelessly broken, and a hard lead pencil. For instance, one spelling book, commonly known as "Webster's Blue-Back Spelling Book," lasted one until his education was complete. He went bare-foot until he was grown; otherwise, he wore wooden shoes to school, any many times on his way to school he would stop, build a fire and warm his hands and feet. His lunch was far from being elaborate and fancy, although as good as that of anyone else of his day.

The chief means of transportation was on aa ox-cart, wagon, or buggy. On Sunday his family rose early, prepared dinner and went to church on a wagon to spend the day.

Mr. Burroughs was a tall, slender, blue-eyed, light-haired and graceful young man.

He lived with parents on the farm until he was about twenty years of age. He then married Miss Mary Sue Glover. It is very interesting to hear her tell of the night that she became acquainted with Mr. Burroughs. It was at a party given at the home of her friend. She talked to him at the party and, as would now be said, "loved at first sight." Miss Glover, as she was then known, and several other girls stayed all night with her friend, as it was raining and quite a long distance home and she said that she couldn't go to sleep; therefore, she wouldn't let any of the other girls sleep, so they stayed awake all night, talking and laughing. Miss Glover was very beautiful in her younger days and mischievous, also. From that nigh on Mr. Burroughs and Miss Glover were sweethearts until their marriage, July 4, 1864.

To this happy couple were born seven children—four girls and three boys. Two children died while infants and one after she was grown. Three are still living.

Mr. Burroughs, though only a young boy, offered his service as a soldier, but did not fight in the Civil War. He served in the army of the War Between the States in Company K, 54th Regiment, and always held a tender spot for his old comrades who were less fortunate than himself. After remaining in the army a while, Colonel John Windbush selected him from the other men as an express messenger on the Raleigh and Gaston Railroad, now old Seaboard. After securing this position he moved his family to Raleigh. His brothers fought in the war, one of whom died of typhoid fever while serving.

When they were married Mrs. Burroughs' father gave to her as a present a servant. This servant remained with them for years. While they were living in Raleigh a troop of Yankees came by and persuaded her to go with them; so she ran away and has never been seen or heard of since.

Mr. Burroughs was express messenger for years. He then, wishing to change his occupation, moved to what is now Dabney and built a home. There was only a church and one house –a section foreman's. After building a house he built a store and began his trade of merchandise. He was elected postmaster and remained at this position quite a while. He was one of the first men in this vicinity to propose education. A small school was built and grew by leaps and bounds until it came to be known as the Dabney Academy. He was elected as a member of the board of committeemen. As a member of the board of county commissioners he probably did more than anyone else, in a public capacity, for the county he loved so well. He was re-elected again and again to this responsible position and stood for economy, progressively fostered, and wished all to have opportunity for the best that life holds. His idea was that roads and education should have a prior claim upon the tax-payers and that all things should be economically administered, so that childhood should have the best possible chance for an education.

He was superintendent of the Sunday school at Harris Chapel a greater part of his life. He was a great churchman, although he never joined the church before he married. All of his people were Baptists, but when he married his wife moved her membership from Herman Methodist Episcopal church to Harris Chapel Methodist Protestant church. The two became two of the strongest and most loyal members of the church during its history at present.

After his children had left home he took his granddaughter, Victoria Olivia Clark, to rear. She lived with the two happy people until her marriage. They were very passionate toward their granddaughter.

He was elected as a member of the House of Representatives for one term. When this term expired he was re-elected by his friends as a member of the State Senate during the Reconstruction period in the old county of Granville. This was the session of 1901. He reserved the ninth seat. After Vance County was formed he again represented the counties of Vance and Warren in the Senate of North Carolina.

After his term in the Senate expired he was too old to accept this responsible position again but returned home and took up his former trade as a merchant. During his career as a merchant he met with many misfortunes. His store was destroyed by fire several times, but through his will power he replaced it with another.

He was a charter member of Henry F. Grainger Lodge No. 412, and walked with the brotherhood upon the level of good will to the end of his journey. He continued this trade until his heart failed him and he could no longer hold the position. His retirement from service disappointed many, friends as well as children, who when they entered the store looked for some candy or something nice. He was very devoted to children and won the favor of all he saw.

After his retirement from service he remained at home with his aged and devoted wife. He was a victim of heart disease for many years and on the last day of January, 1926, about 5 o'clock, he surrendered to the grim reaper and passed into a better world to meet many friends. He died at his home at Dabney, North Carolina, where he had been confined to his bed for about three weeks. He was 83 years, ten months and fourteen days old. Interment took place at Harris Chapel Methodist Protestant cemetery February 2, 1926. He is survived by ihs widow, after 64 years of conjugal felicity, beautiful to look upon; two sons, J. L. Burroughs, of Jacksonville, Florida, and W. L. Burroughs, of Washington, D. C.; one daughter, Mrs. S. W. Clark, of Dabney, North Carolina.

"Vance County has lost one of its best types of old Southern gentlemen in the passing of Senator Burroughs. He was a friend to the poor, a neighbor to all with whom he came in contact and an all-around Southern gentleman who lived a life of honorable usefulness and went hence loved by a multitude of the best citizens of Vance County," says Mr. Andrew Harris, a noted lawyer of Henderson.

RUBY McCANN, Great-Granddaughter.

CHRISTMAS GREETINGS TO MISSIONARY AUXILIARIES

As the Christmas season draws near we always think of the ones to whom we would like to send personal greetings and wishes for happiness and prosperity. It is impossible for me to write each one of you personally. There are many of you whose names I do not even know, so I am asking our mutual friend, the Herald, to carry to each man, woman and child in our missionary organization my best wishes.

In celebrating the birthday of the Christchild, may we each resolve anew to present to Him the very best we have—time, talents, money—everything. And may we strive more earnestly to be obedient to His last command and make next year one long to be remembered for what we do for missions.

In a recent letter from our dear Dr. Roberta Fleagle she asked me to give her love and best wishes to her friends in North Carolina. Even though she is no longer our missionary, she loves us and I am sure we love her.

One of the joys of a pastor's wife is in having so many friends, and I have many more by being associated with you in missionary work; so my joy is increased by that much.

May this Christmas bring to each of you all the joy and happiness you desire.

With love,
MRS. GEO. R. BROWN.

FROM PASTORS *and* PEOPLE

Chapel Hill, Davidson Circuit.—Our new preacher preached for us today. I think we'll like Brother Reed fine; he preached a good sermon and people seemed to listen attentively. Sickness was the cause of so few being at church.

Our Sunday school has been good till today; hope by next Sunday people will be well. We have our prayer meeting right after Sunday school every Sunday, except the third Sunday.

We were pleased to have Mr. and Mrs. Reed in our home for a short time today.

Wishing everybody a happy Christmas.

LIZZIE CRANFORD.

Elbaville.—Owing to sickness in our community, attendance at church was very small Sunday, although a very interesting and worth while sermon was presented to those present by the pastor. The Scripture lesson was taken from Saint Luke 2:1-20. Everyone enjoyed hearing him tell the story of "The Other Wise Man," since it is so near Christmas, the time of our dear Savior's birth, the time when we are all happy and enjoying the giving and receiving of gifts. We are planning to give our Christmas program Saturday night, December 22, at 7:15 o'clock. Everybody is invited. Our program is going to be interesting, especially to the primary folks. Also come to see and hear our play, "The Resurrection of Santa Claus," given by the large boys and girls. But the most interesting of all is going to be our "tree," one such as has never been in a country church before. We are very proud of it. Come!

We are proud of our young Ladies' Aid Society and the work it is doing. It sent a large supply of food to the Children's Home Sunday, which was carried by the pastor.

Christmas will soon be here, the happiest day of the year, and we trust that as we think of the Great Gift of Christmas, each follower of our Savior will consecrate himself anew to His service. Wishing all a merry Christmas and a happy, prosperous New Year. STELLA BAILEY, Reporter.

Dulin's, Mocksville Circuit.—Since I haven't seen any report written by our new reporter, I will try to make a little report myself. We are indeed glad to have with us this year our same pastor, Rev. J. W. Braxton, of High Point College. He seems to be a splendid young man. We are indeed thankful to Annual Conference for sending him back.

We seem to be getting along very well in this new conference year. The work is moving on in every source. Our Christian Endeavor Society, which was organized by Brother Braxton, is very successful and beneficial to the young people of this church. The Sunday school is still under the leadership of E. C. Hendrix, and is creating very much interest in things now just before Christmas.

Since the new conference year came our pastor has preached several inspiring and helpful sermons. He told us some beautiful Christmas stories yesterday about the wise men on Christmas night which was enjoyed by all who heard him.

The first quarterly conference was held at Bethel last Saturday afternoon.

The Sunday school is planning to give a Christmas program next Saturday night at 7:30 o'clock.

Since last conference we have purchased our new gas lamp and also a collection plate which we are indeed thankful for. The lamp was greatly needed.

Mrs. Cecilia Jones, one of our oldest members, had the misfortune of getting her hip broken last summer. She hasn't been to church much since, if any. She is greatly missed by all.

Mr. and Mrs. J. F. Foster seem to be greatly grieved about their young son, Theodore, who died last fall. They have not attended church since. If any of our former pastors are able to send them a word of cheer during the Christmas holidays we will be glad, or any of you other good people.

We are planning to get us some new church hymn books soon.

We wish you all a merry Christmas and a happy New Year.

LEONA HENDRIX, Reporter.

Spencer.—We are glad to report donations: For hymnals, Mrs. Marshall Hatley, $1.00, Albemarle Ct.; pledges paid on our new church, Mr. Walter Glass, $5.00, Moriah Ch.; Mr. George T. Penney, $50.00; Mr. W. L. Ward, treasurer Board of Church Extension, $40, to pay quarter interest on mortgage. We are very thankful and may the Lord bless the gifts and givers. "A friend in need is a friend indeed." This treasurer was in sympathy with Dr. Brown, so the more thankful. Our pastor, Rev. W. F. Ashburn, was with us again Sunday and brought us two inspiring messages, and we appreciate our pastor's talks on the Sunday school lesson in class. Owing to sickness (flu) in so many of our homes we have called off our Christmas program, I am sorry to say. MRS. A. L. MOORE.

Mt. Pleasant Church, Mt. Pleasant Circuit.—Quarterly conference was held Saturday afternoon at 2:30. The Sunday school is planning a Christmas tree for Monday, December 24, at 2 o'clock. The children of the first three classes and the cradle roll will be treated at this time.

The resignation of Mrs. J. S. Ferguson as trustee was accepted Sunday, and Miss Georgie Amick was elected to fill the vacancy.

Mr. and Mrs. W. L. Spoon and daughter, Miss Miriam, will entertain both the Senior and the Young People's Christian Endeavor Societies at their home on Monday evening, December 31.

LILLIAN SHOFFNER, Reporter.

Halifax.—We held our regular services yesterday. We preached at Harmony yesterday morning. The church here has been repaired since conference, which adds much to its appearance. We held our services at Eden in the afternoon. We are planning to hold three Christmas exercises on the work.

We are busy trying to raise our college assesment on the work. Bethesda church has more than subscribed the $50.00 apportioned to them, and I think the other churches will.

On Wednesday night the Bethesda church gave its pastor a big surprise. It was one of these big Methodist poundings. This is one advantage a preacher has that serves six churches; they get more than one pounding. This is the second round.

About 7 o'clock Wednesday night the members of Bethesda church began to ring the door bell, and when all had come, or sent their bundles, we found we had a great variety of good things to eat and wear. We will not undertake to give the names of those who contributed, as we might omit some name, and the editor might not have space, but I think that almost every family had a part in this pounding. And we feel profoundly grateful to every one who had part in this pounding, not only for its value, but for the spirit that prompted it. One member said in passing out: We want you to know we are glad you are back for another year. This made us feel good. We want to thank one of the Eden members for two dozen eggs.

Thanks to all and a merry Christmas.

C. L. SPENCER.

Kannapolis.—The usual services were held at our church Sunday. Mr. Lowdermilk brought a splendid message at each service. The congregation was good considering the flu.

The Ladies' Aid Society recently held a bazaar and chicken supper from which a nice little sum was realized. Mr. M. W. Henderson, the efficient superintendent of our Sunday school, is confined to his home by illness.

The many friends of Mrs. Lowdermilk will be pleased to learn that she is getting along nicely following a very serious operation at the Clinic hospital in Greensboro. We miss Mrs. Lowdermilk at all services and hope that she will soon be able to return to her home and church. We are planning to have a Christmas tree and treat for the children on Saturday night, December 22. The first quarterly conference will be held on next Friday night. Pray for us that we may succeed in our year's work for the Master.

MRS. C. B. PRICE, Reporter.

Hollister, Halifax Charge.—Our first quarterly conference was held December 7 with all churches represented except Harmony. We were very glad indeed to have President Taylor with us. He gave us a very helpful talk which I'm sure all enjoyed. The business of the conference was transacted in a spirit of love and harmony.

The attendance and interest in our Sunday school and preaching services are increasing. We hope they will continue to increase during the winter months.

Next Sunday morning at our regular preaching service we will try to raise our assessment for High Point College.

Our missionary societies met last Tuesday afternoon with Mrs. J. L. Alston. The president, Mrs. C. L. Spencer, presided, and a very interesting program was given by Mrs. Alston and other members. There were thirteen members present and four visitors. The hostess served delicious fruit salad and cake. The next meeting of the society will be with Mrs. T. C. Williams in January. Miss Kathleen Shearin will have charge of the program.

Best wishes to the Herald and its readers for a merry Christmas and a happy New Year.

REPORTER.

Fairview, Glen Raven Charge.—Our first quarterly conference was held last Saturday at Fairview church with President Taylor presiding. Both churches were represented, but not many were present from either church. The usual business was transacted in a very harmonious manner. The budget was apportioned on basis of pastor's salary. It is our purpose now to place the entire budget before the church, and then break it up and distribute it among the individual members. We may not collect one hundred per cent, but we may reasonably expect greater results by using business-like methods.

Bro. Taylor delivered an able and inspiring sermon at Glen Raven Sunday morning. A fair-sized congregation was in attendance. On account of the flu some no doubt were kept away. The regular evening service also was well attended.

Committees are at work preparing for a Christmas service at each church on Christmas eve.

We have received supplies from the following: Mrs. Maude Amick, Mrs. C. C. Garrison, Mrs. Dan Ingle and Bro. Pete Troxler. We thank each donor.

The more we mingle with the people, and the better we become acquainted with them, the more pleased we are with our new field. Brethren of the charge, pray for us, that the word of God may be glorified.

WM. H. NEESE.

West Forsyth.—Owing to much sickness the attendance at our services last Sunday was smaller than usual. We were at Pleasant Hill for the 11 o'clock service and at Tabernacle at 2:30. We were glad to have Bro. Elwood Hunter worship with us in the preaching service. He is a University student.

We arrived at Tabernacle in time for the Sunday school which meets at 1:30 o'clock on the regular preaching appointments. Miss Gertrude Masoncup, one of the talented young women of the church, is superintendent and pianist, occupying both positions in a splendid manner. At the preaching service a vote was taken on the question of authorizing the church trustees to proceed with the covering of the church, and they will make this needed improvement as soon as the funds are collected for the purpose.

The second Sunday we were at Union Hill for the 11 o'clock service. Owing to sickness the attendance was reduced. We were invited to the splendid home of Brother J. E. Douglass, superintendent of the Sunday school, for dinner, and the pastor and family enjoyed a good dinner.

The meeting of the first quarterly conference was held at Pleasant Hill church the second Sunday afternoon. All of the churches except Union Hill were represented. The business was transacted in a spirit of harmony. Bro. J. Henry Speas was re-elected secretary of the conference. The pastor's report showed that he had made 31 pastoral calls, preached seven times and received $80 on salary during the period from November 11 to December 9. The pastor's recommendations were adopted by the conference. These included the acceptance of the Annual and General Conference budgets, the college assessment, the Gratitude Gift deficit, and superannuate fund assessment. Also that the assessment for the college be raised during December. The pastor's salary was apportioned to the diferent churches, some changes in the amounts being made. The next conference will be held at Stony Knoll church.

Pleasant Hill and Stony Knoll churches are preparing Christmas programs. The Stony Knoll church is to render their program on Saturday night and Pleasant Hill will have theirs on Christmas night, it is understood.

The pastor and family are grateful to the people of the charge for their kindly remembrances since our last report. We thank Bro. A. R. Long, Bro. Eugene Long, Mrs. Jasper Long, Mrs. C. G. Hunter, of Pleasant Hill church, and Mrs. S. M. Speas, of Stony Knoll church, for these gifts.

The appointment for next Sunday will be at Harmony Grove for the 11 o'clock service. This will complete the appointments for the month and for the old year. We will observe the Lord's Supper at that church next Sunday.

C. B. WAY, Pastor.

Draper.—Last Sunday afternoon Mr. J. J. Dodson's little girl was run over and killed by a hit and run driver at Reidsville, N. C., Clarence Talley by name. Funeral service was held in the Draper Baptist church on Tuesday afternoon. She was buried at Dan Mill cemetery at Draper, N. C.

We will have our Christmas entertainment on next Monday night. Sister Boyles is not as well as we would love to see her. We know her friends wish for her a speedy recovery.

Our pastor, Rev. W. T. Totten, went to Greensboro last Sunday to a funeral service.

S. C. CRAIG, Reporter.

Orange Charge.—Wednesday night, November 12th, a number of our friends from the Efland church and community came upon us suddenly and pounded us severely with things suitable for the kitchen pantry. We will not attempt to mention articles received nor names of givers.

May God's blessing be upon them all.

B. M. WILLIAMS AND FAMILY.

Kistler's Church.—The members are glad to welcome Rev. C. E. Ridge as pastor. Last Sunday at 11 a. m. he preached a most inspiring sermon.

We held our first quarterly conference at Kistler's church Saturday, December 1. Preaching at 11 a. m. The sermon was rendered by our new pastor. Dinner at 12 o'clock, after which the conference business was transacted harmoniously, the reports being very good.

On November 21 our pastor moved into our nice new parsonage, which we hope he will like very much. We are all glad to have him and his family in our midst.

Our Sunday school is progressing very nicely. We took our offering for the Children's Home Sunday and received $4.00.

Our appointment is the first Sunday at 11 a. m.

FLORA IVESTER.

Mecklenburg Charge.—Stallings and Beulah churches pounded us with good things to eat and some money. We very much appreciate these gifts and the spirit that prompted them. We pray the Lord to bless every one of them an hundred fold in this world and eternal life in the world to come. I love the people on the Mecklenburg Circuit and I feel by their actions that they love us. It is fine for the people and pastor to love each other as we do.

We held our first quarterly conference last Saturday, December 8. The new conference year is starting off fine. The outlook for the year is good, we trust, for a more progressive year than last year.

Yours in the service for the Master,

W. C. HALL, Pastor.

Welch Memorial, High Point.—We are happy to report that our attendanue for both Sunday sdhool and dhurch services is very good, despite the epidemic of influenza.

All departments of the church are co-operating to the fullest extent with our new pastor, Rev. Geo. L. Curry.

We had the children from the home with us for a Thanksgiving service, which was enjoyed by a large audience.

The Senior Christian Endeavor Society prepared 32 baskets for distribution among the unfortunate families of our city on Thanksgiving.

We are planning many and varied activities for the future. We have entered the new conference year with a very optimistic outlook, and, in fact, are expecting this to be a great year for Welch Memorial.

With best wishes to the Herald and its many readers.

LUTHER R. MEDLIN, Reporter.

Cleveland Circuit.—We left the good people of Davidson on November 21 for our new field of service on Cleveland circuit. Our four years' stay on Davidson circuit were pleasant and, we believe, profitable. We thank them for their many favors and kindnesses shown us. We reached our new field on the evening of the 21st and our property was unloaded in the new parsonage. It being dark when we arrived, we spent the first night in the home of Bro. Jno. A. Powell. We very much enjoyed the hospitality and Bro. Powell and his family.

We have been very kindly received by the people at all the churches. The parsonage has been partly furnished and our furnishings were moved free of charge. This helped us wonderfully, and we are thankful. We have had much company since moving here. This has been very helpful. Many who came have remembered us with articles such as a family needs. For all this we are grateful.

The parsonage is located within a few hundred yards of Oak Grove church. This enables the pastor's family to attend our own church and Sunday school.

Our first quarterly conference was held at Kistler's Church on December 1st. This was a splendid conference, well attended. Bro. Charlie Grant was re-elected secretary. The reports were encouraging. Pastor's salary paid to date. The conference authorized the parsonage trustees to build a barn, a garage, etc., finish the well, and present the bill at the next quarterly conference.

There is always lots of work to do to get things arranged, buildings completed at a new location, but we shall strive, both pastor and people, to make our new home one of attraction.

My people are pretty well taxed at this time with their local obligations, some of

which I have mentioned, but I hope we will soon have this met so we will be ready to turn our attention to other interests of the kingdom.

The influenza epidemic is raging in our community at this writing and will no doubt affect our plans for Christmas exercises.

I will stand aside now to give room for others.

Wishing the editor and his big Herald family a mast joyful Christmas and a happy New Year. C. E. RIDGE.

Lawndale, N. C., Rt. 1, Dec. 12.

Tabernacle Charge.—Tabernacle church was delighted with the program given by the children from the Home a few Sundays ago. It was also a pleasure to have Dr. and Mrs. Dixon present and to have Dr. Dixon tell about the needs of the Home. Our offering was $46.29.

The work of the new conference year is starting off well. The Missionary Socities are very active, the C. E. Society holds helpful meetings, and the attendance for the preaching service is good. Plans were made at our first quarterly conference to raise all claims in full this year. We hope these plans can be worked successfully. All of our college assessment will, I think, be raised soon.

An entertainment and Christmas tree will be given at Tabernacle on the night of December 24.

Many of our members at Julian and Tabernacle are sick at the present time. We trust that they will soon be well again.

Thanks to Mr. and Mrs. J. E. Hanner and Miss Anna Hardin, of Julian, for appreciated pantry supplies.

H. L. ISLEY.

Weaverville.—While we read reports from other fields, we are happy to send in our first report from Weaverville. Arrived here November 20, through a blinding snow-storm, but to our delight we were not alone when arriving; at the parsonage everything lighted up and, my! what a family awaiting us. Supper, fire, friends, and everything to comfort our cold bodies and cheer our weary hearts.

Well, they treated us so nice and kind, wife and children couldn't think of getting homesick. But, to our surprise, this generosity hasn't ceased yet. Hearing a bit of commotion outside last Friday night after dark, I opened the door and the house just ran full of people who pounded us up proper with everything that could be thought of from candy roasters to chicken roosters. Well, I never got the least bit sore, although this was my first experience, and we really enjoyed it immensely.

We are happy with these good people, who are as loyal as we ever met, notwithstanding their number.

We had not arrived many days until called to the bedside of one of the oldest members of Weaverville church and community, who died November 28, 1928, at 8:30, aged 80 years and seven months.

Bro. John Wesley Gill was a member of the Methodist Protestant church for 60 years. He joined at the early age of 18. The community shall miss him, as well as the church. A man of sunny disposition, of unstained character and a Christian gentlemen of the highest order. He loved his church, was devoted to his family and was consecrated to its altar. But our loss is heaven's gain. Peace to his dust, and may God's blessings rest on the family who are left behind. Funeral was conducted by Rev. J. D. Cranford, assisted by the writer.

Q. L. JOYNER, Pastor.

Albemarle.—There has been quite an epidemic of flu among our members for the past few weeks, but our church services have continued, despite the small numbers present. Services Sunday were very well attended, showing that conditions are now improving.

Mrs. Anderson, our pastor's wife, with their two attractive children, Johnnie Lou and Fay, left last week for Atlanta, Georgia, where they will spend the holidays with relatives and friends. We wish them a very pleasant visit.

Services next Sunday morning will be held in the new church auditorium for the first time. The pews have been installed and carpeting is being laid this week, which will add the finishing touches to the already beautiful building. We shall have cause to be doubly thankful this Christmas by reason of being able to occupy this beautiful house of God just one year from the date of the burning of the old church. And we feel sure that every member that is able will make a special effort to be present next Sunday morning.

Our Christmas exercises, which are being supervised by Mrs. C. S. Moton, will be rendered next Sunday night, and will take the place of the regular preaching hour. The Christmas tree and treat for the children will be held in the basement of the church on Monday night. Everybody is cordially invited to these services.

MRS. JOHN U. WHITLOCK, Reporter.

First Church, Concord.—A merry Christmas and happy New Year to all readers of the Herald.

Just now a great many of our people are sick as a result of an epidemic of influenza that is sweeping the town. There are several hundred cases in the city and well nigh a hundred of our own people are suffering with it. Our reporter and her family are suffering with it. This accounts for my writing at this time. Fortunately there have been no deaths among our people as a result and we are delighted that none are seriously ill with it.

The work of the church continues steady and progressive. Many beautiful and worthwhile things are being accomplished. Only recently the Sunday school faculty presented the church with a beautiful and modern interchangeable Sunday School bulletin board. Mrs. J. R. Helms has also presented an extra tray with glasses for the individual communion set. The Adult Class of the Sunday school, B. F. Waddell, teacher, has furnished drain pipe for the conducting of the water from the new Sunday school building to the street. The pipe has been laid by Mr. J. L. Sides free of cost to the church. The Baraca Class has constructed a much-needed partition in the basement of the new building. The Ladies' Aid Society has built a beautiful lattice fence about the church grounds on the Moore street side.

The Beginners' Department of our Sunday school has recently equipped its room with a number of small tables for class work.

We are now looking forward to the Christmas services of the church. The Sunday services next Sunday will feature the Christmas spirit. Monday night a program will be rendered by the Primary and Junior Departments of the school, following by a Christmas tree and treat. G. H. HENDRY.

Pinnacle.—The Sunday school is holding out very well through the winter months.

Mr. J. F. Whitaker and son, J. L. Whitaker, attended the quarterly meeting at Pinnacle M. P. church last Saturday.

We are going to give an interesting Christmas program and a tree on Christmas eve night, beginning at 7 o'clock. We extend a hearty welcome to every one.

We are not having preaching during this month. Our pastor, Rev. Mr. Hunter, is on a vacation. We are expecting to have preaching again the first of the year.

A merry Christmas to all.

REPORTER.

Davidson.—We held our first quarterly conference Saturday; pulled it off in high gear. Brother Bethea was with us, and in his accustomed catchy way, rendered us very helpful service. He would make a fine presiding elder if our church would allow that distinction. But since we can't make him P. E. we will content ourselves by electing him president of our conference after President Taylor's time has expired. I am sure that if Davidson carries out her pledges, and we confidently expect her to do it, you will find her climbing the hill in high gear.

It appears to us that there is more wealth and better homes on this charge than any rural charge we have ever served. Oh, if it were just consecrated wealth!

The people have not lost the grace of inviting the preacher into their homes to spend the night. And they have more big, fat feather beds than we ever saw. Some say that mattresses are more sanitary, but for sleep inducers, to my mind, there is nothing that beats the goose product. The people have not discarded the old-fashioned way of loading the preacher's modern wagon. Monday morning, not satisfied with what we had eaten while there, Bro. Perly Walker and his good wife, whose hearts are bigger than they, loaded us with enough eats to supply us for more than a month. Mrs. Elliott, Mrs. Frank and Mrs. Lanier are continually remembering us in a substantial way. Others have remembered us, but we're just touching the high spots. No place to stop, but we must spare the editor.

We are having plenty of work to do here on this large field, but we find it a glorious thing to be presiding elder of such a large district. W. D. REED.

Asheville.—The Christian Endeavor Society held its December monthly meeting and elected the following officers: President, Nancy Clouse; vice-president, Mrs. F. W. Paschall; secretary, Clarice Younginer; treasurer, Walter Bevan. These were nominated by the following committee: Rev. Mr. Paschall, chairman; Mrs. E. H. Pratt, and Richard Hanner. In addition to the regular officers elected, Clarice Younginer was elected as reporter of the society and church at large.

A silver tea was given by Mrs. Y. D. Eller and Mrs. U. S. Miller at the home of Mrs. Eller on Ann street on Friday afternoon and evening. This tea was well attended, netting

a nice little sum for the local work of the woman's auxiliary.

The Young People's Circle of the Auxiliary met Monday evening at the home of their chairman, Mrs. Paschall, to organize. Officers were elected. Nancy Clouse was elected chaplain, Mildred Younginer, secretary, Clarice Younginer, treasurer, and Oleta Miller, chairman of the program committee.

The Brotherhood supper was held at the home of Mr. J. A. McIntyre, Biltmore Pines. Rev. F. W. Paschall was speaker for the evening.

The first quarterly conference met Monday evening at the church. Important church matters were discussed.

We were pleased to note the presence of several who have been away at school: Elma and Margaret Fawcett from Guilford College, Barbara Younginer from N. C. C. W., and Eudora Younginer, teacher in High Point High School.

Several of our members are recovering from an attack of influenza. REPORTER.

Greensville Ct. to Thomasville.—For five years I roamed the hills, built good roads, repaired parsonage and churches, preached two and three times each Sunday. Many kindnesses received from this kind people. Some of them, it seemed, never tired of doing for their pastor. These kind Virginia friends will always have the warmest place in our hearts. It is indeed hard to leave a people after a long stay. We notified them in the first quarterly conference of last year that it would be my last year with them. I also called their attention to same fact in our last quarterly conference. Notwithstanding, they voted almost unanimously for me to return to them the sixth year. Three did not vote for or against. I asked the stationing committee to leave me without appointment at my own request. I finally decided to take work and was assigned to the First M. P. church, Thomasville, N. C. I came here and filled appointments on the first Sunday in December. The good people gave me a nice check and told me to go back and get ready and move as soon as possible. I did so on last Thursday morning. We were to leave Virginia. Our truck did not arrive as we had expected, so we were up, ate breakfast, and about 8 o'clock I looked and saw my truck coming. Every one was busy for a few hours. At 10:30 my goods were on and the truck rolling for Thomasville. We finally got the family started at about 12:30. We left part of our goods with Bro. Cowan. Henry also stayed behind. I came with the least degree of auto trouble. At 8 o'clock p. m. we were at the parsonage unloading. Bro. D. R. Connell, wife and others, were here with a good fire. Coal was in the bin and wood in the wood-house. Bro. Connell brought over a nice supper for us. Every evidence that we are in the midst of a kind people. We are meeting the people and are pleased with them.

I held a funeral yesterday afternoon.

We are surely living in a great age. We slept on our beds at Triplet, Va., last Wednesday night, picked them up Thursday morning and brought them 186 miles and slept on our same beds Thursday night. Modern invention has brought the whole world to our door.

We have had flu. I have almost lost my voice for the last five days. I have been forced to go. We are expecting to have a good year with this people.

May the Lord bless Bro. Cowan and the good people we left. Bless us and the good people here, and may we be a blessing to each other. H. L. POWELL.

Enfield Charge.—There will be a community Christmas tree on the lawn of Bro. Stanley Whitaker's on Friday evening of this week at 6:30, sponsored by the members of the Whitakers Chapel church. The folks living in the community are earnestly requested to come and enter into the spirit of the occasion.

The Enfield church is having her Christmas services Sunday night. There will be a Christmas tree in the hut.

At this writing Mrs. Ida Keeter is seriously ill. J. CLYDE AUMAN.

MY IDEAL

Elizabeth, Elizabeth,
You are a charming girl;
To me, my only sweetheart,
Lovelier than a pearl.

Elizabeth, Elizabeth,
You are my comrade rare;
Happy am I in any place
If you are only there.

Elizabeth, Elizabeth,
You are my counsellor;
My constant inspiration,
'Tis you that I adore.

Elizabeth, Elizabeth,
You are my ideal wife;
Richer than Ophir's gold,
Richer to me than life.

—GRENVILLE KLEISER.

NEARING THE ANTARCTIC ICE

The Byrd Antarctic Expedition has left Dunedin, New Zealand, for the Bay of Whales. The supply ship, Eleanor Bolling, is towing the ice-breaking ship, the City of New York, to the edge of the Antarctic ice pack, in order to save fuel. The two ships will have to force their way through the ice for hundreds of miles before they reach the Bay of Whales. When the expedition establishes its base on the Ross Ice Barrier, the Eleanor Bolling will return to Dunedin for more supplies. Commander Byrd has announced that his expedition will remain in the Antarctic for eighteen months.—Current Events.

—The twenty-fourth annual Founders Week Conference of the Moody Bible Institute will be in session in Chicago from Tuesday to Friday, inclusive, February 5 to 8, 1929. The public services will be held in the Institute auditorium, LaSalle Street and Chicago Avenue. The D. L. Moody birthday anniversary, Tuesday, February 5, will be observed as Alumni Day, a number of special features being presented. Chief among them will be the public memorial service at the evening hour in honor of the late Rev. Reuben A. Torrey, D.D., world-famed evangelist and Bible teacher, who was the first superintendent of the Institute, serving from 1889 to 1901.

—The King of England still continues very ill.

TREASURER'S CORNER

For College:

Shiloh, Randolph	$14.00
Bethel, Randolph	9.00
Gray's Chapel, Randolph	22.00
Bethany, Randolph	5.50
Why Not	80.46
Davidson	21.70
Fairfield, Kannapolis	8.65
Friendship	51.20
Center, Alamance	13.50
West End, Greensboro	58.00
Pine Bluff, Midland	11.41
Mill Grove, Midland	3.15
Love Grove, Midland	1.69
Salem, Saxapahaw	9.00

For A. C. B.:

State Street, Lexington	$21.45

For G. C. B.:

State Street, Lexington	$10.55

We shall appreciate it if those sending remittances will be careful to state: 1. The name of the charge. 2. The name of the church, or churches, to be credited. 3. The interest to be credited. 4. And please do not forget to write your name plainly. If you can not write your name unmistakably plain, please print it. By observing these simple requests you will help your treasurer keep his accounts correct.

How do you like "Treasurer's Corner" as a heading for our reports? Is there anything in it suggestive of liberality on the part of the members of a great church like ours? We think not. Our contributors to the kingdom of God ought to be too large to be tucked away in a corner of our paper each week. Well, it doesn't matter what we think, we can not change it unless our brethren think more largely in terms of dollars and cents.

State Street, Lexington, makes the first contribution to the G. C. B. Who will be the next to follow State Street's lead? If the readers of this "corner" are discerning they have no doubt been impressed by the fact that our so-called weaker charges and churches, with few exceptions, are making these reports possible.

GEO. R. BROWN, Treas.

—Dr. Cosmo Gordon Lang has just taken office as Archbishop of Canterbury, Primate, or head, of the Church of England. He succeeds Dr. Randall Thomas Davidson, who recently resigned. St. Augustine, or Austin, became the first Archbishop of Canterbury in 597 A. D. Dr. Lang is the ninety-seventh of an unbroken line. Dr. Davidson is the only Archbishop of Canterbury in history who has ever resigned.—Current Events.

—God bless bridge! When people get tired chatting about this and that, someone suggests the game and those of us who do not play are released to our reading. Many a book have I read when standing by at such times. Every night I get down on my knees and pray for the repose of the soul of the man who invented bridge.—Dreier.

—Bro. J. M. Simpson of Grace church travels 20,000 miles a year selling malted milk. He has been in this work for 18 years.

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OUR CHILDREN'S HOME

First Church, High Point, $35.78; Middleburg, Ohio, $5.51; Denton, Denton, $25.77; Fairview, Glen Raven, $1.53; Bethesda, North Davidson, $3.42; Pleasant Union, Mount Pleasant, $1.22; Creswell, Creswell, $13.00; Palestine, Flat Rock, $1.50; Stony Knoll, West Forsyth, $6.85; Gladys McFarland, Caldwell, Ohio, $3.60; Bessemer City, $5.19; Ladies' Bible Class, Grace, $5.00; Concord, regular ocering and special, $50.00; Luray S. S., Cowan Circuit, Ind., $2.75; Concord, Saxapahaw, $5.45; Hobbs Chapel, Greensville, $3.30; Ebenezer, Greensville, $1.20; Walter H. Finch, Christmas fund, $5.00; Grace S. S., $9.61; Grace Baraca Class, $16.00; J. F. Minnis, $1.00; Henderson S. S., 19.33; Porter S. S., $2.00; For Hill, Hampton, Va., $5.00; Benton Ferry S. S., W. Va., $1.60; Pleasant Hill, W. Forsyth, $6.40; J. D. Rer(Reinsville, Ohio, $2.00; Democrat Charge, $6.41; Shiloh, Randolph, $2.75; Graham, $4.25; Haw River Mission, $4.41; Mizpah, Haw River, $5.00; Hickory Ridge, Forsyth, $7.29; Center, Alamance, $4.20; P. P. Richards, Lawndale, $25.00; Pleasant Home S. S., Iowa, $5.00; Concord, Saxapahaw, $6.76; Charles W. Misenheimer, Mill Grove, Midland, $3.30.

Gifts in supplies of clothing, food and Christmas presents:

R. B. Hunter, Arcola, 18 pounds honey.

Mrs. Nannie B. Lloyd, eight packages Post Bran, three towels, some cherry trees and shrubbery; also 12 chickens for the ladies of Union Grove church, Orange.

Mrs. J. W. Hinkle, High Point, one box children's clothing.

Mr. S. P. Montgomery, High Point, service, $15.61.

The William Nichols Memorial Mission Band, Mebane, 11 tablets and 15 pencils.

A Sunday school class, Finksburg, Md., 10 handkerchiefs.

Rev. E. J. Whitehead, for West Thomasville, potatoes and dried fruit.

Rev. Jabus Braxton, for Elbaville church, Mocksville, canned fruit, potatoes, sugar, a box of cakes.

Mr. Allie Young, for Henderson S. S., macaroni, canned soup, canned corn, canned tomatoes, toys, ties for boys, several cakes soap, one dozen towels, one-half dozen wash cloths, and four pair stockings.

Miss Bessie Eiss and her girls of the Mission in Dillonvale, Ohio, two quilts.

One box from Daleville M. P. church, Ohio, two pair hose, 11 cakes soap, eight tablets, two dozen pencils, one outfit of baby clothes, and some toys.

Rev. E. A. Benedict, Burton, Mich., 16 wash cloths, 21 towels, three cakes soap, one dozen pictures, 28 handkerchiefs and one quilt.

Mrs. R. B. Phillips, Greensboro, eight yards white goods.

Miss Lettie Ferguson, for W. M. S., Iona, Mo., one box hazel-nuts.

First M. P. church, Detroit, Mich., one book, "Adventures of Jack," seven scrap books, seven dolls and a small doll bed, one satchel and one towel.

Junior department, Mt. Blachard S. S., Ohio, three pair hose, one doll, two handkerchiefs and three pencils.

Young Ladies' Missionary Society, Grace church, Brooklyn, N. Y., seven pair horse, eight dresses, two small pocketbooks, two crepe dresses, one cap, one sweater, outfit for baby, ladies' coat, two big dolls and a large box of toys for the children.

Mrs. Bertha Moore, Wyoming, Illinois, five pair pillow cases and five bed-spreads.

Young People's Bible class, Lycoming, N. Y., a Christmas spresent for each child in the Home, nicely warpped and labeled, and a few extra toys.

Rev. W. H. Neese, two union suits for boys.

Mrs. C. B. Benton and her class of girls, Charlotte, five large dolls.

Bethany S. S., Randolph Circuit, one quilt.

I think this bring us up to date in reporting all the money and supplies that have been sent us up to December 18th. If anything has been omitted please call our attention to same.

Last week we credited Mt. Moriah, Fallston, with $7.00; Mt. Moriah church is on Cleveland, so we gladly correct.

We will not try to report next week since it is Christmas week. We wish all our friends a very happy Christmas.

The flu conditions are much better in the Home at this writing, and we hope all our children will be well by Christmas.

No Programs Rendered

We started in bravely to get up a good Christmas program, but for the last two weeks we have had from six to 20 in bed with the flu, among them three of our workers, so there was no day when we could have practiced for the program. So all engagements must be cancelled.

A Personal Word

Mrs. Dixon and I have had no time for Christmas shopping, and will not have. We have not even purchased a Christmas card this time except one box of those sold by the Home, so while we cannot mail cards to our many friends this Christmas you will know that we would like to, and will please take the will for the deed. May God bless and keep every one of you, and prosper you in the new year so soon to come.

Yours in His blessed service,

A. G. DIXON.

—A Christmas card received from some esteemed friends bears this good mentiment:

"There are no friends like old friends,
The friends of long ago,
And there's no time like Christmas
In which to tell them so!"

—A genuine case of the flu will convert you to a good many beliefs you didn't have before.

—If you have the flu, don't pass it on to your neighbors.

—A popular question of the day: "Have you had the flu?"

—Overheard on the radio: "Where did all those big rocks come from?" "O, they were brought down by the glaciers." "But where are the glaciers?" "They have gone back after more rocks."

—Bro. E. G. Lowdermilk called Tuesday afternoon to report that Mrs. Lowdermilk is improving rapidly and hoping to be out soon.

—On Monday of last week the Pan-American Conference on Arbitration and Conciliation met in Washington. Twenty of the 21 American republics were represented. Argentine was the exception. The same day they met two of the nations represented were on the eve of war against each other; these were Bolivia and Paraguay. A committee was appointed to investigate the trouble and try to prevent war. Already there has been bloodsted and the situation looks ugly. This conflict is a result of a long-standing dispute over a boundary line between the two countries.

—President Coolidge suggests that the nation provide a residence in the uplands to which the president may retire with his family for rest and recuperation whenever he finds need of it. This, he says, should be within easy striking distance from Washington. The suggestion seems reasonable.

—A lady sends $3 for two Christmas gift subscriptions to the Herald, and suggests that others may also wish to give a gift that lasts the whole year. We gladly pass the suggestion on.

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Pres Elderdice 5dec9 Westminster MD

Manlikeness of God

When we say Godlikeness of man, we are thinking of man and considering in what respects he is like God. When we say Manlikeness of God, we are thinking of God and considering in what respects He is like man. Either expression implies that there are certain characteristics possessed by both God and man. These characteristics, however, may not be possessed in equal degree by both persons. It is usual to speak of the one having the quality in lesser degree as like the other; but we may also say that the one having it in greater degree is like the other.

In our conception of God we may err in two ways in our inclusion of human elements; we may make God too little like man or too much like man. "Anthropomorphism" is a word which implies that the latter error has been made. Children and simple-minded people are likely to picture God in human form, as a very great or perhaps a very old man. They have not learned that God is "without body or parts," that He has no physical anatomy. The Hebrews were forbidden to make any graven image to represent God. Misrepresentations of God, whether made by sculptors or painters or simply by imagination, do harm. All representations which lessen the power of God or which distort His character are to be avoided. We cannot know God fully, but it is important that we know Him accurately, that we apprehend the truth as far as we apprehend at all.

There is nothing else in the world that so well represents God to us as man himself. Of nothing else was it said that this was made in the image of God. Because man was made like God, we may say that God is like man. But still we must discriminate between elements in which there is similarity and elements in which there is no similarity. God is not like man in having bodily senses or other bodily organs. God does not share the limitations of man's mind and soul. Yet it is in the region of mind and soul that we find the similarity of God to man.

Man has personality and God has personality. This is a most important respect in which God is like man. Without personality there is no moral character. Some have denied moral character and all elements of personality to God and reduced the universe to a great mass of material elements, each element functioning according to a law of its own nature. In place of one God, with aim and effective volition, there is an infinite number of independent molecules, and what we call the universe is no universe at all, but simply the aggregate of these independent elements. But the presence of design everywhere in the world proclaims the presence of a Designer, a personal God. All admit that the designer of a steam engine or an automobile must have had intelligence and will. The same logic demands that the designer of a plant body or an animal body must have intelligence and will. If nature exhibited but one case of apparent design, that might be explained by the theory of probabilities as a chance occurring once in an infinite number of throws of the dice; but in the universe design is the rule. In view of what the world exhibits, no man can be at the same time a thinker and an atheist. And admitting God, His personality must also be admitted. He is the great Architect and Builder. The universe is the work of His hands.

Not only is God like man in ability to design and construct and operate mechanism, He is also like man in ability to feel and appreciate. God is an esthetic being. He loves the beautiful. This is abundantly seen in the face of nature. He that made the rose must know beauty. He that threw up the mountains and spread out the oceans, and formed the milky way in the heavens must have an appreciation of the effect of grandeur. God shows that He is like us in taste and feeling. He that formed the eye, shall He not see? He that formed the ear, shall He not hear? He that created the human soul with its sensibilities, shall He not feel?

The most important similarity is the possession of a moral nature. We have moral natures and God has a moral nature. In this God is like us and yet very different, because we have become morally corrupt and unreliable whereas God has retained His infinite perfection. In His moral perfection He has sought and found what we could not have imagined possible—a way to restore us to a moral purity like His own. This is a greater miracle than the miracle of our creation when we were brought forth in innocency.

The fact that God is so much like us inspires us with the great hope of becoming like Him. "We shall be satisfied when we awake in His likeness."

Good Words from France

Two religious leaders of France this Christmas time sent to America messages of good will. In the message of Cardinal Dubois we find this passage: "May the light of truth which Christ brought upon earth spread throughout the world, for the guidance of men. May true brotherhood, respecting the rights of each individual, unite the sons of the same Heavenly Father. And may there spread more and more widely on earth the Kingdom of God, for whom the little child of Bethlehem made Himself here below the messenger to bring to humanity the only efficacious conditions of peace and happiness."

Henry Soule, Huguenot pastor, has in his address this exhortation: "Let us take the initiative. You, the United States of America, to remain faithful to your traditions symbolized by the Pilgrims of the Mayflower; we, France, once called the eldest daughter of the church, also with its heroic line of martyrs of the reformation. This crusade for the triumph of the gospel throughout the world will unite us more and better than political decisions alone. The only lasting, fruitful, profound, eternal truth is the unity of hearts when we are on our knees at the feet of the divine Master, Christ, born and dead on the cross, who reigns from century to century and says to us day by day, 'Love one another.'"

CHARLES WESLEY'S POEMS

By H. H. Smith

Very few perhaps know that Charles Wesley, who has been called the poet of Methodism, besides being the author of more than six thousand hymns, was also the author of a number of other religious poems of great value. These compositions cover a variety of subjects, and afford such inspiration and uplift that they should be more generally known. Space will permit only brief quotations from these poems, which we chanced to find in an old book published some fifty years ago.

Wesley teaches us to sanctify all life. For the parents, the birth of a child should be the occasion for deeper consecration to God, and earnest prayer for the young life committed to them. We quote a few stanzas from one of his poems entitled, "For a New-Born Child":

"Father, Son, and Spirit, come,
Enter now Thy human shrine;
Take my offspring from the womb:
Mine he is not, Lord, but Thine.
Thine this moment let him be,
Thine to all eternity.

"Seize, O seize his tender heart,
Beating to the vital air;
Everlasting life impart,
Sow the seed of glory there.
Grace be to my infant given,
Grace, the principle of heaven.

"Father, draw him from his birth
With the cords of heavenly love;
From the trivial joys of earth
Raise his mind to joys above.
Gently lead Thy favorite on
Till Thou giv'st him to Thy Son."

His lines entitled, "Oblation of a Sick Child," breathe a noble spirit of trust and resignation:

"Father, Thy will be done, not mine,
Thy only will be done.
To Thee my Isaac I resign,
I render up my son.

"Without a murmuring wish I give
The child Thou gavest me;
Or let him to Thy glory live,
Or let him die to Thee.

"I hear the providential word,
I bless the will divine;
Remove him from my bosom, Lord,
And take him up to Thine."

In 1749, on his 41st birthday, he wrote an interesting birthday poem. It contains fourteen stanzas. We may catch the spirit of this production from the three stanzas quoted below:

"Away with my fears!
The glad morning appears
When an heir of salvation was born.
From Jehovah I came,
For His glory I am,
And to Him with singing return.

"O the infinite cares
And temptations and snares
Thy hand hath conducted me through!
O the blessings bestowed
By a bountiful God,
And the mercies eternally new!

"My remnant of days
I spend in His praise,
Who died the whole world to redeem:
Be they many or few,
My days are His due,
And they all are devoted to Him."

The early Methodists were a despised and persecuted people. Charles Wesley wrote several hymns especially for their benefit, from one of which we quote the first and last stanzas:

"Jesus, the growing work is Thine,
And who shall hinder its success?
In vain the alien armies join
Thy glorious Gospel to suppress,
And vow with Satan's aid to o'erthrow
The work Thy grace revives below.

"Our suffering shall advance Thy cause,
And blunt the persecutor's sword,
Dispread the victory of Thy Cross,
And glorify our conquering Lord.
Evil shall work for Zion's good:
Its seed is still the martyr's blood."

The first lines of another poem entitled "On the Loss of His Friends," read:

"Take these broken reeds away!
On the Rock of Ages I
Calmly now my spirit stay,
Now on Christ alone rely;
Every other prop resign,
Sure the sinner's Friend is mine."

He composed his epitaph, which reads:

"With poverty of spirit blest,
Rest, happy saint, in Jesus rest;
A sinner saved, through grace forgiven,
Redeemed from earth to reign in heaven!
Thy labors of unwearied love,
By thee forgot, are crowned above.
Crowned, through the mercy of thy Lord,
With a free, full, immense reward!"

Just before he died, while extremely weak, he called his wife to him and dictated his last verse:

"In age and feebleness extreme,
Who shall a sinful worm redeem?
Jesus, my only hope Thou art,
Strength of my failing flesh and heart:
O could I catch a smile from Thee,
And drop into eternity!"

Ashland, Va.

—To the kind friends whose tokens of remembrance have come to us this Christmas time we return most hearty thanks. The worth of life is much enhanced by the consciousness that we are surrounded by friends such as these.

LINEUP OF CHURCH OFFICERS

Dear Dr. McCulloch:

When we were in Baltimore wrestling over some of the problems of the committee room you suggested that I sometime give you some of my ideas as to a lineup of church officers. I could hardly believe you could have been teasing me and yet I can but wonder why you should have made the request. I have just completed the election of the officers of my churches and I am sending one of the ballots used in the election of that church. This gives about my idea of the officers an average church should have. This plan has been carried out at each of my churches. After the nominating committee, which was elected by the church to work with the pastor, had done its work the list of nominees was posted for a time that the church might become informed. Then ballots were prepared as the one enclosed and at an appointed time the congregation voted as per directions. The Christian Endeavor ballot was used in about the same way. I am also enclosing a sample monthly statement which I send out each month to as many of my people as I can. The certificate of church membership is one that I like and use. I realize that it is not the one we adopted at the General Conference. The first certificate I was called on for after I returned from the General Conference was for a man who was to join the Christian Science Church and I certainly could not "affectionately commend him to the fellowship of said church," these words being, as you remember, a part of the form we adopted at the General Conference.

I am not sending these samples to you seeking editorial comment. Since we worked together at Baltimore and since I remembered your suggestion I just thought this matter might be of some interest to you.

Yours very truly,

GEO. L. CURRY.

P. S.—Punched paper is used so that papers might be filed in loose leaf binders which I do and recommend to my people. G. L. C.

(The ballots used by Bro. Curry contain names of nominees for each office, so that voter has only to indicate his choice by a mark. The labor involved in preparing ballots might deter some from using the plan.—Ed.)

Fayetteville Drayman and New York Millionaire

W. J. McAllister was a colored drayman of Fayetteville. W. W. Fuller is a New York lawyer numbered among the multi-millionaires. When Fuller was a child he lived in Fayetteville and he and McAllister became friends and remained friends until McAllister's death five years ago. The negro's wife had died and he had no children. Therefore he bequeathed his estate to his New York friend, Mr. Fuller. Mr. Fuller invested the proceeds of the estate, amounting probably to some hundred dollars, in Bethlehem Steel stocks, and committed them to a board of three trustees with the instructions that they make an annual distribution of the dividends to needy negroes in Cross Creek township. This year sixty aged negroes, some of them blind, were helped by this fund. There is beauty in the story and we take it from the daily press and pass it on.

AT THE ELEVENTH HOUR

We often put off salvation until the last possible moment. The Scriptures say: "Now is the day of salvation. Now is the accepted time." But we go on with a kind of ease, delaying the day of action. We talk a lot about God but we seemingly never can make up our minds to do. Our motto should, in the language of the Latins, be, "Res ante verba," meaning, "Deeds before words."

"Oh, well," we say in our thoughtlessness, "there is plenty of time. I will decide about the claims of the Christian religion when I have a more convenient season." Thus we delay, delay and delay, hindering God's work by our temporizing. Comes a time, perhaps, when we do decide to ask God to put us into His vineyard. If we have delayed long we look back upon the wasted years with despair and cry, "Why did I waste all these years in idleness?" It gives us a pang too. Regret, ah! what a tragedy in our lives! "Oh!" we cry aloud in our despair, "why did I not give my heart to God in the morning of life? How happy I should have been now, instead of bewailing the lost years as I now do."

What is there left to do now? There seems to be mighty little hope of any sort. But there is a sure remedy and that is prayer. We can pray. We can pray to the Father above who hears our petitions, however feebly uttered. The lowest and vilest of sinners can ask God's forgiveness and shall obtain immediate pardon.—*Selected.*

HAPPINESS

Half the happiness of living
Comes from willing-hearted giving;
Comes from sharing all our pleasures
From dividing all our treasures.
And the other half is loving
First the Lord, then all things living
Love seed while his life is growing,
So, each mortal should be sowing
For all happiness in living
Comes from loving and from giving.

—*Selected.*

WHY ARGUE?

One of the most futile things in the world is argument. If you want to persuade anybody, suggest, do not argue. When you argue with a man you arouse his antagonism; you rarely secure his co-operation.

So, if you want a man to do anything, take any other course than argument.

There is a story floating about of a man who went to a clothing store and asked to see a good woolen suit.

The storekeeper produced a suit; the customer examined it and said: "It looks pretty good, but it doesn't look like wool to me. I do not believe it is wool."

"But you like it?" inquired the salesman.

"Yes, I like it all right, but I don't think it is wool."

"Shall I wrap it up for you?"

"Sure, I guess I'll take it. But tell me, why didn't you argue with me when I told you it wasn't wool? As a matter of fact, I don't know whether it's wool or not."

"Well," said the merchant, taking his money, "you see, if I win the argument, I lose the sale, so what's the use?"—*San Francisco Examiner.*

Denominational Enterprises

FROM INDIA

Dear Dr. Haddaway:

It was with a great deal of pleasure that I learned of your selection as Secretary of the Union Board of Missions of the M. P. Church. The news of Dr. Rosenberger's resignation gave us a sense of doubt as to the future, because we had no idea who the next Secretary might be. However, when the news reached us that you had been chosen and that you had accepted the office, our minds were at rest. I feel more at home with the Board now that you are at its head.

I would like to take this opportunity to assure you that I am willing to render any assistance to you in your work that in any way it is possible for me to help. I know the task ahead of you is an arduous one, but I feel confident in your ability to cope with the situation. You have our continual prayers.

The past quarter has been a busy one, but most of my time has been spent in Dhulia. Beginning July 3, I have spent quite a lot of my time in teaching the Bible to the boys in the School. I organized five classes, grading the boys according to their school ratings, and I have been meeting each class twice a week, holding periods of one hour each. In three of the classes I am teaching the life of Christ, in one class Old Testament history, and in the fifth class the History of the New Testament Church. It has been uphill business, with a great number of difficulties, but I feel that it has been worth the effort expended. Very few of the boys have what might be called Christian background, even though most of the boys in the school come from Christian families, so that it makes it doubly hard to get the right conceptions into their minds.

The days have been filled with the routine duties of supervision of the Boys' School, the Evangelistic Department, the garden of the Boys' Compound, the Boarding Department, and the Farm. All of which takes a lot of time, but which does not lend itself readily to report making.

The following is a partial list of my activities: Attended the regular Marathi Sunday School, Church and Prayer Meetings, attended six Mission Prayer Meetings, five Mission Business Meetings, three Christian Endeavor meetings. Taught 109 classes, and spent almost the same number of hours in preparation. Wrote 48 business letters, 13 Marathi letters. Preached in Marathi 2, led 4 Marathi prayer meetings. Attended 3 funerals. Baptized 12 infants and 3 adults. Administered the Lord's Supper 3 times. Performed 1 marriage ceremony. Held 6 teachers' meetings. Made 15 sick calls, and held numerous interviews with Mission workers. Visited our Ner out-station twice, and the Farm three times. Made out 7 quarterly reports.

In the Boys' School are 6 teachers, 87 boys on roll, 73 Christians, 11 Mohammedans, 3 Hindus, 68 boys in boarding department, 9 boys paying part fees, 4 boys in high school in Dhulia, 1 boy in Training College in Ahmednagar. The school has been in full session during the quarter. All of the classes are well organized and the teachers are applying themselves to their tasks. Every week examinations have been given, so that the progress of the pupils can be checked from time to time.

The 18th of September will be a day well remembered in the India Mission. It was the day of the big flood. The rain poured for several hours, and the stream behind our compound swelled and swelled until it came over the wall and covered all of the lower part of the compound. About 150 feet of our wall was destroyed by the flood, no other damage being done to the boys' compound. I will send an estimate of the cost of repair in the near future.

Rev. Paul Cassen.

A Word from Miss Theresa Frank, India

As mentioned in my personal report, two persons have been baptized during this quarter, after a week of special instruction given daily.

Two Bibles have been given to Hindu seekers, and we are hoping to be able to report further on these at a future date.

The daily village work has been carried on by the two Bible women, as I have been unable to go with them, owing to duties in the school and compound.

J. Chandeker has also been going daily to the villages, distributing free tracts and gospels, and preaching the gospel. He reports a number of workers in some of the Dhulia mills who manifest an interest in Christianity. Let us remember these people in our prayers, that the interest may be deepened, and that they may come to a saving knowledge of the Lord Jesus Christ.

MINISTERIAL RECRUITING

For a number of years the Board of Christian Education requested the church to set apart one Sunday when special consideration should be given to the subject of men for the ministry. This plan had the sanction of our leaders, the official approval of a number of our annual conferences and so far as we could learn met no opposition anywhere. It is feared, however, that the plan was neglected, for little recognition seems to have been given the Board's request. It was decided to change the time from the second Sunday in December to the one just before Thanksgiving or some other Sunday at that season which might be more suitable.

The important thing is to respect this appeal by taking some action which will lead our membership to make the cause of men for the ministry the subject of earnest thought and prayer. If our pastors are concerned, our people will be. If the pastors neglect this matter, so will their people. The best way to observe Men for the Ministry Sunday is by a special service of worship with that as the central theme. If this cannot be done, then some reference in a sermon, in the notices, in the teaching of a Sunday school class, in the Christian Endeavor meeting or in the mid-week service of prayer will reveal the pastor's interest and concern.

Many a promising church enterprise today is hindered, halted or jeopardized because of a lack of the right kind of leaders. This is not to be interpreted as implying that we are suffering from a decrease in ministerial candidates. We have as many or more than the usual number in our schools preparing themselves for the ministry of our church. But the number is not as large as it should be when measured by the increase in our membership or the opportunities of widening our borders.

The purpose of observing Men for the Ministry Sunday is to secure united thought and prayer in behalf of a vitally

important cause, to arouse the interest of our people and to encourage our young men to respond to the call of which they are already conscious. God is calling as many of our young men as ever. But the church has not seemed very much concerned whether or not they obey that call. Other institutions are anxious to employ their talent. They are making attractive offers in wages and the possibility of advancement. But the church appears indifferent, and the Kingdom suffers. If we are to save these young men to the church, if they are to respond to the call of which they are certainly conscious, we must help them by united prayer and interest. Men for the Ministry Sunday will afford such an opportunity.

F. W. Stephenson, *Executive Secretary,*
Department of Educational Institutions,
Board of Christian Education.

GIVING

It is not giving to pluck a rose
From a garden, blossom-filled;
The tear that falls from the ready eye
Is not by pain distilled.

Giving is when the garden soil
Mothers a single flower,
Torn from its place by one who knows
The need of another's hour.

It is not giving to filch from wealth
A title for some poorer one.
Would one beam be a bounty
From a tropical summer sun?

Giving is when the widow's mite,
Guiltless of any gain,
Drops from a hand worn rough with toil
To ease another's pain.

When God looked down from His judgment throne,
Was His gift such a one?
Not of his angels did He give;
He gave—his only Son.

—*Andrew Chapman.*

A FOOLISH COURSE

It grows upon me more and more, year by year of experience, how common is the refusal to know the truth about oneself. How few people appear to be ready, frankly, to want to know the truth about themselves. Is there anything so horrible as the thought of multitudes of people waiting to know the truth about themselves till the horrible disclosures after death, when they might know it now but will not?—*Gore.*

THE SPIRIT ITSELF MAKETH INTERCESSION

If a man will hear God and obey Him, God will hear him; for if a man be subject to Christ's kingly office, his prophetical office shall guide him, and cause him not to err in his petitions; but by an unerring providence and pre-instinct infused by His Spirit, God will so guide him as to ask even that very thing which God intends to give; whereas he knows not what nor how to ask.—*Thomas Goodwin.*

A CHRISTMAS MESSAGE

Christmas is the celebration of an event and the enjoyment of a spirit. No greater event ever happened than the coming of Christ into this world. All history bears witness to the change which His presence made during the ages that followed His birth. It was so important that heaven and earth, God, angels, and men took a vital interest in it.

Christmas is also a spirit. There is nothing like the Christmas spirit. Everything is a matter of spirit. Home life is a matter of home spirit. Where there is no home spirit, there is no home life. Church life is a matter of church spirit. You can know all churches by the spirit that possesses them or the spirit by which they are possessed. National life is a thing of national spirit. China has no national life because it has no national spirit. America's greatness is to be accounted for by the American spirit. If the spirit that inspires our love for the flag, American customs, and ideals die, our nation languishes, and ultimately would pass away. Christmas is a matter of spirit made possible through the birth of Christ. Since He came there reigns supreme the service of love, generosity, and humility. One great need is to make permanent this spirit which is altogether too temporal and characteristic of so short a time. If these things that came into the world with Christ's coming could only remain during the year, how much greater a blessing His birth would be to all men and nations of the earth!—*C. E. World.*

CHRIST LIVETH IN ME

An old-time Quaker preacher had a strange experience at his conversion. He fell asleep and dreamed. He seemed to be dead, and laid out for his burial, when a shining face came and bent over him, saying softly, "The man is dead." Then another came and laid a hand over his heart, and said, "It does not throb; he's dead." Then another came and laid upon his flesh, "It is sad; he is surely dead." So one by one came angels and stood around his couch, till one of kindlier face than the rest came and looked upon him, lifted his hand, and said: "Nay, what is this? A nail-print in his palm, and a nail-print in his other palm. This man is not dead; he has been crucified! He has been crucified with Christ and lives with Him!" He awoke and found the place in the scripture where it is written, "I am crucified with Christ: nevertheless I live; yet not I, Christ liveth in me!" —*D. J. Burrell.*

PUNISHMENT A FRUIT OF LOVE

It is all nonsense, this prattle about God being too good to punish transgressions of His law. It is worse than prattle, for it leads to the utter disregard of God's law, and to the ruin of body and mind here and the ruin of the soul hereafter. Your father loved you when he punished you for your faults. He punished you because he loved you. God is not only good. He is also just. What a weakling He would be if He allowed His creatures to despise His authority!—*Selected.*

FAITH A NECESSITY

There is only one door to heaven; that door is faith. There is only one ship that sails for the skies; her name is Faith. There is only one weapon with which to contend with opposition; that weapon is faith.—*Talmage.*

OPTIMISM | **The President's Letter** | EVANGELISM

Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.—John 15:8.

Our Goals for the New Conference Year

Instead of our usual weekly letter, this week we are running in the space allotted to us our goals for the new conference year. They follow:

1. The *first* purpose of the church *first*—saving sinners, and keeping them saved.
2. Enriching the worship programs of the church.
3. The church singing, and all churches adequately supplied with standard song books. Our church hymnal first.
4. The Children's Home supported monthly by every church.
5. Unfailing and enlarging support for High Point College.
6. A definite financial obligation for every member, and budgets pressed for every possible dollar.
7. Urging the financial obligations early in the year.
8. Pastors paid monthly, and something on budgets each month.
9. Regular offerings at every regular church service.
10. Observing all special days—Easter, Children's Day, Rally Day.
11. "Men for the Ministry" Sunday observed on every charge sometime during the year.
12. Well planned and well attended rallies in every conference district.
13. Better attended quarterly conferences, and more business of the church attended to by the congregation.
14. Full support for the Pastors' Summer Conference and Young People's Training School.
15. All churches and church grounds well kept and beautified.
16. A Board of Young People's Work in every conference district.
17. The church stronger within.
18. Intensifying the spiritual life of the Sunday school.
19. A full support of every General Conference program.
20. More Women's Auxiliaries and more C. E. Societies.
21. A substantial increase in the circulation of our church papers.
22. Pay-up months—April and October.

Some of these goals are being carried over from last year; but of necessity that must be so. They are perpetual essentials, and must, therefore, be kept constantly before us. Some are new, not in idea, but in the form of a goal. All are worthy, we trust, and any effort to realize them can not but be pleasing to God, and prospering to the local church, conference, and the denomination. We are submitting them, therefore, with the hope that they may have the endorsement of every pastor and every charge, and that they may receive the earnest support necessary to make them real. With grateful thanks for anticipated co-operation all along the line, I am,

Fraternally yours,

Dec. 26, 1928. S. W. Taylor.

CHURCH MEMBERS WITH AN ALIBI

There is a habit among church members which is rapidly becoming a scandal. There are thousands of church members who have been living, let us say in New York, Boston or Philadelphia, for a quarter of a century whose membership is still in Ohio, Maine or Virginia. These people float from church to church, they enjoy a sermon here and there, but they have no church home. They have become "church tramps," having no sense of obligation to attend any church in particular. Often they stay away from church altogether. They claim that the little "home church" from which they come needs what money they can afford to give. Often we have wondered if "the little church at home" really gets much from the members who have moved away from it, and who have neglected their Christian obligation for many years. If that little church "at home" gets much money from such people we are greatly mistaken. In many instances these absent members have ceased to communicate with the home church, their names have been erased, and they have been lost to the denomination. Pastors who hold on to the names of their absent members are in part to blame for this state of affairs. If this paragraph comes under the eye of those who have a loved one living far away from home we trust that it will be the occasion of a letter in which this paragraph will be enclosed.—*Watchman Examiner.*

"THE ATTRACTIVE CHRIST"

What the hand is to the lute,
What the breath is to the flute,
What the fragrance to the smell,
What the spring is to the well,
What the flower is to the bee,
That is Jesus Christ to me.

What the mother to the child,
What the guide in pathless wild,
What is oil to troubled wave,
What is ransom to the slave,
What is water to the sea,
That is Jesus Christ to me.

—*Selected.*

THE HOLY BIBLE'S ROCK FOUNDATIONS

A modern Bible slogan: Let the Bible defend itself, and it will break every hammer that hits it.

Jesus Christ's Bible slogans: Light is come into the world, and men loved darkness rather than light, because their deeds were evil. Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.

Paul's Bible slogan: What advantage hath the Jew. . . . Chiefly because that unto them were committed the oracles of God.

David's Bible slogans: Thy Word is a lamp unto my feet, and a light unto my path. Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word.

"Let us hear the conclusion of the whole matter."

King Solomon's Bible slogan: Fear God, and keep His commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.—*Rev. J. McCarty Duckwall.*

THE LAW OF COMPENSATION

We shall never forget the indelible impression made on our boyish mind by the first reading in the Latin class of the immortal Fables of Aesop. And especially of the incomparable story of "Juno and the Peacock." Most of our readers are familiar with it. Juno was the goddess of the birds, and one day the peacock, rustling in all its glory of wanton coloring, appeared before Juno with a bitter complaint. Displaying her tail and marvelously beautiful featherage, she reminded the goddess of her raucous voice, comparing it with the mellifluous song of the little drab nightingale. And this was Juno's answer, "It is not the habit of the gods to bestow all excellences upon one individual."

This is true of creation and of the way of God with man. Compensation is nature's law only because it is God's law in life. He takes and giveth as He pleaseth. In the parable of the talents the Lord of the servants gives ten and five and two talents apparently without considering the previous claims of the men on whom the trust was bestowed. The reward of the faithful keeper of the five talents was exactly like that of him who had the ten. And the terrible lot of the keeper of the two talents was simply the result of his misunderstanding of the Master's orders. He failed because he was unworthy of the trust, not because his two talents did not bring to the master other ten or other five. God bestows according to His own free will and grace.

The history of mankind is full of marvelous examples of what men have accomplished under the greatest handicaps for God and for the world. Some of the greatest characters of human history had to struggle with tremendous obstacles and in the struggle made themselves immortal. The impressionist school of art in Germany depicted our Lord as most hideous in His outward appearance, simply because the prophet has said, "He hath no form nor comeliness and there was no beauty in Him that we should desire Him"; and that wholly without slightest confirmation in the Gospels or from any contemporaneous source.

But to other great leaders of men this is strictly applicable. Alexander the Great, according to competent testimony, was both a hunchback and an epileptic. Paul, according to Chrysostom, was "an unsightly dwarf," yet he touched the stars; Shakespeare was a cripple; so were Scott and Byron and Lord Kelvin; Nelson and Napoleon were men of small and unimposing stature; Homer and Milton were blind poets; and that greatest of all composers, Beethoven, was so deaf that he could not hear the heaviest thunderclap; and some of the greatest preachers of the ages were men of bodily weakness and infirmity, sometimes even deformed.

Always and everywhere we find this law of compensation. Did they perhaps achieve what they did because they first overcame their tremendous handicap? There is comfort and inspiration in this thought for men and women of high ideals, but whose path is one of shadows and trials. We should "carry on," as the English said in the late war, no matter what are the hindrances; trusting in God, go forward in the way of His pointnig and do with your might what your hand findeth to do. Thus God gets all the glory; we are but His poor instruments. Martin Luther used to say: "God can hit a straight blow with a crooked stick." And time and again the history of the world and the church has proved the truth of this saying of the great reformer. Paul prayed long and ardently for the removal of the thorn in his flesh, but the remaining thorn was of greater help to him than its removal could ever have been. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."—*Christian Observer.*

THERE'S A SONG IN THE AIR

There's a song in the air!
There's a star in the sky!
There's a mother's deep prayer
And a baby's low cry!
And the star rains its fire while the Beautiful sing,
For the manger of Bethlehem cradles a King.

There's a tumult of joy
O'er the wonderful birth,
For the Virgin's sweet boy
Is the Lord of the earth.
Ay! the star rains its fire and the Beautiful sing,
For the manger of Bethlehem cradles a King.

In the light of that star
Lie the ages impearled;
And that song from afar
Has swept over the world.
Every hearth is aflame, and the Beautiful sing
In the homes of the nations that Jesus is King.

We rejoice in the light,
And we echo the song
That comes down through the night
From the heavenly throng.
Ay! we shout to the lovely evangel they bring,
And we greet in His cradle our Saviour and King!

—*Selected.*

TRUE FREEDOM

Men are in bondage to the love of money; to the fashions of the world; to the opinions of mankind. By these they are enslaved and led on in the face of the demands of duty. Every man is really enslaved who is in fact led counter to his convictions of duty. He is free only when he acts in accordance with those convictions. This is the true idea of liberty. Only when reason and conscience control the will is a man free —for God made men intelligent and moral beings to act normally, under the influence of their own enlightened conscience and reason. This is such freedom as God exercises and enjoys; none can be higher or nobler.—*Charles G. Finney.*

ABSENT FROM GOD'S HOUSE

Whenever people begin to absent themselves from the house of the Lord, it is a sad day for them. People who stay away from the house of the Lord, like Thomas, miss the joy of seeing Jesus. They miss the thrill of great joy which oftentimes comes, and miss the joy of giving because they have missed the joy of receiving. The greatest joys of life come from giving love, sympathy, service, and money. And if the channels of our life have been closed so that we could not receive, then we are not in a position to give.—*Robert A. Clark.*

Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.—*Prov. 20:1.*

OUR STORY PAGE

A LONG-AGO CHRISTMAS

The things related in this story happened long, long ago, even before your grandparents were born, or maybe indeed, your great-parents. For, while it happened in what is now the State of Pennsylvania, it happened long before Pennsylvania had any very large cities—indeed, I doubt if Pittsburgh, big and flourishing as it now is, was more than a little trading post at a fort, though Philadelphia had some thousands of people, being then the largest city in the country. Most of the inhabitants, however, lived, not in cities or towns, but in little settlements or on farms, or some even on small clearings made in the heart of the forests which still covered the State.

It was in one of these clearings that Benjie and Marsie Slocum lived, and their home was a large and comfortable cabin made of logs and plastered inside with clay. It had but one room, which was kitchen, and dining-room, living and bed-rooms combined, for Benjie and Marsie slept in a wide trundle-bed which stood about one foot from the floor and in the daytime was pushed under the high four-poster bedstead, and at night was pulled out beside it.

About two weeks before Christmas, father had come back from a hunting expedition with a fine wild turkey in one hand, its legs and wings tied with strong grapevine runners, for the woods were full of wild grapevines.

"We'll keep it for Christmas," said father, so the turkey, with its wings clipped, was tied by the leg to a post and allowed to run the length of its tether by day, and was penned behind palings at night. It was fed so plentifully that it became so big and fat that no modern-day oven would have held it.

Now it happened that the big stone "outside oven" that father had built did not hold it either, for two days before Christmas the turkey vanished, while tracks in the snow around the pen showed plainly that a huge bear had climbed over the palings and climbed back again, carrying the turkey under one arm. Doubtless it had been killed in the pen, otherwise its gobbles of alarm would surely have awakened father. But the turkey was gone, and the children were disconsolate.

"We never tasted turkey, and we wanted turkey," they wailed.

"I was a good deal older than either of you when I first tasted turkey," said mother, for mother had been born in England, where there were no turkeys. Mother had told them over and over again of the way in which Christmas had been celebrated in her old home when she was a little girl; of the singing of carols and the trimming with greens, and the little pig which was roasted whole and served with a carrot in its mouth. She tried to tell again some of the old tales, but the children could not listen. "We wanted turkey," they lamented.

"Maybe father can shoot a wild turkey tomorrow," said mother, but when evening had come, and father had not returned with another big bird, their hopes failed. "We wanted turkey," they still insisted.

Maybe father can shoot a deer; venison will be nice," said mother. Now, venison, you know, is nice, exceedingly so, and in these days very scarce and costly, for the deer have mostly vanished. Very few people know what venison tastes like, but the early settlers relied on it greatly for their meat.

So, "venison would be nice," said mother. But Benjie and Marsie shook their heads. "Not as good as turkey," they vowed, which was a bit strange, since they had never as yet tasted turkey.

"Come now," said mother, "eat your mush and milk and get to bed."

"Don't like mush and milk. We wanted turkey," sobbed two little voices together.

Mother was at her wit's end. She had had to listen to this wailing all day. Of course, children today do not think of complaining when they do not like things, but you see they have so many other things to make up for the loss of one that it does not matter. But these little children far away in the woods when Pennsylvania was still a new State, had hardly any playthings, and had never been inside any store of any kind. They had never even seen any other children, so they may perhaps be excused when they wailed over their disappointment.

But if we will excuse them, their mother would not. So she spoke sharply. "Now you must stop that right away. I will have no more of it." But as both little faces quivered, she remembered their lonely little lives, and said what she would not have said had she thought a moment.

"Jump into bed, now," she said kindly, "so you can get up early and see what Santa Claus has brought you." And the two fairly flung themselves into the low trundle-bed and after rapturous discussion as to what they might get on Christmas morning, they fell asleep.

"Oh, what have I done?" said mother. "They will be so disappointed. I did not mean to promise them anything, yet I really have done so. Now I must get something ready. What shall it be?"

Sure enough, what should it be? She might make a new corn-cob doll for Marsie, and when father came home, he might fashion a top for Benjie, but would not these toys, which they already had, merely increase their disappointment? What should she do? Then she heard father coming, and opened wide the door, so the light from the logs burning in the huge fireplace would shine out on the pathway. No turkey hung from the hand, but he was carrying something carefully in his arms. Then she gave a little gasp herself. "Oh, father! the dear little fellow. Where? How?

* * * * *

In the morning two little heads bobbed up from the trundle-bed. "Merry Christmas," they shouted, and jumped out from under the covers. "What did he bring us, mother; what did he bring?"

And mother pointed to a baby bear, about the size of a puppy, sitting on its haunches before the great fire. Both children ran with little delighted squeals and gathered it into their arms. It was so young that it did not know that man was really its enemy, and it cuddled up to them just as it had to father the night before. After breakfast (again of mush and milk) the two went hand in hand with father to the smoke-house. There on the floor lay a huge dead bear. "That is how I got the baby," said father. "See what a fine thick rug her skin will make for the floor. After I had shot her, I heard her baby whimpering, and knew I could

not leave the little fellow to die in the woods; so I took him home to you. But what do you think I found at the door of her den?"

"What?" both asked, with eyes sparkling in anticipation.

"Turkey feathers," said father, "the mother bear had taken our turkey to feed her baby."

"We don't care," they shouted delightedly. "We'd a great deal rather have our baby bear. You can play with a bear, but a turkey, you just—just eat."—*Fannie Phillips in The Presbyterian.*

CONCERNING A REVIVAL

"And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it; but I found none." Ezekiel 22:30.

Most of us have at times come to places where only God could help; vain indeed was the help of man. At such times, we did not *say* our prayers; we *prayed* with all the ardor of our being in all the power of our lives. The need was urgent —time was pressing and we prayed! And we know that God heard, as He always hears real prayer. Now I believe if we pray for a revival with the same urge and agony, that revival will come.

A minister, earnest and sincere, stood up every night during Passion Week and preached the unsearchable riches of Christ, the matchless passion of the Saviour, and the vicarious praying of Jesus! There was not a flicker of response so far as a revival, or rebirth, was concerned. At the last service, on Easter night, there was a missionary sermon, with the Great Commission as a text; at the close a manly plea was made for an offering. A few pitiful dollars were subscribed while the congregation sat untouched and unmoved. And this situation is not unique; the same incident could be told of many Christian (?) congregations. What is wrong with these churches? As I sat in that unmoved group the other night, I realized as never before that nobody was standing in the breach! And I have prayed that I, weak and nothing, though I am, may help stop the leak in the dyke, may stand in this breach.

Do we really want a revival? Do we want fires kindled anew, flickering torches relit—the world made safe for humanity and welcome for humanity's King? Is this want greater than our desire for cars, and fashionable dress and questionable amusement and "freedom of thought"? Do we want Christ's Kingdom to come among men, or are we satisfied with the rule of Satan? These are burning questions that should fasten themselves in the mind of every Christian until they are answered.

If they are answered in the affirmative, it will mean no flowery bed of ease, but self-denial and self-distrust. It will mean hours spent on our knees when all the world is slumbering. But in the end it will mean soul-satisfaction and multitudes saved. Are we equal to the task, the self-imposed task, for God desires free service as well as free giving?

The world is hurrying on. To what? At the present rate, how long can nerves and physical strength endure, to say nothing of our spiritual lives, which sometimes seem to be dying? And the mad rush exists in the lives of Christians, too; we hurry from perhaps one perfectly worthy task to another, and when we come to examine the day's record, we find every act was a seeming necessity. Then what is the trouble? I believe it is in the haste itself, which is always of the devil. If he can keep us excited over the prospect of another task just around the corner, he knows that the present one will be poorly performed. Such a mental and physical condition works a weakening of the moral fiber, and results in inferiority in the finished product. And our minds and spirits are jaded and life almost a burden! Thank God for that "almost," for through the mists we can catch a glimpse of God and "wish for the day."

We have all heard of "chain letters," which are another invention of the devil to bring just a little more unrest to the world. (On this very day a dear little lady asked if I had sent one to her; it carried my last name! The twenty-four hours had about expired, and she had not time to ward off the bad luck promised in case the chain were broken!) We eschew the devil's processes, but to some it appears heavenly for chain communications to girdle the globe! But it takes time to write letters and attend meetings, and time seems to be the most precious commodity of the day; and sometimes letters are worse than time wasted!

Will you stand with me in the gap that our beloved land, more, our world, may be saved from the destruction that seems imminent? Will you pray with me, morning, noon and night that a great revival may sweep the world and usher in the day of our Lord? I am one who believes He is coming, and in the imminence of that coming. May our back-slidden church be revived and not be found wanting! May the Great Commission fall no more on deaf ears, and may His Gospel be carried to the ends of the earth! Yes, and in this, our day!

But as I begin this breach-breaking, this gap-stopping task, I find it impossible to pray effectually for a world-wide revival until I have sought and felt a revival of my own heart! There must be a surrender of my "little" besetting sins, that are nevertheless big enough to keep my family life from running smoothly, that cut out the view of God and the future reign of Christ in the earth! So let us every one pray, "God be merciful to me a sinner"; and as surely as day follows night, so surely will God 'deliver us," and then we will glorify Him by prayer for a world-wide revival! How many will stand in the breach?—*Selected.*

IN THE LIGHT OF HISTORY

It is not true that the wine-drinking country of France consumes less spirits because of its wine-drinking. It is not true that the beer-drinking country of Germany uses less spirits than the United States because it drinks more beer. It is not true that drunkenness is not to be found in those countries.

Wine rotted the greatness of Rome. Wine and beer, or barley wine, sent Egypt to a drunkard's grave. All of the drunkenness of ancient history, all the drink disasters of ancient times, were due to fermented liquors only, for whisky was not then known.

The horrible pictures of Samaritan debauchery in the Bible show the results of wine-drinking. "Their wine is the poison of serpents and the cruel venom of asps," says the Bible in Deuteronomy 32:33. "Who hath woe? who hath sorrow?" asked Solomon, but whisky was not invented until many centuries after Solomon's death. Alexander's brilliant career was closed by the drink that we are told is responsible for the "fact" that there is no drunkenness in France. Nero's orgies were not served with whisky, but wine.—*Selected.*

YOUNG PEOPLE'S WORK

Announcing

The Initial "Denominational Young People's Day" for February 3rd, 1929

To Pastors, Sunday Schools, Christian Endeavor Societies, and Church Leaders, we are taking this opportunity to call your attention to the NEW SPECIAL DAY that was authorized by the last General Conference. It seems fitting that such a day should be observed by the youth of our church, and we have cause to rejoice in the fact that the General Conference has so recognized the growing interest of its young people to set aside such a day.

The pastors of the church are to give Sunday evening over to the young people at which time the youth will give a suitable program under the auspices of the local pastor and church leaders.

Materials are now being prepared for this occasion and can be secured upon request from the Department of Religious Education, Board of Christian Education, Box 772, College Station, Durham, N. C.

The program is to be primarily educational. Write us for further information.

Yours in His service,
F. L. GIBBS,
Assistant Secretary.

DEBT TO THE CHILDREN

If the physicians of this State would give themselves unstintedly to the correction of diseased tendencies and the cure of actual disease in all the pre-school children of all the people in North Carolina; when these children become rich in years the "pains, aches and qualms" of three score and ten could not exist.

The State Board of Health would say to the medical profession and to the parents of the State, that having in the past been guilty of the great sin of omission in so far as their duty to pre-school children is concerned they are making work for somebody in that you are creating the tremendous job of alleviating the pain and helplessness which will come to the aged that are now your children through the ravages of preventable disease.

Make amends, O you good doctors, mothers and fathers, by taking the 83,000 children that were born to you last year and in so far as possible make and keep them physically whole. Get the habit so that year after year it will be easier and considered a greater privilege to have "little children come unto you for theirs is the Kingdom of Health." Get the habit and remember that every child born to North Carolina is worth $10,000 to the state; 83,000 worth $10,000 apiece—$830,000,000 of state property. As Christians, as citizens, and as men and women, what are you going to do about it?—The Health Bulletin.

—There is a retired preacher living in Raleigh after a long life of consecrated service to his church—active enough now at 94 to lead the service in singing "Amazing grace! how sweet the sound."

HERBERT HOOVER

"Thou hast been faithful over a few things."
I was an hungered,—Me ye fed;
Athirst, ye gave Me drink;
In rags, ye gave Me clothes instead—
In prison, ye did think
To visit Me:—ye dared to come
To aid the war-wrecked town.
In helping others stricken dumb,
Ye did your Master crown!

And in thine own afflicted land,
When floods, both great and sore,
Swept farm and meadow, thy kind hand
Helped health and wealth restore.
Ye served, when Duty called, the State,
In divers helpful ways:
New duties, still, thy hands await
In these tumultuous days.

Perhaps, like Lincoln, thou canst save
From lawlessness and strife:—
Men wise and gentle, kind yet brave,
Must guide a Nation's life.
Who sees the woe, who seeks the cause,
Who feels the people's need,
Will find the cure in Nature's laws,—
And serving, must succeed!
Thou wilt not birthrights sell for votes,
Nor pander to desire
By pouring liquor down men's throats
To set their hearts on fire!
Thou wilt not stab Truth in the back,
Nor loose the hounds of hell,
By "Law" presuming to attack,—
In this thou doest well!

To "know" is much; to "feel," and "do",—
These mark God's nobleman.
In being wise, and being true,
Ye work out Heaven's plan.
Great Heart,—oft proved the People's Friend,—
Ennobled by Love's creed,
Perchance, thou'lt serve a brigher end
In this new Hour of Need!

HERBERT TAYLOR STEPHENS.
Western Maryland College,
Westminster, Md.

FOR A WARLESS WORLD

A Message from Dr. Daniel A. Poling

My dear Fellow Endeavorers:

The campaign to defeat the will of those who would modify and destroy the Eighteenth Amendment has passed through one ordeal to triumph. But let no one of us think that the war is over. It has just begun.

We count on you to keep "fit and ready," to have the facts and to release them, to support with unabated interest the united effort to complete the great work we are in.

But the campaign for prohibition is not all. In our Crusade with Christ we have joined the most sublime crusade of man, the crusade to win the warless world. In this the Christian Endeavorers of the North American continent are united with the Christian Endeavorers of all continents, and our common ensign is Calvary's cross.

For us of the United States there is an immediate objective. It is the great imperative of the peace movement—ratification by the Senate of the Pact of Paris.

This Pact is the greatest forward step since the signing of the Armistice. Our Crusade with Christ comprehends its spirit and accepts its challenge. Taken seriously, confirmed finally, the Pact will make armed conflict an outlaw, as much an outlaw as the individual murderer. It will crystallize into permanent form the peace-longing of the ages. Right in principle, it has also the spiritual dynamic which to come into fulfilment needs only to be released by Christ-minded men and women.

We call upon Christian Endeavorers everywhere to give their utmost support to the campaign to secure prompt and favorable action by the United States Senate. Let nothing stand between the Kellogg-Briand treaty and confirmation. Every other plan should be held in abeyance. When we have won here, we shall have made the great beginning. To lose this would be for America's moral leadership an irretrievable disaster.

Christian Endeavorers, we are counting on you!

DANIEL A. POLING.

THE BRIDGE-BUILDER

An old man going a lone highway, came at
evening cold and gray
To a chasm vast and deep and wide.
The old man crossed in the twilight dim,
The sullen stream had no fear for him.
But he turned when safe on the other side
And built a bridge to span the tide.
A fellow pilgrim standing near
Said, "Old man, you're wasting time building
here.
You've crossed the chasm dark and wide,
Why build a bridge at eventide?".
The builder lifted his old gray head,
"In the path I've come," he said,
"There followeth after me today
A fair-haired youth who must pass this way;
This chasm which has been naught to me
To this fair youth may a pitfall be;
He, too, must cross in the twilight dim.
Good friend, I'm building this bridge for
him." —Anonymous.

Same Old Alibi

For some reason my wife was absent from the dinner table one evening. The children and I took our accustomed places with the exception of my youngest, Dorothy, aged seven, who seated herself in the mother's chair. With proper poise she announced, "I am the mother now and you kids must behave." The other children entered into the spirit of the assumed situation, until my boy of ten said, "Well, Dorothy, if you are the mother, how much is six times nine?"

Without a moment's hesitation and still retaining her maternal role, she replied: "I'm busy; you ask your father."—Children.

Jimmy: Granny, do your spectacles magnify?

Granny: Oh, yes, they magnify a little.

Jimmy: Ah, well, would you mind taking them off when you cut my next piece of cake?—Exchange.

—Rev. Lawrence Little has sent out a very fitting Christmas letter to his friends and co-workers. We thank him for a copy.

—Rev. E. L. Ballard and family, of High Point, are spending the Christmas holidays with Mr. Ballard's parents in Baltimore.

FROM PASTORS *and* PEOPLE

Asheboro.—Some few weeks ago I said I could not report any of the big welcome services nor receptions which some of the brethren had been reporting; however, I feel now that I can report something equal to these, if not surpassing them. On a recent evening we heard a noise on the front porch, and having forgotten that it was our 16th wedding anniversary and not having poundings especially on the brain, it did not dawn on either of us that we were in for a good pounding. But presently here they came right through the house, into the dining room, where things were piled on the dining table until it almost groaned under the load. I will not attempt to give names of those who came, neither will I try to enumerate each item, but will say it was a generous pounding. This preacher tried to express to the people the appreciation of the parsonage family. Then after a brief prayer they went as quickly as they came.

The Christmas service by the Sunday school was given last night and it was a splendid service. Misses Exie Calicott, Beatrice Lowdermilk and Virginia Lowe and Mrs. W. F. Redding, Jr., had the responsibility of getting up the service and considering the large number of cases of flu they accomplished almost the impossible.

Death invaded our community yesterday afternoon and claimed a sweet little girl, Sara Rich, the four and a half year old daughter of Mr. and Mrs. Otis W. Rich. Sara had suffered with diabetes for a year or more and her system was too weak to stand pneumonia, which struck her on Saturday night. She was an exceedingly bright child and had told her mother that she had rather go on and be with Jesus where she would not have to be taking medicine all the time. The funeral will be held at our church this afternoon at 2 o'clock. She is survived by her parents, and by one sister, Mary Louise, and one half-brother, Hal Rich.

J. E. PRITCHARD.

North Davidson Charge.—Christmas is here, and all the grown-ups, as well as children, are made glad because old Santa is here. We had a nice Christmas tree at Bethesda on Monday at 2 o'clock; each class entered into the program and made it real interesting. Each class had its own part, and did fine. After the program all of the Sunday school received presents and a nice treat, and after it was all over and we were ready to go home, Bro. Bruce Yokely presented to pastor and family a real old-time pounding, and we loaded our car with groceries and came home. We thank these good people for their fine Chirstmas present. Our people at Friendship had a Christmas tree, also; but we could not get there for lack of time.

Monday night the C. E. Society of Shiloh gave the program. A pageant, "Christmas Customs of Many Lands," was rendered well and everybody enjoyed it. Every member of the society did well. We want to thank our C. E.'s for their faithful work.

Greer's Chapel had their Christmas program Monday night, but at this writing I have not heard from them.

On Sunday, the 30th, we will have our corner-stone laying at Greer's Chapel. President Taylor will be with us. Preaching at 11; dinner on the grounds; corner-stone laying in the afternoon. Everybody is invited. Please come and bring dinner and enjoy the day with us.

We have been remembered in a very substantial way by friends, both new and old. Bro. C. R. Ephland, of Fountain Place, a box of socks; Bro. Jeff Berrier, apples and oranges; Mrs. Jeff Berrier, $1.00; Mrs. Jim Shoaf, $2.50; Bro. J. R. Berrier, Jacfisonville, Fla., a check for $50, and just before dinner on Christmas day Miss Emma Berrier came in with a great big banana cake. My! it certainly was good. We thank these good people for these gifts, and wish them, with all, a merry Christmas and a happy New Year.

We are glad to have Bro. Tom Berrier from Jacksonville, Fla., home to spend Christmas with his parents, Bro. and Mrs. Jeff Berrier. We are always glad to see the boys come home.

A happy New Year's wish to all.

R. S. TROXLER.

Orange Charge.—Had a good day yesterday. Visited each church; held Christmas services at each place. Offerings were received for "New Century Service."

We have been presented with a number of useful gifts during the holiday period. For all we express our sincere thanks. Packages have been received from Efland Ladies' Aid and Ladies' S. S. class, ladies of Hebron church.

At Union Grove church yesterday while the writer was in the church his car was tampered with considerably, it being filled so completely with packages he hardly had room to ride home in it. Then, to cap it all, one of the leading members of Union Grove, placed a $5.00 gold piece in the writer's hand. For all of these expressions of kindness we are grateful.

B. M. WILLIAMS.

Lineberry, Davidson Circuit.—Our folks hated very much to give Brother C. E. Ridge and family up. After being with us four years they seemed a part of our big Lineberry family. His family were attentive members of our Sunday school and we miss them very much. But our new pastor, Rev. W. D. Reed, and his good wife moved into the parsonage and Bro. Reed has taken up the work where Bro. Ridge left it off, and our people are liking him fine.

The flu is making a wide swath in Lineberry community, but few families being exempt, and it looked like Lineberry would be wiped off the map of activities, but our church services, Sunday school and Christian Endeavor Society have all been functioning with a very reduced attendance, but still with interest good, and we hope to see our people able to be back at church again.

Brother Reed has been giving us some fine sermons and since the flu epidemic has been busy every day visiting his sick people and has not only proved himself an able preacher, but a fine pastor, and is making our handicap (like Paul of old) a means of making friends.

Miss Della Ballard, a sister to L. M. Ballard, died at High Point Hospital last week and was brought to her brother's and carried to Macedonia church near Eldorado and buried Sunday, December 23, at 11 o'clock.

The wedding bells have been ringing. Mr. Bob Lanier, one of our members, and Miss Janie Coggins, a member of Pine Hill church, were married a few days ago.

Mr. Edward Hall and Miss Pauline Loflin, both members of Lineberry church, were married Christmas Eve.

Mr. Bradley Loflin and Miss Virginia Fine, both of Alleghany church, and Mr. Sherman Loflin and a Miss Morgan, of Rowan, all were married during the Christmas holidays.

Mr. Matthew Varner, of Chandler, and Miss Verdie Caster, of near Kannapolis, were married Sunday, December 23.

For fear I will be too long and the goat might get this, I will close by wishing the Herald family a merry Christmas and a happy New Year.

J. P. ELIOTT, Reporter.

Draper.—Hello, folks! I hope you all have had a merry Christmas and hope for you all a happy New Year.

We are glad to report that Sister Boyles is able to be out at church again. Sister Totten is a little better at this time.

We held our Christmas entertainment on Monday night, December 24. It was a great success. The whole church wants to extend its thanks to Bro. Keaton and Sister Keaton, Sister Boyles and Sister Ollie Chandler and Sister Troxler for the interest they took in drilling the children their parts of the program.

L. C. CRAIG.

Draper.—Since conference my people seem to be taking hold of everything with more zeal. The Sunday school is larger and more interesting. The Christian Endeavor Society has grown. The prayer meetings are good. Every Sunday night the stewards have money for their pastor. The church members and neighbors are very kind to us while my wife is sick. At the Christmas tree last night we got so many presents that I felt if we had little children I could go home and play Santa Claus. Today the pounding continues.

W. T. TOTTEN.

Dr. L. P. Jacks, the editor of the Hibbert Journal, tells of a trip to Ireland by an Englishman, who was far off his course and confused about his next directions. He asked an Irishman, cutting peat in the wilds of Connemara, how to get to Letterfrack. The old Irishman labored over the directions, so intricate and roundabout were the roads, until, having done his best, he added this: "If it was meself that was going to Letterfrack, faith, I wouldn't start from here!"—New Outlook.

—Right here in Raleigh, within two blocks of this office, where this article is being written, there is a man who is well over eighty years of age, who is making a living in the insurance business. His hobby is flowers, and the work in the open air in his flower garden, when he is not about his labors, affords him all the exercise he needs, and he is as happy at eighty as the average man is at fifty. So it goes. We might go on and enumerate examples on almost every city block, and in every community in the state, of people of this type.—Health Bulletin.

THE CRUISER BILL

The Cruiser Bill should not pass. In a Memorial to the U. S. Senate presented December 17, 1928, a group of over 350 representative citizens of the United States said: "We believe that the wholesome effort of the General Pact for the Renunciation of War upon the sentiment of nations and peoples will be largely nullified if the nation which first proposed the General Pact expresses lack of confidence in its efficacy by increasing its own armament." In order to strengthen the efforts of those Senators who are opposed to the passage of the Cruiser Bill, we must demonstrate that they have the backing of a considerable part of the sober opinion of the country. For that purpose we are calling a conference of leading citizens from all parts of the country, and we urge you to make every effort to attend. It is highly important. This conference will be held in Washington, D. C., Tuesday, January 8, 1929, at the Hotel Washington, Fifteenth Street and Pennsylvania Avenue, Northwest.

Should you be unable to attend, try to find someone who can, that your community may be represented. Further, if you endorse the purpose of the meeting, but are unable to come, please be sure to send a message which may be presented to the Senate. This may be addressed to the Citizens Conference on Cruisers, Hotel Washington, Washington, D. C.

If the validity of the Pact is to be preserved, personal sacrifices are required.

CITIZENS COMMITTEE OF INVITATION
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SIDNEY HILLMAN, New York
HARVEY INGHAM, Iowa
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Rev. MILES H. KRUMBINE, New York
Justice JULIAN W. MACK, New York
Rabbi ABRAHAM CRONBACH, Ohio
Pres. ERNEST H. WILKINS, Ohio
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Former Gov. WILLIAM E. SWEET, Colorado
Prof. GRAHAM TAYLOR, Illinois
Dean EDWARD T. DEVINE, District of Columbia

THE LEGEND OF THE THREE AGES

Tradition has added much to the story of the Wise Men and the guiding star as found in the Gospels. There no number is mentioned, but tradition has fixed on three, partly because the gifts were of three sorts, gold, frankincense and myrrh. Tradition has also furnished them with names. It also told their ages: one was a youth of 20, another was middle-aged, whilst the third was old. They were uncertain what they would find at Bethlehem. They discussed among themselves whether they would find a king, a priest or a physician. Whichever he was one of the gifts they had brought would be suitable—gold for a king, frankincense for a priest, myrrh for a physician. They agreed to go into the presence separately and whichever of the three gifts was accepted would prove what he was.

So was it arranged, but each found his gift accepted, which seemed to suggest that Jesus would fill not one, but all three roles. When they questioned one another as to what they had seen—each had a different tale. The youth said he had found one in radiant boyhood like himself, to the middle-aged man he had seemed in the fullness of perfect manhood, whilst to the older men he had appeared in the ripe serenity of age. The vision to each was different. Each saw through his own eyes, and in a wonderful way each found that Christ met his needs.

Christ is the Savior of youth no less than the Saviour of age. His religion, as Dr. Jacks says, is not primarily a religion for the old that somehow has to be adopted for the young. For youth Christ has all the radiance of youth in His eyes. He who can speak comfortable words to the sorrowing and the old, can speak brave and challenging words to youth and middle age.

"The star of Bethlehem," it has been said, "is in turn morning star, the noonday sun and the light at eventide."—F. C. Hoggarth, in The New Outlook.

TREASURER'S CORNER

For College:

Mt. Carmel, Granville	$ 23.00
Friendship, Haw River	17.00
Brown Summit, Haw River	8.30
Mizpah, Haw River	6.70
Glen Raven, Glen Raven	2.00
Shady Grove, Connelly Springs	3.35
Mt. Pleasant, Mt. Pleasant	77.00
Draper, Draper, in full	10.00
Denton, Denton	42.90
Lincolnton, in full	100.00
Mt. Zion, W. Thomasville	4.60
Burlington, Fountain Place	15.00
South Winston-Salem, in full	10.00

A. C. B.:

Mt. Pleasant, Mt. Pleasant	$ 25.00

Superannuates:

Bethel, Alamance, in full	$ 6.40

G. C. Gift:

Bethel, Alamance, in full	11.50

We have sent our check to the college for 25 per cent of the $10.000 assessed for current expense. Brethren, we intend to pay it all "eventually, why not now?"

We got the impression somehow that Methodist Protestant laymen were keen to make money, especially easy money; but the impression must have been made by some quirk of an imagination stimulated by the wish that it might be so. The offer to pay 6 per cent interest to anyone who would take over the C. G. Gratitude note, amounting to $2,400.00, has not been accepted. We guaranteed to pay the interest quarterly until the note should be taken up. This is not only an opportunity for someone to make a little money; it is an opportunity for him, or her, to render a real service to the Conference. We may add that the note is endorsed by men of unquestioned financial standing. "First come, first served."

New Year, the time for making new resolutions, will soon be here. Do not forget to include: "Resolved, that we will meet our obligations to the church monthly." And then do it.

Brethren, do not hold money collected for General and Annual Conference purposes. Send it in just as fast as you get it. THANK YOU. GEO. R. BROWN, Treas.

REPORT OF TREASURER OF SPECIAL FUND

Special for Church Extension:

Reported last time	$381.50
By check to W. L. Ward, treasurer	$381.50

Received since:

Dr. S. K. Spahr	$ 5.00
Rev. H. L. Isley	3.00
Rev. S. W. Taylor	10.00
By balance	$18.00

J. CLYDE AUMAN, Treas.

IN HONOR OF THE DEAD

McKnight

Gaither Jacob McKnight departed this life on the evening of December 4, 1928, at the age of about 20 years. Funeral services were held at Stony Knoll Methodist Protestant church at 1:30 o'clock on the following afternoon. In the absence of the pastor, who was away during the day, Rev. Mr. Adams, of East Bend, pastor of a group of Baptist churches, was called to conduct the funeral services.

Gaither Jacob McKnight was the youngest son of Brother W. Burgess McKnight and Sister Mollie McKnight, faithful members of Stony Knoll church. Gaither united with Stony Knoll church a number of years ago and was a regular attendant at the Sunday school and preaching services. He was a splendid young man and liked by his companions and friends. His going from the loving parents and church and Sunday school and the community in general was sad, since it was so sudden. He was in his usual health up to the time of his death. The end came while Gaither was engaged in his evening work at his home.

The church, the Sunday school, relatives, friends, neighbors and all who knew Gaither McKnight are bereft of a faithful worker and loyal member and excellent young man. Indeed, it is true that their loss is his gain, for he has entered into that rest prepared for the people of God.

C. B. WAY, Pastor.

Moser

On December the eighth the spirit of Willitm Lloyd Moser silently took its flight. Lloyd was the son of Mr. and Mrs. Ervin Moser, and was two years, eight months and 27 days old. He had influenza and then pneumonia. The funeral was conducted by the writer from Mount Hermon M. P. church Monday, the tenth, at eleven o'clock.

Brother and Sister Moser's youngest living child is now in a hospital at Burlington, having been seriously ill, but is improving.

Our hearts go out in sympathy for these heart-broken parents. May they be sustained by the God of all grace. The light which has gone out here shines more brightly over there, and may its light ever be a beckoning star, guiding the lives of those it illumined here.

Wm. H. NEESE.

Allen

James Monroe Allen, one of the best known and most beloved men in Randolph County, passed to his heavenly rest December 13, at the Allen home about four miles southeast of Asheboro. Brother Allen was born March 17, 1863, and therefore was in his 66th year.

In early life he was united in marriage to Miss Antemelia Cox, who survives him.

He was a public-spirited man and had represented Randolph County in the State Legislature, had been County Surveyor two terms and at the time of his death was Secretary of the Farmers Mutual Fire Insurance Company of Randolph County.

He was a lifelong Methodist Protestant and had been especially active in promoting the Annual Circuit Rally of Why Not Circuit for the past several years.

He is survived by his wife and by four sons, Homer, W. D. and Garrett Allen, of Texas; B. C. Allen, of Charleston, S. C., and by four sisters, Mrs. John Reynolds, of Troy, N. C.; Mrs. S. F. Lowdermilk, of Asheboro; Mrs. Wiley Holt, of Star, N. C.; Mrs. J. R. Comer, of Seagrove, and by two grandchildren, Verna Gail and Mary Lynn Allen, of Texas. The funeral was held at Flag Springs church where the deceased had been a member all his lifetime, on Sunday afternoon, December 16, at 2 o'clock, and in the absence of his pastor, Bro. Trogdon, who was sick, was conducted by the writer. A great assemblage of people were present and the floral offering was immense.

J. E. PRITCHARD.

Keeter

On Tuesday, December 18th, Mrs. Ida Keeter, a loyal and faithful member of the Enfield church, passed to her reward. She was twice married, having had two children by the first husband and one by the last husband. She had lived a beautiful Christian life. She had been in feeble health for a number of years. During the last few weeks of her life she suffered intensely, not being free from pain night or day other than when she was given medicine. She was laid to rest in the cemetery at the Eden Methodist Protestant church on December 19th at 2:30. Her age was given as 60 years, six months and 23 days.

The air is full of farewells for the dying;
And mourning for the dead;
The heart of Rachel, for her children crying,
Will not be comforted!

Let us be patient! These severe afflictions
Not from the ground arise,
But oftentimes celestial benedictions
Assume a dark disguise.

J. CLYDE AUMAN.

Cartner

George Alexander Cartner was born May 18, 1879, and passed to the spirit world on December 9, 1928. He is survived by his widow, Mrs. Martha Cartner, two daughters, Mrs. B. A. Moser and Miss Czarena, and two sons, Robert and Russell. There are also two sisters surviving, Mrs. H. M. Scott, of Burlington, and Mrs. Nannie Moore, of Roanoke Rapids, N. C. There are two half brothers, Messrs. John and Isaac Watson, of Barbers Junction.

The funeral was conducted December 11th at 2:30 p. m. in the First Methodist Protestant church, of which he had been a member for several years, by Rev. S. W. Taylor and the pastor. Brother Cartner had been ill only a few days. In fact, he had apparently recovered from an attack of flu and was up and about when he was taken with a heart attack and died in less than 24 hours.

The testimony of his neighbors, friends and relatives is that he was a good man, and that he was faithful to his church. We are glad that this can be said of him. The difficult task of attempting to bring comfort to bereaved hearts is made somewhat easier when such can be said of the deceased. Then it is that the minister can say: "Sorrow not as others who have no hope." A large congregation was present to bear testimony to the high esteem in which Brother Cartner was held in his church and in the community. After the service at the church his body was laid to rest in the Pine Hill cemetery to await the resurrection morning when all loved ones who have died in the faith shall be united again to part no more.

May the Lord graciously look upon Sister Cartner and the children in this time of great sorrow and give them comfort.

L. W. GERRINGER, Pastor.

Dixon

On Thanksgiving Day, Mr. John Dixon, one of Alamance county's oldest and most widely known citizens, passed away at his home on 109 Guthrie street, Burlington. He was over 74 years old and a member of the famous Dixon family of this section. Funeral services were conducted from Mt. Hermon M. P. church, where he was a member.

Mr. Dixon had spent his life mostly in Coble township. For the last 12 months he had lived in Burlington. He was born April 27, 1854, and died November 29, 1928. His death came as a close to a long illness. For over a year he had been confined to his home.

The funeral was conducted Friday at 2:30 o'clock from Mt. Hermon church. Dr. Buck, pastor of the First Baptist church, Burlington, made a very comforting talk. The service was in charge of the Mt. Hermon pastor. Interment followed in the local cemetery.

The deceased is survived by his wife, Mrs. Mattie Dixon; five children, Gladys, Joe, Paul, Barbara, and Thomas, Roanoke, Va.; one brother, Prof. Z. H. Dixon, Elkin, N. C., and a number of nieces and nephews.

Mr. Dixon had been a member of Mt. Hermon church for over a half century. He was a splendid Christian gentleman. The greatest words of praise the pen has may be expressed in these lines which came to me the day following the funeral: "You buried one of your best members yesterday. Mr. Dixon led my father to Jesus Christ more than 40 years ago. Both have passed on to their reward."

J. ELWOOD CARROLL, Pastor.

Davis

In the passing of Mrs. J. D. Davis, Yadkin College church loses one of its oldest and most influential and faithful members. She had been a sufferer for some time, but not until December 5, 1928, did she succumb to the dread monster, death. She was born August 1, 1860, making her age 68 years, 4 months and 4 days.

Mrs. Davis joined the church at Yadkin College in her early girlhood and remained true to her vows until she was called from labor to reward. She was first married to James Benson and after his death was later married to James B. Davis. To both of these she was a devoted and faithful wife. Her last husband preceded her to the world beyond about four years ago. Before her marriage she was Lizzie Oakes, daughter of Prof. John A. Oakes.

Too many good things cannot be said of Mrs. Davis. She never had any children of her own and yet she became a mother to several of her nephews and nieces who made their home with her after their parents' death. She lived for the good of others and many are the expressions that are being heard now commending her for her faithfulness, and she will be sorely missed by her loved ones who

lived with her. She will be greatly missed by her pastor, for whom and to whom she always had a kind word of appreciation. She was always in her place at church unless providentially hindered.

The many who came in her honor to take part in the last rites attest the high esteem in which she was held by all who knew her and the many floral offerings as well as the many tears shed shows something of the love that her friends and kindred had for her.

"She hath done what she could." She "being dead yet speaketh." Surely, one so faithful and true will live on in the lives of others, and eternity alone will reveal the good done and the rewards that shall come to her.

N. G. BETHEA.

Sykes

Mrs. Nancy C. Sykes died December 3, 1928, aged 79 years, 9 months and 20 days. Funeral services were conducted at the home by the writer on December 4, after which the remains were placed in the family cemetery.

Sister Sykes had been a member of Chestnut Ridge church for 60 years or more. She had been confined to her bed for about four years. She seemed to be perfectly resigned to her condition. We think she was a good woman who is now at rest.

A large number of friends and relatives were present at the funeral services.

May all the bereaved ones be comforted.

B. M. WILLIAMS.

A PLEA FOR LOYALTY

Letters have come to me in recent months that were distressing. I have been told of some of the good women of our church who, though they are interested in the work at Pine Ridge and have a most kindly feeling for the workers here, yet they can no longer give us their support and co-operation because of the changes that have been brought about by the General Conference action. I have decided that perhaps a few statements in our church papers might be the most helpful reply I could make.

First, I want to say that the work at Pine Ridge is going steadily forward. We have an enlarging program for the work, and we are reaching out farther than ever before. And we are greatly encouraged by the fine spirit of co-operation manifest by the Board of Missions and the Church at large. We are not hampered because of lack of support, as some seem to think.

As to what we think about the General Conference action: I would say that it is my opinion that a great majority of our people have had, in recent years, a growing conviction that a change would soon be necessary with regard to the work of our Women's Missionary Societies. Many of us prayed ernestly that God would guide and show us the way. Our General Conference was conducted on a high plane. Sincere men and women sought God's guidance and control. Personally, I felt very sure that God was leading us forward. Conclusions were reached after careful consideration and discussion and, while the changes made were very great, and to some quite shocking, yet who would dare to stand up against them and be unwilling that they should at least be faithfully and honestly tried out!

I also believe that there was not a single person who took part in bringing about the changes referred to who had a selfish or low motive in so doing, but, on the contrary, every one was honestly seeking to do that which would make the work of our Church in every department more efficient and helpful in advancing the Kingdom of God.

Oh, if all of us right now would just stop seeking occasion to find fault and knocking and just loyally stand by the decisions and plans of our General Conference and wholeheartedly give ourselves to the work, what a wonderful showing could be made this quadrennium. "I cannot beat a retreat," but I am trying to beat a charge!

We are so glad for the achievements of the past—not one word of complaint for anyone who has served faithfully in the days that are gone, but, oh, don't let us think that we must go in the old ways or else fail, but let us join heart and hand and in the name of our God, "whose we are and whom we serve," and for the sake of dying lost souls, let us go forward.

THOS. R. WOODFORD.

HER DEAREST WISH

If you have never heard Helen Keller, you have yet to receive one of the noblest inspirations of your life. This marvelous young woman, deaf and blind, and, for most of her life, dumb also, is now able to hear with her fingers and to speak almost as well as other persons. The address I heard her give the other day was evidently impromptu, but it was full of careful thought, there was no hesitation for a word, an dthere are few practised orators that can use the English language so beautifully and effectively.

But what impressed me the most was her answers to questions, and especially to one question. With her sensitive hand placed lightly on the questioner's face she felt the changed expression caused by each word, and so read the questions as clearly and as swiftly as we could hear them.

The answer that moved me most was in reply to the question, "Helen, if you could have your wish, what would you wish for?"

Miss Keller's eloquent face was thoughtful for an instant, while all of us wondered what she would say. Surely it would be that she could have all her senses, like other persons. But, no; that was far from her thought, for her face lighted up, her arms were flung out in eagerness, and she replied, "World peace and brotherhood!" No wonder the large audience burst into hearty applause.

When Helen Keller's dearest wish becomes the dearest wish of all Christians, it will surely be granted. That is the kind of prayer for which God has no negative.—Amos R. Wells.

—Of the ten members so far announced for the new cabinet of the Chinese Government, six are Christians, as follows: foreign relations, C. T. Wang; industry, H. H. Kung, a direct descendant of Confucius; war, Feng Yu Hsiang; communications, Sun Foo, son of Sun Yat Sen; finance, T. V. Sung; justice, T. H. Wang, a preacher's son. In view of the fact that out of a population of 400,000,000 in China, only 400,000 are Christians—a ratio of 1 in 1,000—the proportion of Christians in the cabinet is exceedingly significant as indicating that Christianity occupies a place of influence in the new China which far exceeds the power of mere numbers.

MARRIED

Cox-Burrows

Miss Inez Burrows and Thomas A. Cox gave their friends a surprise when they motored to Greensboro Christmas Day and were quietly married at high noon. The vows were spoken before Rev. W. F. Ashburn at his home on Julian street. Only a few close friends were present. Immediately after the ceremony they drove to the bride's home where an informal reception was held.

The living room and dining room were beautifully decorated for the occasion, carrying out the Christmas colors.

Mrs. Cox is the youngest daughter of Mr. and Mrs. C. U. Burrows, of Julian. Mr. Cox is the eldest son of Mrs. L. A. Cox, of Randleman.

After January 1, 1929, Mr. and Mrs. Cox will be at home in High Point.

Young-McAdams

Lucian R. Young and Nellie McAdams were married by the writer at the parsonage in Efland, N. C., December 22, 1928. Mr. Young is a member of the Efland M. P. church; Mrs. Young, Hebron M. P. church. We wish them happiness through life.

B. M. WILLIAMS.

Brown-Brown

In a simple yet very impressive ceremony, Miss Elizabeth Brown was married to Mr. Newman Norman Brown at the home o f the bride in Gibsonville last Thursday afternoon. Only the relatives and close friends of the famalies were present. The ring ceremony of the bride's church was used, the writer officiating.

The bride is the daughter of the late Mr. and Mrs. W. A. Brown, of Gibsonville, a very fine and influential member of the Methodist Protestant church. The groom is from Richmond, Va., and is the son of Mr. and Mrs. T. H. Brown, of that city. After a wedding tour through the state of Virginia the couple will make their home in Gibsonville.

We wish and bespeak for them a long and happy life.

P. E. LINDLEY.

—Hallam, Lord Tennyson, died December 2, at his home on the Isle of Wight, at the age of seventy-six. He was the oldest son of Alfred, Lord Tennyson, the famous English poet, and was his father's secretary and constant companion. He, too, became a distinguished author, although he did not write poetry. He was the author of a biography of Alfred Tennyson and also published an edition of his father's complete works. From 1902 to 1904 he was the first Governor General of the Commonwealth of Australia. Since 1913, he had been Deputy Governor of the Isle of Wight.—Current Events.

—We congratulate our chum of long ago, now Dr. Herbert Stephens, of Westminster, Md., on his poetic effusions. We print one of them this week. Had we known that we were rooming with a future poet in those days of long ago, we might have been even more respectful.

NEW YEAR'S WISHES

I'd like to be an editor
And use the one best word;
Odd letters from the public
I'd blue-mark "Quite absurd!"

I'd like to be a plumber
And keep the Union's rules;
I'd walk a mile or two to work,
Then walk back for my tools!

I'd like to be a printer
And so win lasting fame;
With very little type and ink
I could surely make my name!

I'd like to be an actor
And lie in bed all day;
While other men had work to do,
I'd only have to play!

I'd like to be a doctor
And take my favorite pills;
Then I'd not have to worry,
I'd have no doctor's bills!

I'd like to be the President,
My orders would be terse;
The grafters and the sycophants
Would travel in a hearse!

I'd like to be an orator
And make a mighty speech;
I mean, of course, by radio,
Beyond the public's reach!

I'd like to be a cartoonist
And sketch the livelong day;
If threatened by starvation
I would promptly draw my pay!

I'd like to be a grocer
And have good things to eat;
My credit would be excellent
Without my own receipt!

I'd like to be a millionaire,
Despite the income tax;
I'd load my gold on ample trucks
And treat the poor with sacks!

—Grenville Kleiser.

(Mr. Kleiser hopes that readers will submit additional rhymes).

I'd like to be a poet
And make the whole world new;
I'd put in what pleases me
And leave out what pleases you.

I'd like to be a chauffeur
And drive upon the street;
I'd teach some folks a thing or two
Or knock them off their feet.

I'd like to be a dentist
And hear the people scream
As I wake them out of what they thought
Would be a pleasant dream.

I'd like to be a judge
And sentence the maker of union suits;
I'd send him up for sixty years
With other like galoots.

I wish I were a painter
With a brush a mile long:
I'd paint the sky all black
And move the world to song.

—J. F. McC.

I'd like to be a lawyer
In these days of quick divorce;
I'd draw my fees without much thought,
While the statutes took their course.

I'd like to be a preacher
About this time of year,
For poundings high on pantry shelves,
Add much to Christmas cheer.

I'd like to be a lover
In these days of hair-brained sheiks;
The girls to me would come in droves,
And leave those silly freaks.

—J. W. S.

—Captain Paxton Hibben died in a New York hospital on Wednesday of last week, his 48th birthday, of pneumonia following an attack of influenza. During his comparatively brief career, Captain Hibben had achieved a wide reputation as diplomat, journalist, and author. In the first year of the World War he went to Europe as war correspondent for Collier's Weekly. In 1915 he became a staff correspondent in Europe for the Associated Press. Following the entrance of the United States into the conflict, he was commissioned a lieutenant in the field artillery, later being advanced to the grade of captain. After his discharge in August, 1919, he was made a captain in the Officers' Reserve Corps. While with the military mission to Armenia in 1919, in the service of the Near East Relief from 1920 to 1922, and as secretary of the American Committee for the Relief of Russian Children, Captain Hibben had an unusual opportunity to obtain a knowledge of conditions in eastern Europe. He was a strong advocate of the recognition of the Soviet Government by the United States—a stand which nearly cost him his commission in the army. In addition to his magazine and newspaper work, Captain Hibben had written several books. One of these, "Henry Ward Beecher—An American Portrait," aroused widespread discussion upon its publication in 1927. During the present year Captain Hibben had been working on a biography of William Jennings Bryan, of which his friends hope enough may have been completed for the work to be brought out in the spring.

—Lord Hallam Tennyson, who died recently at his home in Freshwater, Isle of Wight, was the son of the poet Tennyson. He also had literary leanings and wrote a biography of his famous father and brought out an edition of the poet's complete works, containing notes by both the poet and his biographer. In 1902, the son became the first acting governor-general of the commonwealth of Australia. Since 1913 he had been deputy governor of the Isle of Wight.

—Deep sympathy is being extended to Bishop James Cannon, Jr., of the Methodist Episcopal Church, South, in his bereavement through the death of his wife, Laura V. (Bennett) Cannon, at Sibley Memorial Hospital, Washington, D. C. They had been married 40 years.

—I will strive to raise my own body and soul daily into all the higher powers of duty and happiness, not in rivalship of or contention with others but for the help, delight, and honor of others and for the joy and peace of my own life.—John Ruskin.

MORE CHINESE EGGS COMING INTO UNITED STATES

Exports of frozen eggs from China to the United States are on the increase, totaling 5,000 tons so far this season, compared with 1,250 tons to the corresponding date last year. This statement brings up again the old problem of the wider range from which cities can get their supplies. The development of rapid transportation and the processes of refrigeration have transformed the whole business of marketing. Who would have thought a few brief years ago that China could become a serious competitor to our American poultrymen?

Vegetable and truck growers are particularly concerned with this same problem. Time was when the season of new fruits or vegetables was short and confined to the short season when such products could be grown locally. Today the season of any of these fruits and vegetables has been widened to include nearly the whole year. Strawberries, for example, can now be had on the New York market if the consumer is willing to pay the price.

Without a doubt, this competition for local growers is going to continue and increase. It does not take much imagination to see what aeroplane transportation is going to do in the not distant future. What, then, is the answer for American farmers who depend on their own markets for the success of their business?

Proper adjustments of the tariff giving farming the same advantages other business has will help some. We should not be buying eggs from China, for example, as long as American poultrymen can produce enough of them at reasonable prices.

But the chief answer to the problem is, we believe, for our own farmers to continue to improve the quality of their products. As long as the quality of our local products is good, our farmers will continue to have the advantage for many years to come of lesser costs of transportation and of a freshness and wholesomeness in the product that no amount of refrigeration can give to food brought from long distances.—American Agriculturist.

ANOTHER CHANGE IN TURKEY

The Turkish dictator has decided that the complicated Arabic alphabet is to be abandoned, and the Roman alphabet brought into use. In 15 years Parliament has ordered the use of the Roman alphabet to be obligatory. It takes a child from four to ten times as long to learn the Arabic system of writing as to learn the Roman letters, and this, it is said, is one of the causes of illiteracy in Turkey.

—In presenting his resignation as pastor of the First Congregational Church of Los Angeles, Cal., Dr. Lloyd C. Douglas says: "Anybody who, seeing a church row in the offing, can think of a good way to head it off, should be called blessed, I think, by both factions, if he suggests his remedy. I now crave that blessing. Rather regretfully, grateful to the very considerable majority who have been loyal and co-operative, and without any bitterness toward those who have not seen eye to eye with me, I offer my resignation to take effect on the last day of January." Dr. Douglas went to Los Angeles two years ago after a pastorate of five years at First Church, Akron, Ohio.

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J. F. McCULLOCH, Editor and Publisher

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It has relieved hideous suffering. It has been the Star of Hope shining in Bible Lands, bringing courage and new life to hundreds of thousands of persecuted peoples.

It has combatted illiteracy by giving every orphan an elementary school training.

It has promoted industry by teaching every child a practical trade.

It has improved sanitary, agricultural and economic conditions.

It has represented spiritual America in a way that should make every American's heart glad.

Present Difficulties

Several months ago Near East Relief announced its final campaign to secure sufficient funds to carry on its work to its completion.

It meant raising between now and June 30, 1929, the close of its fiscal year, a little over double the amount raised during the similar period the year before. Unfortunately the very announcement that it was a final campaign was interpreted to mean the need was about over and contributions slumped alarmingly.

There are still 32,131 orphans under Near East Relief's care. Already some have been turned out prematurely because of insufficient funds.

Your gift will help maintain the children still remaining in the orphanages and keep them there Christmas Day.

The Future

Depends entirely upon America. The great task is almost finished. The 32,131 orphan children still remaining need this one more final lift and then they, too, will be self-supporting.

Your contribution now will mean a successful conclusion to a work unparalleled in history for its unselfishness and its spirit of Him whose Birthday is upon us, and who, too, went about doing good.

NEAR EAST RELIEF.
107 East Grace St., Richmond, Va.

—Rev. H. F. Foglen has done an unusual and valuable thing in his giving of Christmas gifts this year. He has sent out a neatly printed church directory, including the name sof the members of the three churches of his charge, Mt. Carmel, Rehoboth, and Union Chapel churches, constituting Granville Circuit.

—Webster's Distionary is 100 years old. Webster's "American Dictionary of the English Language" was first published in 1828. Recently the 100th anniversary of the famous dictionary was fittingly commemorated at Yale University, New Haven, Conn. There was a fine exhibit in one of the university buildings of manuscripts and printed works of Noah Webster, and of books showing the history and growth of English dictionaries. Noah Webster attended Yale College for four years as a member of the class of 1778. He made his home in New Haven in his later years and died there in 1843. His dictionary, too, was printed in New Haven.

NOTICE

All Auxiliaries desiring material for Unified programs for the January Auxiliary meetings, please apply to Mrs. Marie Thompson, Associate Executive Secretary of the Board of Missions, 516 North Charles street, Baltimore, Maryland.

—"Common Birds of North Carolina" is the title of an illustrated booklet which may be had free of charge on application to the agricultural editor at State College.

Corn grown on the county home farm in Lee County where hairy vetch had been turned under produced 43.7 bushels. Where no vetch was grown, the corn yield was 25.8 bushels per acre.

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